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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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ITEMS OF INTEREST.

National.

The Interstate Commerce Commission has been asked by Secretary Cortelyou for a list of such railroad stocks and bonds as could be used by currency associations under the Aldrich law as security for circulation. He was led to make the request because certain New York bankers wrote him to find out what railroad securities would be acceptable. The chairman of the Commission replied that it is utterly without means of listing the sixteen billions of railroad securities of the country, but that it would undertake to investigate the standing of any railroad securities that might be presented to the Treasury Department. The Commission is expected to remind Congress that legislation is needed that will make it practicable to undertake valuation of the roads and give it the force needed to list the securities.

Plans for the forest service field headquarters, which are soon to be established in the West, are being worked out in detail. Each headquarters will be modeled after the Washington office. In all there will be six district headquarters, located probably at Portland, San Francisco, Albuquerque, Salt Lake, Denver, and Missoula, Montana. At the head of each office there will be a district forester and an assistant district forester. Under these will be experts in charge of the various lines of work. A chief of grazing will have charge of range matters; a chief of products, of the preservative treatment of timber and strength tests and the study of market conditions; a chief of lands will look after such matters as land examinations.

The Government's petition for a rehearing by the United States Court of Appeals of the case against the Standard Oil Company of Indiana has been filed. "On but a single point involved in the trial up to the return of the verdict of guilty," says the petition, "are the rulings of the trial court criticized by the Court of Appeals. In all other particulars his rulings are sustained. The point on which the trial judge is reversed by the Court of Appeals relates to his ruling on evidence and his charge to the jury with reference to ignorance on the part of the Standard Oil Company of the lawful rate as a defense. The Court of Appeals in its opinion has not correctly stated how the judge ruled on this subject."

President Roosevelt has sent to Washington a long list of letters he has received from parties throughout the country with reference to his farm commission. They are from farmers, educators in agricultural colleges, agricultural writers, and the like. The letters as a whole view improvement of the country schools as of first importance, then good roads, betterment of conditions for women on the farm, improvement of sanitation, extension of opportunities for reading, and improvement of moral conditions in the country, in the order named as essentials.

The members of the sub-committee of the American National Monetary Commission, appointed by the last Congress, have finished their investigations and hearings in London regarding the British monetary system. They have discussed many financial questions, and have had the benefit of the experience of the great English bankers.

The President has issued a proclamation for the opening to settlement of the surplus lands of the Rosebud Indian Reservation in South Dakota. The area covered comprises about eight hundred thousand acres. The lands will be selected by the lottery process and the drawing will take place at Dallas, S. D., Oct. 18.

The movement to curb the operations of the middleman on the wool market by restoring to the sheep men of the West absolute control of the product, came up for consideration before the executive committee of the Wool Growers' Association at its recent meeting in Salt Lake City.

From reports recently received from the various local land offices, including those in Alaska, the general land office reports an area of the public domain remaining undisposed of on July 1, 1908, as 754,895,296 acres of surveyed and unsurveyed public lands.

International.

Under the terms of the recent annexation treaty the Congo revenues are charged with the following annual allowances: $24,000 to Prince Albert, son of the Count of Flanders, brother of King Leopold; $15,000 to the king's third daughter, and to the king the sum of $10,000,000 in fifteen annual instalments for his use in constructing hospitals and schools and forwarding scientific work in Africa. Furthermore, Belgium must expend the sum of $9,000,000 in work for which contracts already have been made. In addition, King Leopold retains in fee simple forty thousand hectares of land at Mayumbe for coffee and cocoa growing experiments, and during his lifetime he is to enjoy his interests in the Congo concessory companies and the properties in Belgium and France which he purchased out of the funds of the Congo Foundation. All this property will eventually revert to Belgium.

The application of the Mexican Southern Railroad Company to the government for the abolition of its third-class passenger service has been granted, and this privilege has now been extended to nearly all the railroads in Mexico, including the government merger system. The rate of fare for first-class passengers is 2 2-5 cents gold per mile and that of second-class passengers 1 1-5 cents gold per mile. The figures show that those who formerly rode second-class have been forced into the first class, while the third-class passengers now ride second-class. It is asserted that the passenger earnings of the railroads have materially increased under the new arrangement.

As a result of the reform movement in Turkey the staff of the Sultan's military household has been greatly cut down, the number of his aides-de-camp being reduced from two hundred to thirty. An irade has been issued ordering the imperial princes to restore to the government all the crown properties they obtained gratuitously through the Sultan's favor. Arrears in salaries in the military and civil administrations will be steadily taken over by the government. Indications favor in a measure the emancipation of women, who will obtain greater freedom in the matter of dress, appearance in public, and travel at home and abroad.

The Venezuelan Civil Court of First Instance has handed down a judgment declaring the French Cable Company guilty of complicity in the Matos revolution against President Castro and condemning it to pay damages to the amount of nearly $5,000,000. In addition the company must pay a further amount to be assessed later by experts. It is practically a duplication of the decision handed down against the New York and Bermudez Asphalt Company.

A member of the Young Turks Committee is authority for saying that they are ready to go some way in the direction of administrative autonomy for Macedonia. The committee desires to make education compulsory, leaving the question of language to be settled by the inhabitants of each locality, but making the study of the Turkish language, as the official language, obligatory.

The postponement of the Tokio International Exposition, which is now scheduled for 1912, is being agitated in government circles on the ground that the appropriation set aside for this purpose is inadequate and that the time intervening is insufficient for preliminary work.

The British armored cruiser Indomitable, on her recent run from Quebec to England, made an average speed for the whole course of 25.13 knots, and for four hours in the early part of the voyage, 26.4 knots. This exceeds the record of the Lusitania of the Cunard Line.

The French Minister of Commerce has officially inaugurated in the city of Havre a school which is the first of its kind in France, its main object being to give a practical training to young men seeking employment on colonial cotton plantations.

Largely owing to the action of the British Cotton Growing Association in affording facilities, and that of the government of India in starting experimental work in cotton cultivation, an extra million acres of land were brought under cotton cultivation last year.

The Esperantists' Congress just held at Dresden passed a resolution to found a teachers' federation and also an international Esperanto institute which shall draw up rules by which the new artificial language may be kept pure.

Mulai Hafid has been proclaimed Sultan of Morocco at El-Araiah, as well as at Rabat and Salee, in place of his brother, Abdul Aziz, who suffered defeat last week near Morocco City.

Industrial and Commercial.

A summary of vessels lost and condemned published by Lloyd's Register shows that in 1907 the gross reduction in the effective mercantile marine of the world amounted to 808 vessels of 851,224 tons. Of this total 356 vessels were steamers and 512 sailing vessels. The merchant navies which exceed a total of one million tons are those of the United Kingdom, the British colonies, the United States of America, France, Germany, Italy, Norway, and Japan.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE NEW COMMANDMENT.

PROF. JOEL RUFUS MOSLEY.

BEFORE the human sense of love is made perfect, it has a marvelous capacity for detecting the claims of evil; but Science separates these claims from the facts of good and never sees evil as a person. Love never fights evil as a real entity; it never tries to overcome evil with evil; it never hates or injures the seeming servants and victims of evil, but loves and does good to them and thereby separates and saves them from their sins. Love detects and uncovers sin, "not in order to injure, but in order to bless" (Science and Health, p. 453) the servants and slaves thereof. It does not see the claims of evil in order to make a reality and a stumbling-block of them; but to prove them unreal, and to make their seeming reality incentives to overcoming and to the realization of that perfect love which thinks no evil, which has no sense of reality but that of good. Science does not uncover the claims of evil through personal knowledge of or sympathy with evil, but through its knowledge of good.

The belief in the unreal does not, and cannot know the unreal as an unreality; it is only as we emerge from the belief of unity with and dependence upon evil, that we really know and prove the unreality of evil and the vital and all-sufficient reality of the good. Darkness does not see darkness as the absence of light; only the light and those who have the light can see and realize this. Hate does not see hate as impersonal, as a false claim, as an illusion, as an unreality; love, and only love, does this. In like manner, it is seen that no negation, no error, no sin has true perception either of any evil or of any good. Only the all-good, only Love, sees and knows anything aright. It is the knowledge of the true, the real, and the good which enables us to destroy the seeming reality of the false, the evil, and the unreal. While evil seems to be self-destroyed, —and in one sense is so destroyed, in that it suffers the very doom it wills for the good, and has nothing to blame but itself,—its destruction in a still higher sense comes through the appearing, the perception, the recognition, the love, and the reflection of good; and this is the coming or the appearing of Christ, whether so recognized and named or not.

So long as we yield to the temptation to meet hate with hate, evil with evil, wrong with wrong, injury with injury, we do not handle evil, but evil handles us; we do not overcome evil, but evil (in belief) overcomes us. When we meet all hate with love, as well as all love with love; when we bless them that curse us, as well as them who bless us; when we do good and only good to our seeming enemies as well as to our real friends,—then we not only successfully handle and overcome evil, but evil also becomes unreal to us as an intelligence, entity, or person; it even disappears as a false claim. All that evil ever seemed to have done against the good is seen to have worked for the good of the good and for its own undoing. In a word, it is seen that God is and always has been All-in-all, and that there is, therefore, no real evil.

The seeming reality of evil to material sense and its actual unreality to Love,—even the unreality of hell itself, as well as the all-inclusive reality of heaven, to Love,—is finely set forth in Sidney Lanier's poem, "How Love Looked for Hell," from which the following stanza is quoted:—

> "I saw true hell with mine own eye,
> True hell, or light hath told a lie,
> True, verily," quoth stout Sense.
> Then Love rode round and searched the ground,
> The caves below, the hills above;
> "But I cannot find where thou hast found
> Hell," quoth Love.

In like manner the unredeemed human mind and the guilty conscience argue for the reality of evil and for the actual presence of hell; but all of the arguments for the reality of evil or the presence of hell are silenced by the recognition of divine Love, which makes and sees heaven, and only heaven, wherever it appears. "I cannot find where thou hast found hell," is Love's victory over, as well as argument against, every claim of evil.

Perfect Love thinks no evil, because God and His perfect government, laws, revelations, creations, or expressions of Himself are the only facts of being. Love thinks no evil, because it destroys rather than gives reality to seeming evil. Love thinks no evil, because evil flees before perfect Love as darkness flees before the light. Love thinks no evil, because to perfect and ever-present Love there is no evil. Love casts out all fear, because to the perfect vision of perfect Love there is nothing to fear.

The awakening sense of perfect Love heals the sick and lifts up the dying, as well as forgives the sinner and destroys the love and sense of sin. Man is no longer seen as sick, sinning, and dying; but as the blessed, harmonious, and immortal child of God. It is seen that God is the only Father, Mind, and Principle of the real man; and that "whosoever is born of God doth not commit sin; . . . because he is born of God. It is also seen that God's man cannot die or be sick and discordant here, or anywhere. And it is seen, as Mrs. Eddy says, that "you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being" (Unity of Good, p. 58). She also says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

As we have seen, the recognition of perfect Love not only gives the vision of the real man, the real universe, and the only true God; but it also brings the health, harmony, joy, freedom, and dominion of the real man to light in demonstration as well as in perception. It not only gives the perception and hope of life, harmony, freedom, dominion, and immortality; but it is our true life, harmony, free-

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dom, dominion, and immortality. Perfect Love gives perfect knowledge or consciousness of God and the things of God, and this knowledge "is life eternal."

The highest mission in the universe, as it would seem, is this, to awaken men to the recognition of perfect Love; for with this awakening they are enabled to see man and the universe as they are,—as God sees them. Hence the highest purpose of God seems to be to educate us to love as He loves, which in turn will enable us to see as He sees. Indeed, we have the highest authority for believing that when we love as God loves, we shall see man as His image and likeness, the universe as His reflection, and all things as "good and very good,"—beautiful, harmonious, and eternal.

"WHENCE CAME THEY?"

MARY I. MESECHRE.

ONE of the many wonderful revelations to the student in Christian Science is the unfolding of the numerous parallels to our past and present experiences with which the Scriptures abound. We are all familiar to a degree with that marvelous parable of the prodigal, found in the 15th chapter of Luke's Gospel, and have drawn the parallel between his wandering in the far country and our own fruitless groping in the pathless wilderness of materiality; between his piteous degradation and hunger, not to be appeased by the husks, and our own insatiable longing for an unknown something, so elusive and so distant that unutterable desire gave way to uttered despair; between the returning memory of his sonship, so exquisitely expressed in the simple statement, "he came to himself," and our own ofttimes troubled and prolonged awakening to a recognition of the same enlightening and uplifting truth; between his active resolve and our own to arise and go to the Father.

We note with awe that even as with the prodigal, while yet a great way off divine Love reached us, and our faltering steps have since been taken beneath the banner of His sheltering love, and the everlasting arms have upheld us through all our upward stumbling toward our Father's house. There is a parallel, too, between the prodigal's broken, unfinished confession of unworthiness and our own—in neither case acceptable to our Father, because showing a false concept of man's relationship to Him, and giving place speedily, in His infinite love, to the threefold symbol of sonship,—the royal robe of righteousness taking the place of the suppliant's rags, the ring of dominion superseding the chains of slavery, the shoes of "the preparation of the gospel of peace" marking the final transformation from the troubled wanderer to the resident prince, conscious of the loving favor of his kingly Father; and in unspeakable gratitude we begin to realize that our long period of famine in the far country has dissipated nothing of man's royal heritage, but that innumerable blessings await us in our Father's house, where we may indeed "eat, and be merry." For we, too, have added somewhat to that wondrous "joy in the presence of the angels," for we, too, were dead, and are alive again; we, too, were lost, and are found!

Grateful indeed may we be if our experience does not at some point and in some degree parallel that of the elder son in the same matchless parable, who, noting the effect which succeeded the return of his prodigal brother, but in ignorance of its cause, "called one of the servants."—took the testimony of an inferior, instead of seeking his father for the desired knowledge,—and by this one false step descended to anger, to sullen disregard of his father's entreaty that he should participate in the rejoicing, to a refusal to recognize his brother's right to share in their father's love, to expressions of envy, self-righteousness, reproach of his father, and harsh condemnation of his brother,—thus drawing upon himself a merited rebuke in the gentle reminder that nothing, even to the continual presence of the father, had ever been withheld from him, and a dignified explanation for the manifest joy and thanksgiving in which it was his privilege to share.

Every Christian Scientist has wandered, a some-time prodigal, in a far country, and as one by one each has come to himself, and returned to the Father, changing the tatters of the swineherd for the royal garments of sonship, the question recurs, "What are these which are arrayed in white robes? and whence came they?" and the reply, "These are they which came out of great tribulation." And to each comes the constant admonition: "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south." "Whence came they?" In what far countries have they wandered? From the hand of what enemy have they been redeemed? Out of what lands have they been gathered?

"From the east," where poverty and luxury were found in company with the false and enervating content of effete philosophies; where idle longings, barren of other result, brought bitter disappointment, and finally hopeless discouragement; where ill-spent days were ushered in by weary sighs of "Would God it were evening!" and restless nights dragged out their interminable length to the measure of "Would God it were morning!"—until, torn by doubt and racked by superstition, forsaken by the last fading phantom of hope, nothing but the wail of the winds among the leafless boughs above us, or the beat of the surf against the sea-swept rocks about us, echoed the despairing cry, "How long, O Lord, how long?" "From the west," where, all eager with desire, aflame with ambition, we rushed hither and thither in search of material good, seeking for wealth, for fame, for happiness; self-willed, impatient of restraint, rebellious alike against the laws of God and man, heedless of the pitfalls of passion and the snares of appetite which threatened our unwary feet, chasing each shadowy will-'o-the-wisp until the coveted prize was gained and fell to dust at a touch, and the fruit so eagerly grasped, so pleasant to our sight, crumbled to ashes on our lips and we threw it aside in disgust, only to rush on headlong in our mad pursuit of that elusive thing which was needed to complete our earthly bliss—till we grew, oh, so weary, so utterly weary, of our husks.

"From the north," where, wrapped in the mantle of self-righteousness, surrounded by the icy atmosphere of pride and false belief, and ruled by prejudice, we looked out arrogantly upon the world through the narrow windows of our meager sense, regarding God with ingratitude and our brother-man with hatred, intolerant of his mistakes, blind to our own greater shortcomings, pharisaically giving God thanks for our unlikeness to other men, never omitting the personal application "or even as this publican," all the while oblivious to the fact that our own unjust attitude toward him was responsible for many of the missteps of our brother, and that our self-engrossment was separating us farther and farther from the possibility of truly reflecting Him of whom the penitent was accepted, while the Pharisee stood proudly by, unloved and unloving, entering not, and hindering those who fain would enter, into knowledge of the love of God. "From the south," where, in the self-satisfaction of indifferentism, too indolent for effort, careless alike of present and future good, we spent our days beneath the upas-tree of apathy, while about us the groveling swine fed lazily, their fleshly torpidity in no wise exceeding our own.

Truly, out of all these lands have we been gathered, "redeemed from the hand of the enemy" by the power of God as revealed in Christian Science. "Let the redeemed of the Lord say so." And as we praise our God for His unspeakable gift which has thus wrought for us this great

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deliverance, and as we render homage to Jesus the Christ for his wondrous life as the Wayshower, which has exemplified for us the way to our Father's house and has inspired us with the desire to walk therein, we cannot fail in gratitude to the Leader who has so lovingly interpreted the words of our Master, who has so faithfully and courageously reflected the Love that is God, that one by one we have ceased our wandering amid the husks, and have turned to our Father. And in the midst of our own rejoicing, let us be mindful, not as those who sorrow without hope, but lovingly, knowing that each one whose prodigal feet still stray in the far country will one day come "to himself," and remembering, will be guided home.

THE HARMONIOUS EDUCATION OF CHILDREN.

ERNESTINE HADKINSON.

THERE is a much-vexed question among Scientists, as well as among non-Scientists, who have had to deal intimately with the education of children, as to the best way of reaching harmonious results. Many of us who have been led to see the beauty and truth of Christian Science through the study of our text-book, find that, after working for some time quite honestly to overcome wrong thoughts, we are still being confronted with difficulties which we did not expect to meet any more after we had gladly admitted that God, good, fills all space and that man is His image and likeness. We hear some one say, "I have worked so much, but my child keeps on being very disobedient;" or, "My work for my children does not seem to have the desired effect."

The greatest lesson mankind in general and parents and children in particular have to learn is certainly the lesson of obedience. But what is obedience? Obedience is honesty! We read in our text-book (Science and Health, p. 183), "Obedience to Truth gives man power and strength;" and again (p. 587), God is defined as "Principle; . . . Life; Truth; Love;" therefore it follows plainly that if we want to have power and strength we must obey God, Truth. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." It was the serpent, which Jesus called a liar, that said unto the woman, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

We all know by experience what it means to believe in "good and evil," and some of us are so tired of it that on bended knees we are coming home to the Father, the eternal Elohim who created man in His own image and blessed them and gave them dominion, and "behold, it was very good." It is on the way there that we as mortals meet with the old errors, and until they are overcome we cannot see the kingdom. In Science and Health (p. 582) Mrs. Eddy speaks of children as the "spiritual thoughts and representatives of Life, Truth, and Love;" the child, therefore, is the spiritual idea unfolding to us. Continuing, she says: "Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being." What, then, are we doing when we look into the false, the opposite, the sham,—are we reflecting God, obeying Principle,—Truth, Life, and Love? or are we listening to the serpent and thereby being driven out of Paradise?

One of the greatest difficulties the writer had at first, was to see the perfect harmony of the first clause of the statement regarding children, as given by our beloved Leader. The last part was easy to admit. A good deal of effort in the wrong direction was spent in trying to get at the truth, but it was not until self was silenced, rebellion had ceased, and a condition of absolute willingness was reached which enabled her to see that disobedience in the children was only the reflection of her own mental attitude, that any harmonious results were obtained. If we consider how contradictory our old beliefs were, how far removed from any knowledge of spiritual causation, how persistently error tries to make us take material sense testimony for truth, so long as we are unacquainted with Christian Science we find an explanation of the tendency to work for a while from a bad belief up to a better one instead of turning entirely away from false beliefs and placing ourselves unreservedly and irrevocably on the side of Truth,—"infinite Mind and its infinite manifestation."

As one writer has phrased it, instead of seeing "my brother the ass," Jesus taught us to see "the stranger within thy [our] gates." Instead of seeing our disobedient children, we would do well to look at the material belief of a material parent, and eliminate this mistaken thought from our own consciousness before we try to correct outward manifestations of error presented by others, which, in fact, flow from our own material illusions. Admitting an evil creation, taking sense testimony instead of knowing that God alone can see aright and that we can only reflect that seeing, and that He sees nothing outside of His own perfect spiritual creation,—this is being foolish and disobedient. It needs our obedience first—the coming into line with Principle, the breaking up of human pride—to see that the mistakes expressed by others are not infrequently to be found in us. It is our foolish declaration for the evidence of what we want to get rid of which ofttimes baffles our demonstrations.

But how shall we eliminate the difficulties coming in our way? We should be clear first as to our own mental attitude, and become fit channels for reflecting Truth. We can dismiss at once the vain belief that we own anything or any one. All we have to do is honestly to get into the attitude where we can best reflect the fatherhood and motherhood of God, the needed wisdom, love, patience, order, humility, compassion, etc. Then we can know that the spiritual idea, the real child (and there is no other), gladly responds to these qualities.

As human beings we have to teach our children obedience, and we thereby acknowledge the rightful demands of God's law. We should remember that our children are to be either a blessing or a curse to society. Such passages as are to be found on pages 236 and 237 of our text-book corroborate the Scriptural command, "Honor thy father and mother;" also Paul's words to the Ephesians, "Children obey your parents in the Lord: for this is right. . . . And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." There seems to be a tendency among parents to forget this admonition addressed to themselves, and to read and quote the duty owed by children. When we see them as God's children we shall reverence them and share with them our holiest treasures.

An earthly father and mother may be mistaken. The child must be taught to obey God, good,—divine Love only,—and in so doing it will find that it is also obeying those in authority. If we teach a child to obey us or the schoolmaster, we shall find rebellion, because the child soon detects error on account of his greater purity. If we teach the child to obey divine Principle he will begin to grasp the true meaning of obedience.

It takes parents a good while sometimes to learn this, but children understand it more readily, for "theirs is the kingdom of heaven." Let us, then, watch and pray, that we gain the blessing promised to the children of Israel in these words: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

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ARTISTIC TOUCHES OF CHRISTIAN SCIENCE.

H. M. SPENCER.

LATELY, when listening to lovers of art discussing the relative values of certain paintings representing tired humanity, the thought came to me that if this same appreciation could be demonstrated in meeting the human and spiritual needs of those living subjects, there need be no heavy hearts and tired faces. A loving touch here and there, a little lightening of the shades, a different point of view, an artistic finishing: these would transform the model's expression of despair to one of hope and peace.—one that would be forever pictured upon the watch-tower of the heart of him who had learned the true art of loving, living, and giving from the great artist.

In Christian Science one learns not to trifle in coldly asserting that divine Love always has met and always will meet any human need (Science and Health, p. 494), unless willing and ready to be the avenue through which divine Love can work, for the committee work usually has to be promoted by the one who dares to make the motion. If the glaring head-lines in our daily papers could only be those making for peace and purity, the pictures would encourage the artistic journalist and reader to work out that expression in the hearts and lives of those who have never been touched by this hopeful side of life, thereby lessening the picturing and copying of crime and immorality and increasing the momentum of good.

Surely it is high time to awake out of sleep, for God is speaking peace to His people so clearly that now there seems to be almost a millennial wave, and sentiment so strong that even "the very stones" cry out for its perpetuation, and proving, as my father once said in a sermon preached many years ago, that "there is a spiritual, a divine Science, as far superior to the higher human intelligence as the most profound works of modern science are superior to the intelligence of an infant school."

"LAUNCH OUT."

F. MAUD TURNER.

IN all the comfort and encouragement which we get from the study of the Gospels nothing perhaps brings to us a greater sense of buoyant hope than does the story of the miraculous draught of fishes recorded by St. Luke. Jesus, after having taught the multitude from the ship belonging to Simon, turned to him and said, "Launch out into the deep, and let down your nets for a draught." To a fisherman such a command in the daytime must have sounded strange, and Simon answered, "Master, we have toiled all the night, and have taken nothing." Then quickly he added, "Nevertheless at thy word I will let down the net." The Master's command was obeyed, and the result was so great that the net brake, and help had to be obtained from another ship in order to handle the multitude of fish that had been caught.

In reading this narrative we too may perhaps remember a command to "launch out into the deep," when fear combined with lack of trust to prevent us from obeying, when we felt more like hugging the shore. We had been toiling all night; we had been working hard and with no success. Would it, then, be wise to act contrary to human reason, contrary to prescribed laws? Perhaps under different circumstances and with different surroundings it might be safe to obey, but ——. Let us turn again to the narrative. We find there the same men, the same ship, the same net, and the same place—but a vastly different result. What then was the difference? It was surely the ready obedience to the voice of the Master, who knew that asserted material laws and conditions had in themselves no power whatsoever. Jesus knew man's God-given dominion, and he exercised that dominion. And what about past failures in that very same place, could they prevent success? Surely not. Work undertaken with an enlightened understanding would quickly bring the results of that enlightenment, even in the very same place where, toiling all night under a belief in material law, only failure had been the result.

Had our revered Leader allowed herself to be controlled by the evidence of the senses she would have been utterly discouraged. Many had been toiling for centuries, teaching mankind to pray that God's will be done on earth, when this apparently included much sickness, poverty, and misery, but she obeyed the command to "launch out into the deep," and now many thousands, with grateful thanks, are learning through her teachings that obedience to the divine law is the only way to obtain blessings—overflowing blessings, such as resulted from obedience to Jesus' command, when the Galilean fisherman proved that neither past failures, circumstances, place, nor human laws have power over the one who launches out into the deep and lets down the net. These have all realized that willing obedience to God's law brings good results, and that quickly. Ready obedience will overcome the fear that often causes mortals to "hug the shore." We sometimes hear it said, "If I can only get well, then it will be so much easier to trust God, and I am trying so hard." Had Simon stopped with his answer to Jesus, "Master, we have toiled all the night, and have taken nothing,"—would he have reaped any reward? No; but he obeyed the command—he launched out into the deep and let down the net.

How appropriately do the following words from Science and Health (p. 167) substantiate the lessons we learn from this Gospel story: "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. . . . Only through radical reliance on Truth can scientific healing power be realized."

[Written for the *Sentinel*.]

MY SHIP.

MARY EMILY MUIR.

MIDNIGHT, and the angry, storm-rocked sea;
The mad, wild pageantry of dashing waves.
The torrent pours,—from mighty clouds let free;
The swift wind raves.

And roll on roll the ceaseless thunder booms;
The lurid lightning gleams in vivid flame;
O'er sky and sea a seeming terror looms,
A poignant claim.

Ride on, my ship, o'er billow, foam, and spray;
Our compass marks the course and cannot err.
Though doubts would lure us, from our chosen way
We will not stir.

Ride on, my ship; the glory is at hand.
For Love hath seen the fearless, faithful will.
E'en now I hear the sweet, distinct command
Of "Peace, be still."

And lo, the morning dawns in floods of gold!
The calm blue waters gleam with points of light.
The glories of triumphant Truth unfold
To waking sight.

Ah, child of God, the blackness and the storm—
The tyrant claims of erring mortal mind—
In Truth's fair dawn shall lose the power to harm,
To fright, or blind.

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SELECTED ARTICLES

[Rev. E. J. Craft, as reported in *The Standard*, Bridgeport, Conn.]

In an address made at the meeting of the Bridgeport assembly of the Brotherhood of St. Andrew, held in the parish hall of St. Luke's church last night [Aug. 3], the Rev. E. J. Craft, rector of Christ church, made some very startling comments regarding the power of mind over body, and of the workings of the Christian Scientists.

He also said that there was one body of Christians who acted as if they could place their hand on God at any time they wanted Him, and who actually lived in personal intercourse with Him. These people were the Christian Scientists, and they really effected the most wonderful cures. He related several instances of their powers at healing of which he had been a witness. He said that while he was not altogether in accord with some of their doctrines, he was a believer in their power, and that he wished every member of the Episcopal Church was as good a Christian man and woman as the members of this body. He further said that the teachings of the Christian Scientists were and always had been the teachings of the Bible; that he had been taught the same doctrines since his boyhood, but never until the advent of the Christian Scientists had he seen those teachings put to practical use. He had read and studied at length into the teachings of the Christian Scientists, and had come to the conclusion that as a rule they were better Christians, and were living closer to the teachings of the Saviour, and closer to the presence of their creator, than the average Episcopalian, Methodist, Baptist, or any other body of Christians.

He then mentioned several cases of bodily disease which had been cured by the power of faith, through the teachings of the Christian Scientists, and predicted that the day was coming when all the different religious bodies would take up the same line of work. He said that the Saviour cured by faith; therefore why should not man, his chosen instrument for the furtherance of the work of Christianity, do likewise; that there was a great lack of faith in every religion, except with the Christian Scientists. He had never known a follower of this religion to worry, he had never heard a member of this faith say a mean thing about another person. In fact, the whole of Mr. Craft's speech could be summed up something like this: The Christian Scientists are good, and they are good because of their great faith. They live close to God, and are in daily personal contact with Him. They are simply following out the teachings of Christ Jesus, and the day is not far hence when all religious organizations are bound to see that they are in the right and try to follow in their footsteps.

[From the *Los Angeles* (Cal.) *Herald*.]

At the Memorial Baptist church yesterday [July 19], Rev. C. C. Pierce, the pastor, preached on "The Gospel for the Age," taking for his text the words of Matthew, 4 : 33: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." He said in part,—

"Some of my friends are very much afraid of what Christian Science is doing in the world. The favorite charge is that it is 'neither scientific nor Christian.' Perhaps this is so, but it is winning people of all grades of thought and culture, simply because it enforces the neglected gospel of health. It believes that it is right to be well. It believes that God can heal. All I have to say is, that if Christian Science has something better than we people of the orthodox church have, we have to get it or see our friends go to join them. Tell the sick man how he can get well, and he will try the experiment, no matter how rank some may believe the heresy to be. Bring men a gospel that will enable them to live good, clean, natural lives, free from excitement, worry, and disappointment; give men and women sufficient time to spend with their families, and enough intelligence to make the best use of their time; teach mankind to get right in their hearts, to think right and be right, show them the effect of the spirit and the mind upon the body, make them familiar with the great laws of psychology, and inspire them to make the highest use of all the powers of body, mind, and soul, and what we call sickness and disease will speedily disappear from the earth, and forever."

[George Shaw Cook in the *Morning Star*, Rockford, Ill.]

The Principle of Christian Science healing is God, and its law is "the law of the Spirit of life in Christ Jesus," which Paul declared "hath made me free from the law of sin and death." The foregoing may be classed as mere assertion, even though made by one who claims to have some practical knowledge of the subject. However, it will be generally conceded, I suppose, that Mrs. Eddy, as the Discoverer of Christian Science and its most successful demonstrator in this age, ought to know something of the basis upon which it rests. She says, on page 126 of "Science and Health with Key to the Scriptures," the text-book of Christian Science, "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles." Doing Mrs. Eddy the justice of assuming that the foregoing statement is honestly made, the question of paramount interest becomes, "How did Jesus and the apostles heal the sick?"

Perhaps our critic would answer that their cures were effected by means of mental suggestion, but if so I hardly think there would be many who would be prepared to agree with him. I suppose it would be fair and reasonable to let Jesus answer the question in his own words as recorded in the Gospels. Jesus said of his works: "I can of mine own self do nothing. . . . The Father that dwelleth in me, he doeth the works." The Father referred to by Jesus as being the Principle of his works, was, according to Christian Science, the divine Mind. Jesus further said to his followers, "He that believeth on me, the works that I do shall he do also; and greater works." Christian Scientists believe that as followers of Christ Jesus they have a right to take him at his word. They believe that the healing which he did was lawful and was done according to a Principle which he understood. They believe that this Principle is God, divine intelligence. They believe that divine intelligence is as available to man now as it was at the time of Jesus. They believe that God and His eternal Christ should be and are entirely adequate to save under all circumstances and conditions. Christian Scientists are, however, sensible of the fact that they have only begun to understand and apply the Christ-method of healing, and do not pretend that they never fail in its application; yet they do know that Christian Science has proved efficacious in the healing of thousands upon thousands of cases of acute and chronic disease, mental and physical, functional and organic. This is not mere assertion; it is recorded fact, and should silence the claims often made that Christian Science is good only for nervousness and hysteria, a claim which is also made the basis for the statement that the cures wrought by Christian Science can all be explained as resulting from blind faith, will-power, or mental suggestion.

Christian Science shows that one phase of error will not destroy another phase of error. It shows that the human mind cannot destroy the evil conditions which that mind produces. Nothing but truth can destroy error, for the

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IN all the comfort and encouragement which we get from the study of the Gospels nothing perhaps brings to us a greater sense of buoyant hope than does the story of the miraculous draught of fishes recorded by St. Luke. Jesus, after having taught the multitude from the ship belonging to Simon, turned to him and said, "Launch out into the deep, and let down your nets for a draught." To a fisherman such a command in the daytime must have sounded strange, and Simon answered, "Master, we have toiled all the night, and have taken nothing." Then quickly he added, "Nevertheless at thy word I will let down the net." The Master's command was obeyed, and the result was so great that the net brake, and help had to be obtained from another ship in order to handle the multitude of fish that had been caught.

In reading this narrative we too may perhaps remember a command to "launch out into the deep," when fear combined with lack of trust to prevent us from obeying, when we felt more like hugging the shore. We had been toiling all night; we had been working hard and with no success. Would it, then, be wise to act contrary to human reason, contrary to prescribed laws? Perhaps under different circumstances and with different surroundings it might be safe to obey, but ——. Let us turn again to the narrative. We find there the same men, the same ship, the same net, and the same place—but a vastly different result. What then was the difference? It was surely the ready obedience to the voice of the Master, who knew that asserted material laws and conditions had in themselves no power whatsoever. Jesus knew man's God-given dominion, and he exercised that dominion. And what about past failures in that very same place, could they prevent success? Surely not. Work undertaken with an enlightened understanding would quickly bring the results of that enlightenment, even in the very same place where, toiling all night under a belief in material law, only failure had been the result.

Had our revered Leader allowed herself to be controlled by the evidence of the senses she would have been utterly discouraged. Many had been toiling for centuries, teaching mankind to pray that God's will be done on earth, when this apparently included much sickness, poverty, and misery, but she obeyed the command to "launch out into the deep," and now many thousands, with grateful thanks, are learning through her teachings that obedience to the divine law is the only way to obtain blessings—overflowing blessings, such as resulted from obedience to Jesus' command, when the Galilean fisherman proved that neither past failures, circumstances, place, nor human laws have power over the one who launches out into the deep and lets down the net. These have all realized that willing obedience to God's law brings good results, and that quickly. Ready obedience will overcome the fear that often causes mortals to "hug the shore." We sometimes hear it said, "If I can only get well, then it will be so much easier to trust God, and I am trying so hard." Had Simon stopped with his answer to Jesus, "Master, we have toiled all the night, and have taken nothing,"—would he have reaped any reward? No; but he obeyed the command—he launched out into the deep and let down the net.

How appropriately do the following words from Science and Health (p. 167) substantiate the lessons we learn from this Gospel story: "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. . . . Only through radical reliance on Truth can scientific healing power be realized."

[Written for the *Sentinel*.]

MY SHIP.

MARY EMILY MUIR.

MIDNIGHT, and the angry, storm-rocked sea;
The mad, wild pageantry of dashing waves.
The torrent pours,—from mighty clouds let free;
The swift wind raves,

And roll on roll the ceaseless thunder booms;
The lurid lightning gleams in vivid flame;
O'er sky and sea a seeming terror looms,
A poignant claim.

Ride on, my ship, o'er billow, foam, and spray;
Our compass marks the course and cannot err.
Though doubts would lure us, from our chosen way
We will not stir.

Ride on, my ship; the glory is at hand,
For Love hath seen the fearless, faithful will.
E'en now I hear the sweet, distinct command
Of "Peace, be still."

And lo, the morning dawns in floods of gold!
The calm blue waters gleam with points of light.
The glories of triumphant Truth unfold
To waking sight.

Ah, child of God, the blackness and the storm—
The tyrant claims of erring mortal mind—
In Truth's fair dawn shall lose the power to harm,
To fright, or blind.

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SELECTED ARTICLES

[Rev. E. J. Craft, as reported in *The Standard*, Bridgeport, Conn.]

In an address made at the meeting of the Bridgeport assembly of the Brotherhood of St. Andrew, held in the parish hall of St. Luke's church last night [Aug. 3], the Rev. E. J. Craft, rector of Christ church, made some very startling comments regarding the power of mind over body, and of the workings of the Christian Scientists.

He also said that there was one body of Christians who acted as if they could place their hand on God at any time they wanted Him, and who actually lived in personal intercourse with Him. These people were the Christian Scientists, and they really effected the most wonderful cures. He related several instances of their powers at healing of which he had been a witness. He said that while he was not altogether in accord with some of their doctrines, he was a believer in their power, and that he wished every member of the Episcopal Church was as good a Christian man and woman as the members of this body. He further said that the teachings of the Christian Scientists were and always had been the teachings of the Bible; that he had been taught the same doctrines since his boyhood, but never until the advent of the Christian Scientists had he seen those teachings put to practical use. He had read and studied at length into the teachings of the Christian Scientists, and had come to the conclusion that as a rule they were better Christians, and were living closer to the teachings of the Saviour, and closer to the presence of their creator, than the average Episcopalian, Methodist, Baptist, or any other body of Christians.

He then mentioned several cases of bodily disease which had been cured by the power of faith, through the teachings of the Christian Scientists, and predicted that the day was coming when all the different religious bodies would take up the same line of work. He said that the Saviour cured by faith; therefore why should not man, his chosen instrument for the furtherance of the work of Christianity, do likewise; that there was a great lack of faith in every religion, except with the Christian Scientists. He had never known a follower of this religion to worry, he had never heard a member of this faith say a mean thing about another person. In fact, the whole of Mr. Craft's speech could be summed up something like this: The Christian Scientists are good, and they are good because of their great faith. They live close to God, and are in daily personal contact with Him. They are simply following out the teachings of Christ Jesus, and the day is not far hence when all religious organizations are bound to see that they are in the right and try to follow in their footsteps.

[From the *Los Angeles* (Cal.) *Herald.*]

At the Memorial Baptist church yesterday [July 19], Rev. C. C. Pierce, the pastor, preached on "The Gospel for the Age," taking for his text the words of Matthew, 4 : 33: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." He said in part,—

"Some of my friends are very much afraid of what Christian Science is doing in the world. The favorite charge is that it is 'neither scientific nor Christian.' Perhaps this is so, but it is winning people of all grades of thought and culture, simply because it enforces the neglected gospel of health. It believes that it is right to be well. It believes that God can heal. All I have to say is, that if Christian Science has something better than we people of the orthodox church have, we have to get it or see our friends go to join them. Tell the sick man how he can get well, and he will try the experiment, no matter how rank some may believe the heresy to be. Bring men a gospel that will enable them to live good, clean, natural lives, free from excitement, worry, and disappointment; give men and women sufficient time to spend with their families, and enough intelligence to make the best use of their time; teach mankind to get right in their hearts, to think right and be right, show them the effect of the spirit and the mind upon the body, make them familiar with the great laws of psychology, and inspire them to make the highest use of all the powers of body, mind, and soul, and what we call sickness and disease will speedily disappear from the earth, and forever."

[George Shaw Cook in the *Morning Star*, Rockford, Ill.]

The Principle of Christian Science healing is God, and its law is "the law of the Spirit of life in Christ Jesus," which Paul declared "hath made me free from the law of sin and death." The foregoing may be classed as mere assertion, even though made by one who claims to have some practical knowledge of the subject. However, it will be generally conceded, I suppose, that Mrs. Eddy, as the Discoverer of Christian Science and its most successful demonstrator in this age, ought to know something of the basis upon which it rests. She says, on page 126 of "Science and Health with Key to the Scriptures," the text-book of Christian Science, "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles." Doing Mrs. Eddy the justice of assuming that the foregoing statement is honestly made, the question of paramount interest becomes, "How did Jesus and the apostles heal the sick?"

Perhaps our critic would answer that their cures were effected by means of mental suggestion, but if so I hardly think there would be many who would be prepared to agree with him. I suppose it would be fair and reasonable to let Jesus answer the question in his own words as recorded in the Gospels. Jesus said of his works: "I can of mine own self do nothing. . . . The Father that dwelleth in me, he doeth the works." The Father referred to by Jesus as being the Principle of his works, was, according to Christian Science, the divine Mind. Jesus further said to his followers, "He that believeth on me, the works that I do shall he do also; and greater works." Christian Scientists believe that as followers of Christ Jesus they have a right to take him at his word. They believe that the healing which he did was lawful and was done according to a Principle which he understood. They believe that this Principle is God, divine intelligence. They believe that divine intelligence is as available to man now as it was at the time of Jesus. They believe that God and His eternal Christ should be and are entirely adequate to save under all circumstances and conditions. Christian Scientists are, however, sensible of the fact that they have only begun to understand and apply the Christ-method of healing, and do not pretend that they never fail in its application; yet they do know that Christian Science has proved efficacious in the healing of thousands upon thousands of cases of acute and chronic disease, mental and physical, functional and organic. This is not mere assertion; it is recorded fact, and should silence the claims often made that Christian Science is good only for nervousness and hysteria, a claim which is also made the basis for the statement that the cures wrought by Christian Science can all be explained as resulting from blind faith, will-power, or mental suggestion.

Christian Science shows that one phase of error will not destroy another phase of error. It shows that the human mind cannot destroy the evil conditions which that mind produces. Nothing but truth can destroy error, for the

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same reason that nothing but light can destroy darkness. One form of mortal belief may take the place of another form, and temporary relief may seem to result from this change, but nothing can permanently eradicate human error and the effect thereof, except the absolute understanding of divine Truth. Christian Science teaches that all disease is due to some phase of mortal belief. It shows that not only mental but bodily sickness is directly or indirectly caused by some erroneous conditions of thought, such as fear, sin, worry, hatred, envy, lust, or by some generally accepted belief of the human mind claiming to operate as law. It shows that the scientific cure of disease must therefore come from an opposite source, from the Mind which is divine, eternal, universal, omnipotent, the Mind to which Paul referred when he said, "Let this mind be in you, which was also in Christ Jesus."

[L. H. Jones in the *Louisville* (Ky.) *Herald.*]

We believe that there is abundant Scriptural warrant for the attitude of Christian Science in denying reality to things material. It may be presumed that no one will question the scholarly attainments and eminent competency of Sir William M. Ramsay for the task he has undertaken in his book, "The Cities of St. Paul," which has just been issued from the press. We quote what he says of St. Paul's teaching on this point, for it is exactly what Christian Science teaches:—

"I should, in the first place, ask you to glance at the philosophy of history, as St. Paul declares it. To him the philosophy of history was the history of religion, for in his view there is nothing real except God. Things are permanent and firm only as they partake of the divine. All else is evanescent, mere illusion and error and uncertainty." Now this is a basic, exact, and comprehensive statement of the position of Christian Science. If it is a correct statement of Paul's teaching, since God is admittedly Spirit, then everything taught in Christian Science as to the unreality of matter and material objects follows as a necessary and inevitable corollary. For, if there is nothing real but God, and God is Spirit, then there is nothing real but Spirit, and materiality, not being Spirit, is unreal in all of its manifestations. Hence Christian Science teaches that all reality is Spirit and spiritual, and that physical nature or the material universe, being not only not spiritual, but the antipode of Spirit, is unreal in any correct application of the word reality. Yet this is the position of Christian Science, which our critic declares to be the "most absurd of all."

Does all this read as if Christian Science teaches "a theology without a God," as our critic charges? This critic is quite as wide of the mark when he says it denies personality to God and the Christ. It does deny, and it utterly repudiates, no doubt, the anthropomorphic sense of personality. It teaches that God is supreme personality and that the Christ is the expressed image and likeness of that personality. No doubt God's personality as much transcends the ordinary conception of what real personality means as God's thoughts are higher than any mortal's thoughts.

The critic is reported as saying that the essentials for Scriptural healing "are prayer, faith, and the use of means." What does he mean by the addition "and the use of means"? Does he intend to say that prayer and faith are not "means," and that God must needs resort to material means, to drugs and nostrums, in order to heal the sick? Where in all the Scriptures does he find the least authority for such a statement? Why should God use pills and paregoric to heal the sick? "Not by might, nor by power, but by my spirit, saith the Lord of hosts." "And my glory will I not give to another, neither my praise to graven images." Jesus spent the greater part of his ministry in healing the sick; did he ever recognize as "means" anything but prayer and faith? Did he or his disciples ever refer a patient to Luke, "the beloved physician," either for a prescription or for diagnosis? Are not Jesus' means both Scriptural and sufficient? Jesus said, "I am the way, . . . no man cometh unto the Father, but by me." Read the beautiful chapter on "Prayer" in Science and Health, for a sufficient refutation of the charge that Christian Science is a religion "in which there is no place for prayer in the real sense." A Christian Scientist knows his prayer is a "prayer in the real sense," in the best and only way it can be known, viz., because it brings an answer in the healing of sin and sickness.

A statement is often true in inverse ratio to the violence of its utterance, and this is the case with the critic's ejaculations over the statement in Science and Health [see p. 482] that the word "soul" is often used in the Scriptures as meaning sense rather than Spirit, and he quotes from Ezekiel, "The soul that sinneth, it shall die." The Greek word in the Scriptural text that is translated "soul" is a different word from that which is used to express "Spirit," and often means, according to high authorities, animal life, the life that man has in common with beasts—that is, sense life—as against Spirit or the immortal, divine Principle of life that distinguishes man from the brute creation. Hence its use in Science and Health is entirely correct. Soul in the text quoted by the doctor cannot mean Spirit—although he seems to think it does—for Paul says there is "one Spirit," meaning, of course, that there are not others; and Jesus says, "God is a Spirit;" hence Spirit can neither sin nor die. As to the charge that Christian Science makes light of sin, no one endeavors more faithfully to eschew all evil than a Christian Scientist; not, however, because he is afraid of the judge and the workhouse, but because he knows the disastrous effect of a belief in sin on his health and happiness, both here and hereafter.

[Frederick Dixon in the *Cornish Guardian*, Bodmin, Eng.]

The critic has said that "the Christian Scientists were trying to win America and London," and that they must be fought. Now Christian Scientists are preaching not merely in America and London, but throughout the world, the fact that the gospel of Jesus was a gospel not only for sinners but for the sick; a gospel not only of moral but of physical healing; and that this is why he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" There is just one way in which any orthodox church can fight Christian Science, if you are going to admit for an instant that such a term is admissible, and that is by healing more quickly, more efficaciously, more universally. If it will attempt to do this, it will very soon find that we are both working for a common end, and there will grow up instead of rivalry a loving and Christian cooperation. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Is it not about time the inhabitants of Christendom began to put this command into practice instead of devoting their energies to the criticism of one another, and of those in particular who are endeavoring to carry out this command most thoroughly?

The day is gone by forever when it is possible to ignore the movement whose followers have set themselves the task of demonstrating the practicability of the teachings of Christ Jesus in their entirety. Originally the pioneers of the movement were sent out by Mrs. Eddy from Boston, but the pioneers have developed into companies and the companies into battalions, recruited from all sorts and con-

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ditions of men, in half the countries of the world. These men are drawn from the great churches, and from the medical schools; there are to be found amongst them distinguished officers, as well as the rank and file of the services, brilliant advocates, and members of the legislative councils; they number amongst them thousands of the most clear-sighted business men, and artists of every description: you will find them in the mining camps of the Andes, in Australian stations, in the shops, workshops, and factories of the world. The force which has given impetus to this great movement, the attraction which is binding together this vast concourse of men and women, the influence which is enabling them to demonstrate the power of the spiritual law which governs them instead of bowing beneath the burdens with which physical law would claim to burden them, is the knowledge of Truth, in the understanding of the Bible, taught to them in their text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

It is an admitted fact, it is indeed a fact which can no longer be denied, that the reading of Science and Health has made thousands upon thousands of happier, healthier, and better men and women,—men and women rescued from pain and disease, and from the "valley of the shadow of death;" rescued from sorrow and poverty, from despair, and from the misery of living; rescued from the myriad temptations of sin, and going out, in their turn, into the world to preach "glad tidings of good things." Before this critic turns to fight this movement, would it not be well for him to read once again the story of Jesus' rebuke to John: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

[R. Stanhope Easterday in the *Indianapolis* (Ind.) *Star*.]

History would seem to record, with credit to all, that the broad-minded men of all ages were keenly alive to the humorous, but there is no evidence in the Apocalypse that there will be any joking in heaven. Possibly the key-note of the whole proposition is expressed in the words of the wise man, "There is . . . a time to weep, and a time to laugh." It is barely possible that the reverend critic chances always to meet Christian Scientists out of the laughing season. The writer can bear unhesitating testimony to the fact that he never had a good laugh nor really enjoyed a joke until after his healing in Christian Science.

It is an old adage and a true one, that "extreme remedies are very appropriate for extreme diseases." The agony of Gethsemane and the tragedy of Calvary, as recounted in the Gospels, are sufficient to overshadow any tendency to the mirthful in the life of the Master. Mrs. Eddy in her treatise on the life and works of the Saviour, commonly known as the text-book of Christian Science, "Science and Health with Key to the Scriptures," amply justifies the serious nature of her work on page 226 of this book. If Christian Scientists are, as our critic himself admits, happy, wholesome, buoyant, and cheerful, this fact in itself justifies the serious trend of their thoughts during even a greater portion of their waking hours. For Addison has said, "Mirth is like a flash of lightning, that breaks through a gloom of clouds and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity." Whatever may be the teaching of Christian Science as to the material, Christian Scientists themselves appreciate the fact that it takes "backbone" to meet and vanquish the tempter, and that while "a merry heart" is in itself wholesome and desirable, a mere laugh will not quench sin nor cure an ache.

AMONG THE CHURCHES.

GORGONA, CANAL ZONE, PANAMA.

In an article on "Religious Work in Canal Zone," the *Canal Record*, the official paper, says: "The Christian Science Church was organized on the Isthmus in January, 1906, and services are held in the Commission Chapel in Gorgona every Sunday morning at 8.15 o'clock."

COEUR D'ALENE, IDAHO.

The Christian Scientists residing in this city commenced to hold services last September in a private house in the Park. Last spring the number had increased so that it became necessary to remove into a hall. On July 12 a Christian Science Society was organized, and steps are now being taken to open a Reading Room.—*Correspondence*.

BUZZARDS BAY, MASS.

Christian Science services have been started at this point, although it is little more than a railroad junction. Two Christian Science families had lived here (one during the summer months only) for many years, without knowing of each other's interest in Science, and it was not until the Communion season of this year that this fact was discovered. The writer, upon her return from Communion, proposed that the two families meet on Sunday morning for the purpose of reading the Lesson-Sermon together. It was soon found that others in near-by places were also interested, and each week the number increased, until after the fourth Sunday a hall was engaged and two weeks ago the first Wednesday testimonial meeting was held.

Divine Love has met our every need. Readers have been appointed, a piano and an accompanist provided, Hymnals and *Quarterlies* have been bought and paid for; and in thanksgiving for all these blessings we send greetings to the Field, and our gratitude to the Discoverer and Founder of Christian Science for showing us the way in which we may be about our Father's business.—*Correspondence*.

SAN FRANCISCO, CAL.

As superintendent of the Sunday School I am greatly interested in this part of the church work. In our teaching we follow carefully The Mother Church Manual By-law, and we have sent a letter to the parents of the pupils asking for their cooperation in encouraging the pupils to study the Lesson-Sermons. We have also called their attention to paragraphs in Science and Health, which answer many questions that are often put to the pupils in our Sunday School by those who are not interested in Christian Science. For instance, as to the scientific definition of God, page 140, lines 25 to 27; of Christ, page 583; of Jesus, page 589; of angels, page 581; of baptism, page 581; and of heaven, page 587.

The sending of this letter to parents has awakened much interest, and better results are being realized from our teaching. We encourage the pupils to earn their own money for the collection on Sunday morning, and to make their offering with love. The teachers have formed the habit of meeting together each Sunday morning for a few moments of silent prayer just before the opening of the school that they may be prepared for their holy work, and in doing this they are helped to demonstrate promptness, which they feel to be very important. They send their hearty greetings to all Sunday School workers in Christian Science.—*Correspondence*.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

NO TRUST NEEDED.

WE clip the following from an editorial in the *Springfield* (Mass.) *Union*:—

Any movement to form a "doctor's trust," of which there appear to be some symptoms, will be severely frowned upon by the public. We are not willing to have the blessings of medicine and surgery cornered and run purely on a commercial basis. The tendency has been so long the other way that sentiment would not brook any such reaction. There is a disposition in many quarters to invoke legislation for the purpose of placing the public in more direct dependence upon the doctors. This is a tendency that may easily be carried too far, especially as the request for such legislation is generally accompanied by arguments advanced on other than business grounds, which appear more or less plausible, as in the case of the recent ruling of the Louisiana Board of Health prohibiting the refilling of prescriptions without a physician's order. The ignorant and indiscriminate use of drugs and medicines certainly should be discountenanced, and the only point we seek to emphasize is that mercenary considerations should not be allowed to intervene in a matter of this kind.

This editorial indicates that the public is at last waking up to the fact that medical legislation such as has been proposed in a number of the States in the past would be class legislation pure and simple. To place "the public in more direct dependence upon the doctors" has been the purpose of practically all of the medical bills that have been introduced in the legislatures in recent years and it is time that this purpose should be fully recognized and exposed.

The people at large have not asked for medical legislation and none is needed other than that which will protect them from the quacks and criminals who pretend to be legitimately practising medicine; anything further than this would be an invasion of private rights. It is not within the province of the State to dictate the system of healing or the system of religion which shall be followed by its citizens.

ARCHIBALD MCLELLAN.

THE PURIFICATION OF SENSE.

REFINEMENT of experience is always preceded by purification of thought, the ennoblement of our living by the exaltation of our concepts, and it is this that gives such dynamic significance to the ideal. The believer's highest concept of Christian truth and of Christian privilege is the spiritual magnet, in loyal and continuous response to which he realizes his spiritual advance, together with the advance of his ideal, and this process is never more certainly indicated than when he finds himself entertaining a higher and holier sense of things, when words bring to consciousness an ever sweeter, more uplifting meditation.

All this will appear when we think of the simple and familiar word love, to which different people give such diversified and contradictory interpretations. For those whose activities are impelled, for the most part, by animal instincts, love means fleshly satisfaction, and like Queen Guinevere, they may have to learn through unspeakable suffering the unworthiness of this too common sense, and in their shame and agony cry out with her,—

> Ah, my God,
> What might I not have made of Thy fair world
> Had I but loved Thy highest creature here?
> It was my duty to have loved the highest:
> It surely was my profit had I known.

To others, love brings the thought of absorption in and devotion to human personality, the paternal, fraternal, marital, and patriotic attachments which lead to so much heroic sacrifice, and which bring their meed of transient joy, and, sadly oft, of pain.

For yet others, love signifies that oneness and intercommunion of spirit which in its unselfishness, its purity, and its impelling inspiration, is intuitively recognized as the highest realization and expression of the heart of God. They have come to understand our Leader when she says of Christ Jesus, "Out of the amplitude of his pure affection, he defined love" (Science and Health, p. 54), and with the poet, they can unhesitatingly say, "Love is the highest we feel, therefore we must believe that God is Love." Upon this spiritually scientific plane of apprehension we who are parents may find a new and more intelligently sympathetic interest in our children. We perceive that from God's point of view they are our brothers and sisters, and that we truly love them only as we regard them, and reckon with them, in the light of this diviner sense. Their faults are now uncovered, not as identified with them, but as manifestations of that which is wholly incongruous with their true selves, and as we lovingly lead them to see this they will join us in resisting the asserted reality and rule of appetites and tempers which are the common enemies of all mankind. We are beginning to love our children in a helpful way. Our sense of affection and our sense of relation are both being advanced.

Upon this plane, too, husbands and wives are led to think of the ideal marriage, that true comradeship in which spiritual aspirations are given the rule and authority, and the home becomes like unto "a watered garden." Upon this plane all genuine and lasting ties are formed, and ideal affection is proven to be the mutually appreciative attraction and intercommunion of divine ideas. Such love is not conditioned by age, sex, or human surroundings, but only by likeness of apprehension and spiritual impulse. It may exist, therefore, between men no less certainly than between man and woman. Thus were David and Jonathan united, thus Tennyson and Hallam. After seventeen years of unforgetting, the sorrowing poet erected, in his matchless elegy, "In Memoriam," a monument in honor of Love's pure reflection which will delight the vision of all great hearts until time's end.

Christian Science points the way to the redemption of human living by revealing the beauty and the gain of an ever-advancing ideal, that higher and higher reach of concept and of aspiration which declares for the unmeasured greatness of the spiritual possibilities of man.

JOHN B. WILLIS.

THE DIGNITY OF LABOR.

THE sentence imposed upon Adam—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground"—is usually remembered with a bitter sense of resentment on the part of those who believe that they must suffer endless pains and penalties because of the mistake made by their remote ancestor, but Paul gives a happier turn to thought when he says, "As in Adam all die: even so in Christ shall all be made alive." Mrs. Browning writes,—

> After Adam work was curse . . .
> But after Christ, work turns to privilege . . .
> I count that Heaven itself is only work
> To a surer issue.

In Science and Health we read, with reference to this subject, "The condemnation of mortals to till the ground means this,—that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality" (p. 545). We then read that the real man, created by God, "was given dominion over the whole earth."

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Whatever be our religious opinions, the fact remains that the race as a whole must labor for their bread until they gain some sense of the "dominion" which is the spiritual man's birthright. The vital question is how our toil can be made to count for something, for that which shall bless our own lives and enrich the lives of others. No one can deny that every step of real progress, even on the ordinary plane of experience, means the recognition of a power superior to matter or brute force. Whatever makes labor less toilsome and more hopeful points to the supremacy of Mind, which must be understood before ideal conditions can be realized in human experience. It is easily seen and generally admitted that the marvelous improvements in all that pertains to the home, to travel, etc., do not really make human life less burdensome; indeed, it often seems as if the opposite were the case. This does not mean that we should think of going back to outgrown conditions, which would be at once impossible and undesirable, but Christian Science shows that Mind-directed, purposeful activity is the true goal, and that such activity is both invigorating and restful. Our revered Leader says, "God rests in action" (Science and Health, p. 519). If we reflect the divine activity we shall accomplish wonders and work without weariness.

Christ Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He worked incessantly for the good of all humanity in all ages. He did not quarrel with existing conditions, but showed how the hungry could be fed by recognizing the divine source of all supply. His demand in everything was perfection and no less, and our ideal should be perfection in both process and results. With this ideal in view, labor can never seem hard; never a curse, but a blessing. No one can enjoy work ill done, and there is no need that any work be poorly done. Mrs. Eddy says that God, divine Principle, "expresses Science and art throughout His creation" (Science and Health, p. 507). This surely furnishes a model for all our activity, and every Christian Scientist should rejoice that whatever be the character of his work, he may express both "Science and art" in all he does, as did the artificers who wrought in the temple at Jerusalem, those who came forward in response to the call, "Who then is willing to consecrate his service this day unto the Lord?" Is not this really the call to each one of us, whatever our station in life, and does it not follow that as we respond to it, gladly and intelligently, we become coworkers with God, and not only realize but prove to all mankind the dignity of labor.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Randsburg, Cal., Aug. 19, 1908.

Mrs. Mary Baker G. Eddy,
Box G, Brookline, Mass.

Dear Madam:—The thought has come to me that I must write to you, and tell you, if I can do so, what a revelation "Science and Health with Key to the Scriptures" has been to me. I believe that you will understand why I feel constrained to write when I make known to you my personal experience, for this understanding of God which you have revealed to the world means more to me, perhaps, than it would to one who had never known the sweets of divine Love. In my early manhood I found what I believed to be the Christian's secret of a happy life. The knowledge I obtained at the time I surrendered self, and trusted wholly in the Christ love to do the work for me which I felt I could not do for myself, enabled me to overcome temptation and sin all through my life. At the time this sweet sense came to me, many of the errors of mortal mind were destroyed within me, such as envy, strife, hatred, etc. As I believed that I was already in possession of the Christian's secret I could not hope to find a better way, and I doubt whether I would have become interested in Christian Science if I had not read the criticisms of Mark Twain and others, published in some of the leading periodicals of the day. These criticisms caused me to investigate your writings, and I soon found that the severe criticisms were not only unjust to you and your writings, but that you taught the truth as it was taught by Christ Jesus. When I grasped the thought, while reading Science and Health, that God's kingdom is wholly spiritual, such a revelation came to me that I saw I was only a babe as yet in God's household; that I had been feeding upon the milk of the word when I might have partaken of the strong meat, so to speak.

Since I have grasped the thought that all is Mind, and that Mind is Spirit, God, and that God is Love, Life, and Truth, that He is All-in-all, and that there is nothing real but Truth; that sin, sickness, and death are only the false concepts of the mortal mind, which (as Paul tells us) is enmity with God and is not subject to the law of God, neither indeed can be, I feel that I have lost sight of my age (sixty-one years) and that I have only begun to realize what life means and is to the real man created in the image and likeness of God. Oh, how my heart goes out to you in love and gratitude for revealing to this age the highway of holiness, for making the way to heaven (which is within us) so plain, and the rule for working out the problem of our salvation so simple that a little child can understand and know God as He is, and be able to grow up free from false beliefs about God, good.

I am not a member of the Christian Science Church, but hope to be in the near future if found worthy. My dear wife and I are the only two here who are particularly interested in the study of Christian Science, but we believe that others will become so in the near future. Randsburg is a mining town and I am one of the miners. I will add that since taking up the study of Christian Science my thinking and reasoning powers have developed far beyond what they were, that my memory is growing better, and that I can express what I know better than I ever could.

Yours in Christian love,
S. L. KAIN.

London, England, July 28, 1908.

Dear Mrs. Eddy:—I want so much to thank you for your book "Science and Health with Key to the Scriptures," and for all that your teaching means. It has been such a great help to me in trouble, making me see things in a wonderful new light. I am quite a beginner, having read your book for the first time at Christmas. Though I have at present only a small glimpse of what it really means, I have been so helped, and it is all so wonderful, that I feel I must write and thank you. I had read a portion of the Bible each day for twenty years, but it is a new book to me now; it is as if a veil had been lifted. My great desire is that I may grow in this new understanding and so be able to help others as I have been helped. Again thanking you,

Yours faithfully,
GRACE L. M. ELLIOTT.

Osage City, Kan., Aug. 24, 1908.

Mrs. Mary B. G. Eddy, Boston, Mass.

Dearest Leader:—May I have a moment of your time to tell you that I am truly grateful for the great work you have done for the cause of humanity. Your teaching has rolled away many stones from my path, and I have the assurance that all will disappear as I have one God and that good. Your setting aside of the Communion season helped me to overcome a disappointment because I could not

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attend it, and gave me a needful rebuke that I did not commune more with divine Mind. It gave me a deeper sense of God as ever-present Love, thereby removing a sense of limitation, and taught me that all are welcome in The Mother Church always. I am grateful that I live in this age of our dear Pathfinder. If I can be of any use to you or the Cause, command me.

With sincere love,

GRACE L. UNDERWOOD.

New York, N. Y., Aug. 27, 1908.

Dear Leader:—When working this morning on a seemingly stubborn problem these words from page 504 of your book, Science and Health, came to me: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously." This opened up such a vista of light upon my mental horizon that I felt I must thank you for all you have done and are doing for all mankind. I pray to be found more trustworthy every day, and to do my part in this great and noble work of which you are the Leader.

With a heart full of love and gratitude to you, I am one of your earnest followers,

CHARLOTTE B. ELDRIDGE.

Chatfield, Minn., July 24, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader and Teacher:—I wonder if you have ever known that the inspiration for the little poem from which the hymns 121 and 122 in our Church Hymnal were taken, was gained from the study of the beautiful words in Science and Health, page 55, lines 15 to 25, which conclude our Lesson-Sermon for next Sunday? Many times, as I have studied the Lesson this week, my heart has gone out to you in boundless love and gratitude for your great gift to needy humanity, and I have thanked our dear Father-Mother God that at least a partial realization of your "weary hope" is vouchsafed to you. God help us all so to purify our lives from all sin that we shall speed you on to the fuller and grander consummation of this sweet and sacred prophecy. With dear love,

Gratefully yours,

LAURA C. NOURSE.

Sevenoaks, England, July 7, 1908.

Beloved Leader:—I wish I could express to you something of the joy and gratitude I felt in reading over your letter about the abolition of the Communion season in The Mother Church. Your teaching has so unfolded to me the sense of the unbroken continuity of Love's activity that I was longing for the time when special occasions should no longer seem to be there. Some of our little community live far away from a town, so after the services on Sunday the 5th we stayed to read the letters and By-laws together. I think you will be glad to know that though we have held services for only two and a half years, and that some of us are very young in Science, there was not one present who did not see clearly the advanced step, and many expressed the desire that our thought in the branch churches might be so uplifted that the step may soon become universal. I would like to thank you too for the new By-law about numbering the people. The work here is in a small country town, and, to sense, it is a great overcoming for young students to come forward openly and attend the Christian Science services. The result has been, that while our beloved text-book is in great demand and much quiet healing is going on, the attendance at the services has been small. The members were eagerly counted and disappointment and undue elation alternated; also a desire to interfere and enquire closely into causes of absence, thus trying to steal the freedom of individual action. We had seen that this was wrong and stopped it, but when we read the new By-law we saw much more clearly that adherence to divine Principle, to Love, alone can build us up.

I know that our experience will be the same as that in many small towns where similar conditions have to be overcome; and that they will feel the same uplifting which we feel. I humbly and gratefully thank you for the loving wisdom that has thus supplied our need. It has given us a joyous sense of fresh encouragement, guidance, protection, and we thank God for our Leader.

Yours lovingly and gratefully,

JEANIE C. E. ANDREWS.

Boston, Mass., Aug. 8, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Beloved Leader:—I wish most heartily to thank you for the latest amendment to the By-law regarding music in The Mother Church. In defining so clearly what music you consider appropriate, you make the task of the musicians easier, and I shall gladly strive to be increasingly obedient to both the letter and the spirit of the By-law. Especially do I thank you for the protecting love with which you surround all those who are trying to serve the cause of Christian Science.

Gratefully and lovingly yours,

ALBERT F. CONANT.

Vineyard Haven, Mass., Aug. 20, 1908.

Dear Mrs. Eddy:—My heart is so full of gratitude for Christian Science and for the privilege of reading the Bible in The Mother Church, that I must write just a word of love and loyalty to you, dear friend and beloved Leader. My daily prayer is that I may be worthy to do this work, and that I may be able to get myself sufficiently out of the way, that the reading of the Word of God may be healing. My love to you I cannot express, but perhaps you, with your great loving heart, will understand how I love you.

Faithfully,

CAROL HOYT POWERS.

Grand Rapids, Mich., Aug. 29, 1908.

Dearly Beloved Leader:—After an entire night spent in the reading of Science and Health, the command comes clearly to thank you. As the first activities of a new day are beginning in the streets, I am reminded of the true definition of morning, "Light; symbol of Truth; revelation and progress" (Science and Health, p. 591). This "morning" is, indeed, the new era of Christian Science; and is it not imperative for all those "arrayed in white robes" to serve Truth "day and night in His temple"? (Revelation, 7 : 13, 15.) Dear Leader, I thank you for the redemption that your heaven-born messages have brought to me during the past years; but most of all I thank you for this latest and greatest gift,—the healing light that has been with me, during the hours of the night just past, through your inspired explanation of man's relation to God in Science and Health. I owe a very great debt of love to humanity for the many, many times I have been healed through reading Science and Health, and I realize more than ever before that the only way to begin payments on this obligation is by being "faithful over a few things." Lovingly and gratefully,

AGNES F. CHALMERS.

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THE LECTURES.

SYDNEY, NEW SOUTH WALES, AUSTRALIA.

Bicknell Young of Chicago, U. S. A., delivered his first lecture on Christian Science for First Church of Christ, Scientist, Sydney, Australia, Sunday afternoon, June 21, in the Sydney Town Hall at three o'clock. The attendance was large, there being nearly three thousand people present. The lecturer was introduced by Charles H. Gibbs, chairman of the church, who spoke in part as follows:—

Representing the Christian Science Church of this city, it gives me very great pleasure to welcome you here most cordially. We may not know everything about any one subject, but as intelligent people we wish to understand it. It is not the object of this lecture to make proselytes of people or to disturb their faith, but to correct misconceptions and misrepresentations regarding Christian Science. Sometimes Christian Science is condemned by those who have never investigated it, but who have been influenced by the opinion of some other individual who has never looked into it carefully; others feel prejudiced against any new thing.

Christian Science is commanding the attention of many thousands of intellectual people throughout the world at the present time. The lecturer who will address you to-day is an accredited member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, U. S. A., and can speak with authority on the subject of Christian Science. I am confident that this audience of intelligent people is competent to divest itself of all hindering prejudices and give close attention to the lecturer.

Correspondence.

A second lecture was delivered at the same place June 29, the chair being occupied by William W. Virtue, who in introducing the lecturer spoke in part as follows:—

Consciously or unconsciously the world has always been seeking for truth, for absolute truth, and to-day it is more actively and consciously seeking for it than ever before. We Christian Scientists believe that our great Leader, Mrs. Eddy, in her book "Science and Health with Key to the Scriptures," has given the world a glorious message, a message of hope, and joy, and healing, one which, when understood in conjunction with that Book of books, the Bible, enables each student individually to answer the great question propounded by Pilate of old—"What is truth?"

Let me say, as did the chairman at the first lecture, that the purpose of these lectures is not to proselyte. Christian Science is not aggressive, nor should Christian Scientists be so. We have our church services and free Reading Rooms, and our literature is within the reach of all who care to read it; but, believing that we have a message, and knowing that the public are apt to get utterly false impressions about Christian Science from newspaper articles and books written by persons who know really nothing of the subject, or who are openly hostile, these lectures are provided to give the public an opportunity to learn something of what Christian Science really is.—*Correspondence.*

[The local papers gave large space to reports of the lectures.—EDITOR *Sentinel.*]

FALL RIVER, MASS.

Bliss Knapp lectured on Christian Science to a very attentive audience in Music Hall, Fall River, Monday evening, June 1. He was introduced by Rev. Dr. J. F. Packard, formerly a Baptist clergyman, who said in part,—

I have been asked to introduce the speaker of the evening, and it is with great pleasure that I have accepted the invitation. But had such an invitation come to me two years ago, I not only would not have accepted it, but would have remained away from the lecture. Having been reared according to the teachings of one of the strictest of our so-called evangelical denominations, and having occupied its pulpits as a regularly ordained minister for nearly eighteen years, I had come to regard the Christian Scientists as a people who were making a very great mistake, and for whom I could see only a miserable hereafter. Hence I felt it to be my duty to warn the people to whom I ministered, from the pulpit and in every manner possible, to beware of what I regarded as a monstrous deception. Need I tell you that all this was not born of the spirit of the Christ I professed to love and preach, but was the outcome of ignorance and prejudice. I actually knew nothing of the teaching which I condemned. I had heard some things about it, and foolishly refusing to investigate its claims, proclaimed it a lie. But I had not studied the Christian Science text-book; indeed, I had not even read it. Since that time, however, circumstances have occurred which have led me not only to read, but to study that book, and it gives me great pleasure to say to you that I honestly believe that Christian Science teaches the very same truth that Jesus the Christ proclaimed when his feet pressed the hills and valleys of Palestine,—a truth which shows most clearly the true relation existing between God and man; a truth which will transform this world and bring in that glad hour when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

To me, Christian Science has been a great blessing, physically and spiritually. I loved the Bible before, but it has become a new book to me. I have not given up the Saviour I learned to love in boyhood, but behold him in a clearer light and love him with increasing affection. Prayer also has a new meaning, and brings a constant blessing, and as I thus commune with God, I realize in a sweeter sense than ever before, that the child is talking with the Father, whose name is Love, and that I am eternally safe in His arms. It has been said that by taking this step I have lost much. Nay, nay, I have gained more than words of mine can express. Jesus said: "By their fruits ye shall know them." Friends, Christian Science is in your midst, and its fruits may be seen in the lives of those who have been helped by it both physically and spiritually. Judge it not by what the voice of ignorance and prejudice may say about it, but judge it by its works, remembering that the Master has said that "a corrupt tree cannot bring forth good fruit."—*Correspondence.*

ON A FLY-LEAF OF SHAKESPEARE.

HON. CLARENCE A. BUSKIRK.

Were there no other proofs for us to see,
O mighty Bard, thou and they like to thee,
Like th' rainbow proves the sunlight, prove to me
The stature of man's immortality.

WHAT rare bee-bread was that which Shakespeare's lips
Fed on, and whose Olympic nectar drips
Forever on his page!
Surpassing sweets the fancies gathered then,
To run in honied raptures from his pen,
Such sweets as fancy gathers not again
For poet, wit, or sage.

Often his kindling sentence starts a flame
Of swift delight, and thoughts which erst were tame
And torpid in our hearts,
Leap into iridescence; oft a word
Comes to us like the wood-notes of a bird,
And hints supernal music never heard,
That nevermore departs.

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TESTIMONIES OF HEALING.

I did not come to Christian Science for the physical healing, although I was anything but a strong woman at the time; it was from mental unrest—a feeling of stagnation—an intense longing to know more of God. I had been a working church member since childhood, but I found as time went on that I knew no more about God than I did thirty years before, and understood no better about man and all the sorrows and mysteries that seemed to surround him. I could not understand why an omnipotent, all-loving Father should make His children with such imperfect bodies and senses that while they had them they could not see Him,—why He made them subject to sickness and death. If it was God's will that people should be sick and die, why, I questioned, did Jesus go contrary to God's plan and heal their diseases and raise them from the dead, and say he was fulfilling God's will.

I had been taught that we must be resigned to God's will,—wait patiently until we died and reached heaven, when all these things would be made clear to us; but I could not see that the Bible taught this. Jesus said that to know God is eternal life. He did not say that we had to die to know God, but that if we knew Him we should never die. It seemed strange that in the midst of so many wonderful material discoveries so little should be known of God and of man,—His highest creation,—and that the science of man's being should remain such a mystery. I was prejudiced against Christian Science, but when finally I was led to read Science and Health I found in it an answer to the above questions and to many others that had been puzzling me. I found that the revelations of Christ Jesus, spiritually interpreted, appealed to me as the most consistent theory of God and man that I had ever heard. Although the Bible meant so much more to me, now that I had a "Key" to unlock its mysteries, still I clung to the Church of my youth, which I loved very dearly, hoping to remain where I was and also to enjoy the blessings that come from Christian Science. But how could I, when the Church taught directly or indirectly the reality of evil and that God used it, or permitted it, to perfect His creation? The blessings of Christian Science come from knowing that God is All and that evil is not real.

For months and months I was on the rack. No one knows the struggle unless he has been through it. I was beset on all sides by doubts and misgivings in my own mind, and with arguments in every conceivable form from my loved ones. For me the question must be settled once and for all. Had Mrs. Eddy rediscovered the truth? The first thing to do was to find out exactly what Christian Science teaches, and the only thorough way to do this was to study Science and Health, attend the church services, and put what I learned to the test in every sickness or trouble that came to me. I did not have to wait long, as shortly afterward I was taken with a severe attack of illness. After a practitioner had worked for me a short time, the thought suddenly came to me, If there is no sickness and this is only a false belief, why am I lying here? I immediately arose and went into the adjoining room. When the children came in they were surprised to find me so much improved. The next morning my first thought was that perhaps I might sit up half that day and longer the following day; when I suddenly realized that I did not have to convalesce from a false belief, and soon I was attending to all my household duties as usual. Some six months later, I had a severe attack of throat trouble, from which I had suffered under *materia medica*. This time a Christian Science practitioner came to see me, and the healing was most rapid. I regained my strength almost immediately, whereas under medical treatment I had been three weeks reaching my normal condition. I learned later how this was accomplished. Mrs. Eddy says, "God pours the riches of His love into the understanding and affections, giving us strength according to our day" (Science and Health, p. 5). I continued to read the text-book, and gradually overcame chronic liver trouble. The attacks had been so severe for two successive springs that the physician feared a fever would be the result. I began to see that the cause of the disease was mental, and if worry or other discordant thoughts had produced a pain in my side, what good could a plaster do? If I wished to be healed I must change my thoughts; as St. Paul tells us, our bodies are transformed by the renewing of our minds.

Because of the above experiences it was not difficult for me to give up *materia medica*, although my brother, father, grandfather, and great-grandfather had been physicians, but the church question was a more difficult problem. The first few Sundays that I attended the Christian Science services I was most unhappy. I found, upon questioning myself, that it was the form of service, the familiar hymns, and my friends that I missed. All this was but a gratification of the senses, not the worship of God "in spirit and in truth." I found through the Lesson-Sermons, however, that I was learning more about God and man, and how to worship as the Master taught. I found a working basis, a Principle, and rules which could be demonstrated to the extent that they were understood, thus proving that Christianity is scientific. I found that the life and teachings of Christ Jesus, spiritually interpreted, contain the truth concerning God and man and their relation to each other. There is still much to be learned, but the effort is a joyful one, full of assurance that we shall be conquerors, because we are working with God, the Principle of our being, and that this truth, when known, sets us free from evil of every kind, and brings us that "peace of God, which passeth all understanding."

Having found all this through the new commentary on the Bible, Science and Health, should I not be deeply grateful to Mrs. Eddy, our beloved Leader, the author of this inspired book.

ANTOINETTE W. STEPHENS, Hollywood, Cal.

Jesus said, "Ye shall know the truth, and the truth shall make you free." Before reading Science and Health I thought as did the Jews when they answered Jesus, "We . . . were never in bondage to any man;" but now I look over the last ten years and clearly see that divine Love has freed me from legions of taskmasters, among which are fear, worry, and an obstinate clinging to an undemonstrable theology. When I found Christian Science I was a slave to glasses, having worn them eight years for defective vision. Soon after beginning to read Science and Health, reading having been a great task, I laid aside the glasses and have had no need of them since. Almost as long as I can remember I had been subject to supposedly hereditary stomach trouble. At times it seemed to be of a serious nature, but this unreal master, too, was soon dethroned. My first personal proof of the benefits of Christian Science was an instantaneous demonstration over a throat trouble which had become chronic with me, but from which I am now free. I very reluctantly gave up several theological views, among which were a material sense of baptism and communion. I held to Jesus' words, "This do in remembrance of me," but I came to see that he returned to his disciples in three days and comes to each one of us as we understand, accept, and demonstrate his word. He said to his disciples later, "Lo, I am with you alway;" and Mrs. Eddy inquires in Science and Health (p. 34), "If a friend be with us, why need we memorials of that friend?"

The truth, as revealed in Christian Science, makes life

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mean much more to me, and is enabling me to reach a broader and truer concept of being, for which I am indeed thankful.—J. W. BUSH, Greenfield, Ind.

When I came to Christian Science I was nervous and wretched after a long and tedious illness. I remember asking the doctor when I would get over it,—when I would wake up without the feeling that something dreadful had happened or was going to happen,—and he smiled and said, "What you want is to be a child again: no one over twenty wakes up very buoyant or happy." I carried this same trouble to the Christian Science practitioner, and though she smiled too, her smile was somehow different—it reminded me that joy is second on the list of the fruits of the Spirit. Henry Van Dyke says to be "afraid of nothing but cowardice;" but I was afraid of everything, and though I had heard again and again that "Christian Science is all right for nervousness, but would not do for anything serious," in my experience it was the serious things which melted away first.

I was helped almost at once with the physical troubles I had, one of these being a stiffness and aching in my fingers from several attacks of rheumatic trouble, which had been the cause of a great deal of pain and annoyance and which the doctor had said that I would always have. Nevertheless, this has almost entirely left me, and whereas formerly I was a slave to climate and food, detesting and fearing the damp and spending one winter in California and another in Italy, without daring to eat an orange because the doctor had said it was bad for me, now I eat anything and go out in all sorts of weather and am better than I ever was in my life,—so much better that one of my friends said to me the other day, "What makes you look so well; is it Christian Science?"

It certainly is Christian Science, and though there are sometimes sly "little foxes" at the vines, when I look at the milestones passed instead of the ones ahead, I am most grateful for this teaching and for the loving patience that has never failed me.

MISS JULIA BENTON, Chicago, Ill.

When I was five years of age my ankle became affected with paralytic trouble, and for about two months I was unable to take a step. My parents tried everything, hoping to find relief; but although I walked again, that ankle was never secure, so I received many serious falls. I also suffered constant pain in some part of my body. My eyes became very weak, and a specialist said I would always have to wear glasses, which I did constantly for five years. Then the paralytic trouble appeared in my face. I would go to bed at night wishing that I might sleep on; then the thought would come that I could not leave my mother, who had been a never-failing help during all those weary years, but to-day those years of pain and sorrow seem to me as a dream.

A dear friend, knowing I was in need of help, asked me to try Christian Science; which I did, and in it have found strength and peace. I laid aside my glasses, never to need them again. In the past eleven years God has never failed me in anything when I have trusted Him absolutely. Christian Science teaches that God is no respecter of persons, and I know that divine Love is for us all if we will only open our doors to receive that aid. I trust that this experience may help to lift some one out of darkness into light, even as I have been lifted. My gratitude to God, and to our beloved Leader, Mrs. Eddy, increases each hour for the many blessings which have come to me; and my daily prayer is that I may be humble enough to "love away" all that is unlike God, all that is not good, so that only what is real and eternal may appear in my life.

IDABELLE DAY COUTANT, New Britain, Conn.

In no other way can I express my gratitude better than to give to the *Sentinel* a statement of the healing of my mother through Christian Science. My mother was an invalid, confined to the bed for over a year with rheumatic, stomach, and bowel trouble. She had tried medical treatment, but with no lasting benefit. At last her physician told her that her case was incurable, as it was so complicated that nothing in medical skill could reach it. He then spoke of a case of which he knew where the woman had been an invalid for eighteen years, and was now well and doing her own housework. When my mother asked what had helped her, she was told that it was Christian Science.

Some Christian Science ladies had called and talked with mother, but it all seemed dark to her until one lonely day a friend brought a Christian Science practitioner to call. During the conversation, in which the practitioner was explaining Christian Science, my mother got a glimpse of the light, and a few days afterward she decided to take treatment. I wrote the practitioner to commence treatment at once; which she did, and from the very first we could see a change. Whereas mother could not be moved in bed without fainting, and she was living mostly on a milk diet, as she was unable to take other food, in two weeks' time she was taken out to the table in a chair and ate whatever she liked without any harm to her. When she commenced treatment she was in a dropsical condition and she could not raise her left arm; but all these things have been overcome, and she now does all the family sewing and assists in the housework, including the washing and ironing.

The treatments given were mostly absent ones, the practitioner calling once a week. There are still some things to overcome, but we feel that God is an ever-present help, and as we come more and more into the understanding of this great truth, as taught in Science and Health by Mrs. Eddy, we feel that we shall be able to rise above the thought of life in matter, and the remaining error will naturally disappear. I have long been wanting to tell of this healing, and I feel that now the time has come, and I hope it may be the means of bringing many a poor sufferer to seek the truth that will set him free.

How grateful we should be to Mrs. Eddy for this wonderful discovery of primitive healing, and for giving it to the world through her writings and those she has sent out to do the work our great Master did, in healing the sick and preaching the gospel that sets the captive free. The Bible and Science and Health are our daily companions.

ANNA C. AVERY, Syracuse, N. Y.

When my husband and I turned to Christian Science, eight years ago, we had many physical ills, while fear and anxiety for the future seemed to reign in our home much of the time. I had been a trained nurse, was a church member, and believed that God sent our various afflictions; therefore, that we must bear them as best we could until released by death. Fortunately for us, a loyal Scientist saw our great need, and with loving persistence persuaded us that there was hope. I commenced to read the *Journal*, and a minor ailment, which physicians can only relieve, was healed. From this we took fresh courage, and began to read Science and Health, the text-book of Christian Science, together with the Bible. I wanted to see if Jesus really intended that we should do the works that he did. I knew the Bible said so, but I had never believed it was for us. In a very short time, however, I was convinced that Jesus meant just what he said,—"He that believeth on me, the works that I do shall he do also."

About this time our little boy of three years awakened one night with a dreaded throat trouble. We had no telephone, our practitioner was some distance away, and

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according to my medical training immediate relief was necessary. Well we knew that our time had come to decide for God or go back to *materia medica*. I knew only too well how far from sure one can be of what medicine will do, and we quickly decided for God. With a few Bible texts that I could remember—God's promises to care for those who trust in Him—we clung steadfastly to Truth, and in a very short time the child was asleep and did not awaken until morning. This was proof positive to us that Christian Science is the "way," and we have striven ever since to live as Jesus taught, his teaching having been explained and made applicable for us here and now by our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

During the eight years which have followed, I have never sat up a single night because of sickness in the family, although another child came to us a year later. At the time of its birth only a Christian Science practitioner attended me, and it was a very different experience from my previous one, or any I had ever witnessed in my medical training. Conditions which are considered most serious were overcome without even a degree of fever. I was down-stairs for dinner on the fourth day, and took care of the baby after the sixth. We were the only Scientists in the family or among our friends at the time, and many were the predictions that I would suffer in the future for being so "injudicious." This was seven years ago, and I have never known an hour's discomfort as a result. Many and varied have been the proofs to us in the intervening years of God's power and willingness to care for us if we only trust Him.

I am very thankful for this understanding which enables us to overcome or prevent the physical ills which come to mortals, but it is a small part of what Christian Science has taught us. Best of all, we are learning that God is good; that God is Love; and that joy and health are our rightful inheritance. We have learned that it is possible, this side of the grave, to possess the peace which passeth understanding. We know that Christian Science is the truth that Jesus taught and practised, and which he promised should be revealed to the world, for it is doing to-day the works which he did, and what greater proof do we need?

To say that I am grateful to Mrs. Eddy seems too meager to utter, but "deeds are more than words," so I am striving to let deeds express my gratitude.

HELEN SWEET STONE, Chicago, Ill.

By thus publicly expressing my thanks to God for His ever-open and welcoming arms to those who have so long walked in forbidden paths, and to Mrs. Eddy for the clear interpretation she has given us of the Scriptures, I am in hopes of encouraging some fellow-traveler who is just beginning his search for the truth. In April, 1907, I turned to Christian Science as a last resort in restoring to health our youngest child, who was continually having severe attacks of throat trouble, each one leaving him in a more serious condition. Doctors had worked over him repeatedly and carefully for six years, but could not stop the frequency or severity of the attacks, nor the complications which would seem to arise each time, and they finally told us that the child had probably inherited a dreaded disease. Having previously lost a child, I could not feel reconciled to giving up another, and this was my reason for trying Christian Science as an experiment.

The boy was very ill and in a high fever when I left our house to go to the home of a practitioner, where I asked for treatment for the child. When I entered the front door on returning home, the little patient called down-stairs to me, "I'm all well, mamma; may I get up now?" Imagine my astonishment, for under *materia medica* this feverish condition would usually last for from three to five days, and the symptoms were always accompanied by an acute derangement of the stomach; consequently, when he finally did get up he would be very weak. However, under this one treatment of Christian Science every previous condition was changed, and he was almost immediately healed. This demonstration was a revelation to me, and though he has had two slight recurrences of the trouble, they have been met and overcome at once, and it is several months since he has had any trouble at all. I also hope that my fear for him has been met through my own understanding of Truth.

Another demonstration of which I would like to speak was made for me in May. Early one morning I was suddenly seized with painful and alarming symptoms of bowel trouble, and though I am naturally strong and healthy, I was soon completely overcome with pain and unable to help myself in the slightest degree. My husband called a practitioner, and inside of an hour after her arrival I was without pain and able to go down-stairs and join the family at the noon meal. By three o'clock in the afternoon I felt as well as ever in my life, and never had a return of the complaint. I rejoice in the fact that my husband and our boy of eleven years have recently come into Science, and we are now a united family, searching diligently for a clearer understanding of Truth than we have had while in bondage to material belief.

MRS. RUTH T. BAYLEY, Pomona, Cal.

[Translated from the German.]

Five years ago I suffered from what a doctor said was a disease in the knee-joint, but in spite of all he did there was no improvement. I was in great pain most of the time, and could attend to my household duties only with great difficulty. When I went to bed the pain increased to such a degree that I could not sleep at all during the night. I was taken to a sanitarium, where I remained five weeks, but was not healed. Then the doctor advised me to submit to an operation. He said the condition of the knee was very serious, and added that he could not promise a cure, but could give me some relief. That, however, was poor consolation. About the beginning of the year 1907 I received the address of a Christian Science practitioner from a friend. I wrote to her at once, describing my condition, and asking her whether she could help me. Her answer inspired me with confidence and courage, and I called on her the next day. After the first treatment I was able to sleep all night, and after three weeks I was able to take up my work in a silk mill, and have not lost an hour since, although I have to work all day. I learned to stand strong in the truth, and I am very thankful to God, and to Mrs. Eddy.

MRS. ROSINE OCHSNER, Ettenhausen, Ct. Zurich, Switzerland.

My first experience with the wonderful efficacy of Christian Science was about nine years ago. I was practically an invalid, had undergone several operations, and being dependent on my own exertions for a livelihood, saw nothing to live for and was filled with despair. I had refused to take any more opiates, but was willing to try anything else recommended, so when a dear friend wrote me to "come to Portland and try Christian Science," I thought it was a rest-cure. I telegraphed her that I would be there the next day, but for the next week I was unable to get out of bed. When I did meet the practitioner, she told me to eat whatever was set before me that I liked. I was instantly healed of chronic stomach, bowel, and heart trouble of several years' standing, also of spinal trouble.

Is it strange that I should be grateful to Mrs. Eddy, the most scientific woman the world has ever known, when

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health, happiness, and holiness are every day becoming more real to me, all through this pure woman having given to the world the healing truth.

MRS. M. C. PEARSALL, Seattle, Wash.

It is now almost fourteen years since I was healed by Christian Science, after having tried many doctors and when I was steadily getting worse. Each doctor said that only an operation could help me, and that every organ in my body was affected. I became very despondent, not being able to do my housework nor care for my two small children, and having spent all my money for doctors and medicine. In this dark hour I heard of Christian Science, and went to see a practitioner. Never shall I forget the joy, peace, and strength that came to me after that first treatment. I was not healed at once, for there were many fears to be overcome; but, thanks to the love and patience of the practitioner, I gained right along, and in two months' time was completely well and able to do all my housework. Many trials have since come to me, but Christian Science has met them all, and I feel sure that it always will.

I am indeed thankful that this healing truth came to me in my great need. The spiritual understanding is, however, of much more importance to me than physical healing. I also realize that the daily living of this truth means daily growth in health and harmony. I am truly grateful to God, and to our Leader, for all the blessings that have come to my home through Christian Science.

MRS. H. RASMUSSEN, Glencoe, Ill.

I came to Christian Science for physical healing, suffering from organic heart failure which physicians had failed to cure or relieve in any way. After exhausting the material means within my reach, I turned to Christian Science, on the advice of my employer, and was quickly healed. I have since been stronger, healthier, and happier than ever before. Later I met with a severe injury to my foot. Bystanders called a surgeon, who dressed the wounds but could not set the bones as they were too badly crushed. The surgeon said I would not be able to walk in less than three months. I immediately called for help in Christian Science, and was able to walk in three weeks. A little later the healing and restoration were perfect, the bones and joints being restored to their normal condition and the foot as serviceable as before. This healing was the more notable in that at no time after the first treatment in Christian Science was there any pain, soreness, inflammation, or abnormal temperature.

Far greater than the physical healing, however, is the spiritual uplift, the peace and harmony, and the greater understanding of the Bible as interpreted by our text-book, "Science and Health with Key to the Scriptures," by our inspired Leader, Mrs. Eddy. I am deeply thankful to God for having been directed to this great truth.

J. A. FREEMAN, Denver, Col.

Christian Science has so completely changed the meaning of life to me, and has brought me so much happiness, peace, and contentment, that I shall ever deem it a privilege to tell others of it. Perchance some other weary and disappointed mortal may take heart and come to the living waters to learn the truth about God and man. I was a member of an orthodox church for many years, but it brought me no comfort, and the ceremonial of the church appealed only to the senses. The mystery of life, and the strangely inharmonious conditions in and out of the church, puzzled and discouraged me; all seemed vanity and vexation of spirit.

After enduring many trials and disappointments, as a very tired child I turned to Christian Science, read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was healed. Some years before I had had the great privilege of class instruction under Mrs. Eddy, but the seed seemed to fall on stony ground, and it was not until after I had wandered in the wilderness many years (to mortal sense) and been beaten with many stripes, that I was spiritually awakened and the good seed began to bear fruit. I emerged from the darkness of mortal beliefs, and was "born again;" then came "the awakening from the dream of life in matter, to the great fact that *God is the only Life*" (Miscellaneous Writings, p. 16). Since taking Science and Health for my daily guide in studying the Scriptures, it has indeed made a new heaven and a new earth to me. Mrs. Eddy teaches that Christian Science is a demonstrable science and that it is not understood until demonstrated. It is our demonstration that proves to us the truth, and this is our safeguard from all evil each and every day.

My heart goes out in loving recognition to our dear Leader for all she has given us and all mankind; for the rediscovery of the truth that heals the sick, the sinful, and the sorrowful, and enables us to fulfil the command of our Master to preach the gospel and heal the sick. The garment of Truth cannot be divided, as we apprehend after gaining our spiritual light in divine Science, and when we preach the true gospel, or glad tidings of great joy, we heal the sick, physically, morally, and spiritually.

Our revered Leader has said, "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in Divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine Source" (Miscellaneous Writings, p. 19). How full of comfort and cheer is this message, exhaling heavenly perfume, and peace and good will (God's will) to all mankind.

EMMA K. S. SAWYER, Santa Barbara, Cal.

It is with the deepest gratitude to God, and to our dear Leader in this great and wonderful truth, that I express my thanks for what Christian Science has done and is doing for me, and for others through my understanding of it. I was healed in 1899 by reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had suffered from stomach trouble and severe headaches, also an injury to my back caused by a fall. I had all the symptoms of lung trouble, and one physician thought I had it. I had been a nurse for a great many years, but had not been able to do scarcely anything for five years and was fast using up all my savings of years, which made me despondent as to the future. I had lost faith in creeds, but I had never doubted God and His Christ for one instant, and when I read Science and Health I knew that the promised light had come to me. I have since been enabled to prove it many times, even when mountains of error have seemed to hide it from me, and I know that according to my love and faithfulness the way will grow brighter unto the eternal day.

My heart is ever singing its gratitude for our Leader's selfless love for all humanity, and my one prayer is that through the same power of divine Love I may be able to follow the truth. Words are empty; only deeds can prove our gratitude and love.—MARY J. KEEFE, Buffalo, N. Y.

He that loveth little prayeth little; he that loveth much prayeth much.—AUGUSTINE.

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FROM OUR EXCHANGES.

[*The Congregationalist.*]

If the peculiar beauty and power of Christ's life can be reproduced to some extent in a multitude of other lives, the one from whom they derive their incentive and their pattern will always have his full measure of honor. We can never effectually safeguard the majesty of our Redeemer merely by creedal statements about him. We can never increase his influence over men by putting up bars in the vain effort to keep away any one who sincerely desires to be associated with him. In proportion as we love and trust our Lord we shall be calm and confident concerning the world's appreciation of him. Jesus Christ's own royal, matchless personality will by its own inherent force, in an increasing measure, command the world's homage. If we really want to contribute something toward that universal esteem, if we really want to suppress what seems to us inadequate views of his person and to perpetuate some of the lofty and hallowed conceptions that go back even beyond the days of Nicea, the best way—the way which he approves most—is not to constitute ourselves sole arbiters as to whom he will receive, but to exhibit the type of character which he forms in every one who wills to do the will of the Father.

[*The Christian Register.*]

The one nearest duty of every one who aspires to be a helper of his fellow-men, and for himself to win strength and peace, is to think the right thought, to speak the right word, to act with honest simplicity. We have had successes and victories enough to renew our courage and quicken our faith, but the great things are of slow growth, and the best things are long coming. Whatever happens, we ought to remember that the work of righteousness is peace, and the effect of righteousness quietness and confidence forever. It is also true that in quietness and confidence are the secrets of strength and power.

[Rev. C. A. S. Dwight in *The New York Observer.*]

God uses and blesses, as a rule at least, only eager and alert people, who, not keeping their gaze fastened on the ground at their feet, look afar, as from some Carmel's height, to see what may be calling to them from beyond the floods. Let us not miss the vision of the cloud out of the sea, for by it God may now be calling to our spirits to prepare themselves to receive the copious showers of blessing—perhaps revival blessing—which will betoken and secure the plenteous harvestings of such a spiritual gathering as the world has never seen.

[*Zion's Herald.*]

The joy of the moral life arises out of an instant and glad obedience to the demand of conscience as soon as it is apprehended. The way to become morally strong is to do the right immediately and without excuse whenever the choice between right and wrong is presented. Character is built up in this way, stone by stone, on the foundations of sincere, whole-hearted obedience. When we get into the habit of doing the right thus immediately and gladly, the process becomes constantly easier.

[*The Examiner.*]

God and the world are hungering for good things done gladly. Christian service has not its rightful place in us till it sings and is a delight. Paul tells the Corinthians that he will most sweetly spend and be spent for them.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The members of the forestry division of the National Commission for the Conservation of Our National Resources, appointed by President Roosevelt last June, have just returned from a trip to Germany, France, and Switzerland, where they have been studying forestry conditions with the idea of adapting some of the foreign forestry methods to our forests. The chairman of the committee says, "One of the best administered forests visited was that of Sihlwald, fifteen miles outside of Zurich, Switzerland. The city of Zurich owns the forests. It is the best managed forest in the world. One hundred years ago Switzerland and Germany were in the same position we find ourselves to-day. Their forests had been cut away and there was little timber to be had. The forest of Sihlwald costs for administration $16.50 an acre. The city of Zurich receives $28.25 an acre from the output of the forest every year. So the net profit to the city is $11.75 an acre. The net profit on our own forest preserves is not more than ten cents an acre. They take stock every year. They know exactly how many million feet of lumber are in each of the divisions. The roads through the forests are beautiful. The dead limbs are collected as they drop from the trees. On every Friday the poor people of Zurich are allowed to come into the forest and carry off the broken limbs in little packages on their backs. Nothing goes to waste. They find abroad that they have to keep the forests up for the sake of the rivers. We have got to do the same thing for our rivers."

The National Association of Audubon Societies has mapped out every section of the United States and organized a force of speakers to bring home to all the people the necessity of protection for the native land and shore birds. It is hoped that eventually the Federal and State Governments will establish bureaus to meet adequately the national need for economic bird preservation. Seven able ornithologists have been assigned to cover as many divisions of the whole country and establish local headquarters in this campaign. At a cost of ten thousand dollars a year these trained workers will be kept on tour till every community in the land has had the opportunity to hear the story of the wisdom and need of protecting the birds.

The Argentine Republic has become a rival of the United States in the world's beef market, supplying 7.1 per cent of the entire cattle stock of the world, against 17.5 supplied by the United States. The Argentine Republic ranges in latitude from about 22 degrees south to 52 degrees and has an area of about three hundred and twenty thousand square miles and a population of less than six million, while the United States has an area of over three million square miles and nearly eighty million people.

Chicago is to have the highest school building in the world. It will be fourteen stories and will be a commercial high school. The total cost will be not less than $1,000,000. There will be room for grammar school children, but primarily it will be a commercial school building. It is one step toward carrying out the idea of commercial and continuation schools which have been successful in Germany.

The United States Forest Service practically looks after 168,000,000 acres embraced in forest reservations. There are fifteen hundred rangers, with nearly one hundred and fifty supervisors, to whom these rangers report. These rangers receive from $900 to $1,400 a year, their salaries alone amounting to a million and a half dollars annually. All these men are located in the West, with one exception.

It is expected that the announcement of the names of the cities which are to be the six administrative headquarters of the United States Forest Service, along with the lists of the men to be in charge of the various offices, will be made this week. The actual transfer of the business to the field will be made gradually, so that there will be practically no interference with the routine work.

The tug Edwin L. Pilsbury was the first of all water craft to make the trip through the big lock of the Charles River Dam at Boston last week. It signalized the opening of the lock as a main channel for all river craft, up or down. The former open channel in the main river will soon be entirely closed. The dam, however, will not be completed for about two years.

The comparative statement of the Government receipts and expenditures shows a deficit for the month of August, 1908, of $3,009,127 as against a deficit for the preceding month of $24,860,438, and a surplus for August, 1907, of $3,628,491. This small deficit for the month just closed is wholly due to the very large decrease in expenditures for the month.

The receivers of the Metropolitan surface road of New York city have flatly denied that the Public Service Commission has authority to force joint routes or rates upon the street railway companies. The issue raised is said to affect the very life of the Commission.

The famous old schooner yacht Puritan, which in 1885 defended the American cup and defeated the English challenger Genesta, is to pass from the ranks of racing and pleasure craft to the packet trade and is to ply between Providence and the Cape Verde Islands.

Recent rains and floods have caused a loss of a million and a half of dollars in Augusta alone, and of a million in other cities in South Carolina and parts of Georgia, and rendered thousands of people homeless.

Architects for the new Grand Central station, New York, have completed their plans and estimates for the structure. The total cost of the building will reach $20,000,000.

The Chinese government is said to be considering the recall of Wu Ting-fang, the Chinese Minister at Washington, because of alleged diplomatic indiscretion.

A shortage of upwards of $53,135 has been discovered in the Bureau of Supplies and Vouchers in the General Post Office in Cuba.

Importations into Cuba for the fiscal year of 1907-8 reached a value of $60,993,131, and exportations, $67,440,917.

International.

The Geographical Commission appointed by the Mexican government seven years ago to map all of the towns of the country has just made its report and states that they discovered 7,079 towns which were not officially known to exist and which have heretofore had no federal control. Many of these towns are of considerable size, ranging in population from five thousand to fifteen thousand people. Most of them are situated in the remote recesses of the Sierra Madre and in localities far removed from ordinary courses of travel.

The German Foreign Office has sent instructions to the German ambassadors and ministers accredited to the governments that signed the Algeciras pact, that in the opinion of the German government the speedy recognition of Mulai Hafid as Sultan of Morocco by all the signatories of the act would be in the interests of peace.

An edict has been issued setting forth in detail the stages that will be reached each year in the conversion of the form of government in China to the foreign system, and assuring the people in the name of the Emperor that a constitution will be granted nine years hence.

An extra session of the House of Delegates of Porto Rico was called for Sept. 8 to consider the irrigation project, an additional appropriation, the continuance of the commission which has been investigating the disease anæmia and the settlement of the Church cases.

The German War Department has invited Wilbur Wright, the American aeroplanist, to carry out his experiments in Berlin.

Industrial and Commercial.

The petroleum output of the United States in 1907 was 166,095,335 barrels, more than 100,000,000 barrels in excess of that of its closest rival, Russia, and was far in excess of any previous year. There was also an unparalleled accumulation of stocks and high prices for oil of all grades. The increase alone of nearly forty million barrels was greater than the total output of petroleum in any year up to 1889. The total value was $120,106,749.

The extensive dock and terminal facilities of the Atchison Railroad at Port Bolivar, Texas, will be opened for traffic about Sept. 20. This will mark the establishment of a new deep-water port on the Texan Gulf coast. It is to be primarily a lumber port and will be used as the gateway for the Atchison's export lumber traffic from eastern Texas.

As a result of the prohibitory wave which has of late swept over the country, the California Wine Association, so it is reported, has decided to buy no wine grapes this year, as the association has already more wine than it can sell. It also has a large acreage of its own grapes under previous contract still extending for a number of years.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

CHRISTIAN SCIENCE AND CHRISTIAN SCIENTISTS.

HON. CLARENCE A. BUSKIRK.

It becomes necessary at times for us to differentiate between Christian Science and Christian Scientists. Otherwise we may, through a confused and illogical association of ideas, charge against Christian Science some of the faults and inconsistencies of its adherents. We may do this without being conscious of it. Or, it may be done consciously and perversely. Strictly speaking, of course, a Christian Scientist is one who is consistently loyal to his tenets and professions,—consistently loyal at all times in conduct and motive and thought as well as in utterance. This is a very high standard. It is the high and difficult standard of the ideal Christian Scientist. I am referring in this connection to the ordinary concept of a Christian Scientist as one who adopts and openly accepts the doctrine and practice of Christian Science as true, and who is honestly trying to think, act, and live consistently, whatever may be his shortcomings. There are many thousands of good men and women who belong to this class. If I can read myself aright, I belong to this class. The absolutely ideal Christian Scientist is, surely, a *rara avis*, but this does not excuse any relaxation of effort to attain the highest standard.

It ought to be obvious at once to every one who reads these words, that Christian Science cannot justly be charged with the faults and inconsistencies of its professed adherents. Higher mathematics is no less true and useful because there are many mathematicians who fail to understand and apply its laws. A sonata is no less harmonious and beautiful though there are countless lovers of music who are incapable of performing it on a piano. It is a musical ideal and incentive, however, which benefits all of them: yes, and thereby the world.

If it could justly be charged that Christian Science has in any way led or contributed to any errors manifested by its followers, then it ought to be held responsible; otherwise, not. Any general accusation along these lines is nothing better than a mere expression of ill-will, if unsupported by a proven bill of particulars. When, or where, or by whom has such a bill of particulars been produced? On the other hand, is it not true that the testimony shows that the influences of the Christian Science doctrine and practice have been beneficial to mankind at large? If these influences have seemed in any instance not to be beneficial to any particular individual, is not the fault traceable to the peculiarities of the individual, or to his environment, rather than to the influences? Would you decry milk because some person may drink it unwisely? Or sincere piety because there are hypocrites and Pharisees? Or the piano because an ignorant or unskilled hand may evoke discord from its keys? It is the consensus of instances, and not the occasional exceptions, which justify a verdict of approval or of condemnation.

Necessarily, the Christian Science movement has had to deal with a great diversity of human materials. How could it reasonably be expected to be otherwise when we consider the fact that within a few years it has become a mighty and world-sweeping movement? Among its adherents we find recruits from nearly all camps. We find erstwhile Christians, Jews, agnostics, infidels, materialists, flocking to its standard. We find the educated and the illiterate, the good and the bad, the high and the low, the rich and the poor in the vast array. The Calvinist discovers that his elbow is often rubbed by the elbow of a former Methodist, or of a skeptic, and that they are all traveling along amicably together in the same direction. Men and women are there who had been condemned to die by their physicians, and some of them with the gray shadows of their expected doom not yet wholly lifted from their foreheads. Men and women are there who are still seeking surcease from their sufferings, encouraged by men and women at their sides who call to them that they too have suffered but have been healed by the blessed Christ-truth. And multitudinous children are there, many of whom have been helped to walk and run, to hear, to see, and to discern the beauty of divine Truth and Love. Many men and women are there whose lives are reformed, whose ideals and incentives, and affections and motives have all had a renaissance. In its grand humanitarian mission Christian Science deals with the sinning and the sick in the performance of the works which were taught and commanded by the Nazarene. The beauty and symmetry of its religious philosophy appeal to all alike, the sinning and the saintly, the sick and the well; but thus far the majority of its adherents are those whose physical ailments or vicious habits and tendencies have been overcome. Let us then, if we desire to be just, remember to be reasonable in our expectations.

Does a Christian Scientist sometimes go back to his old ways? He does not thereby degrade or invalidate Christian Science. He may disappoint our expectations in respect to himself, but that is no rational ground for us to feel disappointed in Christian Science. It only serves to illustrate what a stupendous work Christian Science is doing, when such men are being constantly bettered, and nearly all of them permanently so. And if a Christian Scientist does retrogress, what is the Christian duty in respect to him? To pass him by on the other side of the street, like the self-loving Pharisee? Or, rather, to act the loving part of the Samaritan? We have the right to judge and condemn and oppose error,—indeed, this is our duty; but what right have we to judge, condemn, and oppose one of our fellow-men? Of course, this question does not intrude itself into the legitimate domain of the laws which protect society; although it is too often apparent that the operation of these laws, even at their wisest, may work injustice in exceptional instances. How can any one of us correctly judge another, his temptations, his weaknesses, his environment, his motives, his circumstances, and so on? "Judge not."

Suppose that a Christian Scientist succumbs to the belief

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in disease and quits this mortal life. Does that justify in the least a smile of triumph on the face of an opponent? Does it justify in the least any sense of dissatisfaction or of disappointment or of discouragement in the consciousness of other Christian Scientists? Surely not, however it may tend to illustrate that the last enemy to be overcome is death. The world-thought has not sufficiently emerged from its beliefs in matter to be able to grasp the thought of eternal Life, but still believes death to be an inevitable and necessary fact. Once it was the world-thought that the earth is the center of the universe. Many generations have passed since Galileo, and this belief which was once entertained by all mankind has not yet been wholly eradicated. But it has ceased to be a world-thought. There are many erroneous world-thoughts to be overcome by the light of Truth, vast continents still in darkness to be illumined, and before all this can be expected the world-thought must so change that it will regard matter and all its incidents as phenomenal.

Happily, a truth is not affected nor altered *per se* by our attitudes of belief or non-belief, by our loyalty or disloyalty. Only its effects upon us can be influenced. If the Persian sun-worshipers should fail to kneel and pray at daybreak, the daylight would be sure to arrive in due season, nevertheless.

THE CONSCIOUSNESS THAT HEALS.

REV. G. A. KRATZER.

IN Christian Science great emphasis is laid upon the Scriptural statements that God is Spirit; God is eternal; God is perfect; and God is the only cause and creator. The creations of God would naturally and inevitably bear His characteristics, and not characteristics opposite to Him. Therefore, the real universe and man were created like to God,—spiritual, eternal, and perfect,—and they so remain, because God's all-power preserves them as He made them. And God, Spirit, knows or discerns His universe and His children as they are; that is, spiritual, eternal, and perfect. If we could discern the universe in the same way that Spirit discerns it, then that would be spiritual discernment on our part; but we are not able to exercise spiritual discernment through the physical senses, nor ever shall be, "for the carnal mind is enmity against God." We may, however, exercise spiritual discernment in spite of the physical senses by reasoning, as above indicated, from God as premise; thus determining what the character of man and the universe must be, and obeying the Scriptural rule of "comparing spiritual things with spiritual."

If we have spiritual discernment, we have faith; for the two are identical. And if we know or discern the universe and man as God knows them, then in our thinking or consciousness we reflect the divine thinking, just as Jesus did. When we do this, we know the power of Mind as did the Master; and the Mind or consciousness which Jesus had was that consciousness which healed the sick, raised the dead, and cast out devils (evils). Having freely received this consciousness from God, he freely gave it to as many as would receive it; and it is our duty to reflect this same consciousness. St. Paul exhorts, "Let this mind be in you, which was also in Christ Jesus."

To have and to exercise this healing consciousness, and obtain results therefrom, several things are requisite. First of all we must understand that all God's ideas and their expression are spiritual, eternal, and perfect; but it is far from sufficient to accept this intellectually, as a creed to be recited in church and on other formal occasions. On the other hand, this view of all that is must become a part of our habitual thinking. The tendency with us, as mortals, is to let our thoughts, moment by moment, dwell upon the subjects presented by the physical or bodily senses, and to be thus directed by what seems to transpire in our bodies and in the so-called physical world. In other words, it is considered "natural" for us to let our thoughts drift with the current of sense testimony. The duty set before us is to make head against this current and never to drift with it a moment, when we can avoid it.

Our problem is to gain gradually, and as rapidly as possible, the ability to keep habitually our thoughts on the plane of spiritual discernment. This we shall accomplish by distinctly and purposely lifting our thoughts, moment by moment, away from the presentations of the bodily senses, and by fixing them on God and on the nature of His spiritual creation; or, if sense testimony obtrudes itself upon us so much that we cannot ignore it, we may then deny and reverse it in favor of the spiritual truth, until its claims are so much silenced that they retire into the background. If we thus persistently take control of and direct our thoughts, in a few weeks or months the spiritual attitude of mind will become habitual, and most of the time there will abide in consciousness a realization of the perfection of man and all real things; that all are expressions of the spiritual, eternal, and perfect,—and this quite independently of the fact that at the given time we may be "treating" ourselves or another for sickness, sin, or any other trouble. To have such a consciousness is to "pray without ceasing."

This consciousness must be not merely intellectual; it must be transfused with love,—the love of God and the love of His whole creation, as being spiritual and good, and therefore lovable. By conscious, persistent effort we can acquire the habit of having our thoughts and feelings turn to God and to the right perception and active knowing and loving of His creation; and the time soon comes when this no longer calls for effort, but our thoughts and feelings run naturally in such channels.

Finally, the spiritual consciousness, to the degree that it is attained, must find exemplification in our lives, so far as it is possible to make the demonstration. If loyal to the spiritual program of life, we shall not seek material things as an end in themselves, or under the belief that they are real, but we shall know that substance is Spirit and matter is only shadow. Then we will seek "first the kingdom of God, and his righteousness," and let the material take a secondary place until such time as the appearance of it is destroyed by the fuller realization of Truth. We shall not recognize intelligence or power in matter by taking drugs, and we shall not, when we can harmoniously avoid it, seek the pleasures of the flesh.

Such a spiritual consciousness exemplified in daily life will be, in large degree, Godlike, and will be transparent to the divine Mind, even as a pane of glass is transparent to sunlight. Mrs. Eddy says, "The manifestation of God through mortals is as light passing through the window-pane" (Science and Health, p. 295). In like manner, the light of Truth passes through a spiritualized consciousness and destroys all belief in sin and disease, and ultimately will destroy the belief in death and matter. Such a consciousness is a window open toward heaven. It lets in the light for ourselves, and whoever turns toward us for help may experience enough of the light of Truth and Love shining through to heal him partially or wholly of his diseases. To change the figure, if we have such a consciousness, it is as a mirror reflecting the divine Mind, and by consciously directing our spiritual thoughts, we may reflect the healing rays of Truth and Love upon whom we will.

From this description it will be seen that in Christian Science it is the divine Mind and the reflected consciousness thereof which heals the sick. It will also be seen how radically different is this process from faith-cure, based on blind belief, and from processes of hypnotism or sug-

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gestive therapeutics, wherein a human consciousness which accepts matter, sin, and disease as real is the supposed curative agent. It must be very evident that Christian Science healing is based on the divine Mind, God, while all other forms of mental treatment are based more or less on the human, "carnal mind," which, as Paul says, "is enmity against God."

The state of consciousness above described exemplifies the 1st Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, . . . his leaf also shall not wither; and whatsoever he doeth shall prosper."

THEORY AND PRACTICE, EXAMPLE AND EMULATION.

R. STANHOPE EASTERDAY.

SOME time since, the idea of the divine sonship, as exemplified in the transfiguration, together with the sweet possibility of its attainment as portrayed in the vision of the Apocalypse, featured prominently in one of our Lesson-Sermons. It recalled the fact that instructors in mathematics frequently demonstrate difficult propositions for the benefit of their pupils, and sometimes ruthlessly erase the results of laborious effort, thus leaving each student to work out the problem for himself. A skilled musician will, in like manner, himself demonstrate classical selections, but will do so for the sole purpose of illustrating to the student the possibility of achievement. An artist may with a few strokes of his brush transform a commonplace drawing into a thing of beauty, while his pupils look on in wonder and admiration; some enthused and inspired, others merely awed and bewildered. As the next step the master may, with a single stroke, mar the picture and require its reproduction at the hand of each aspiring young painter. When this demand comes for individual effort in any case, that one who has felt the inspiration for achievement aroused in his breast, will struggle to emulate the teacher and approximate in a degree the desired end; while to the one who is a bewildered admirer only, there will be little of inspiration in the experience, and poor work will result. We find it so in all walks of life. It is not theory, nor example, nor aspiration alone that brings results; but these three taken together and coupled with honest effort, with practice and emulation, will always win the day.

On one occasion, the great Teacher chose three of his most advanced students and took them apart for a special and marked demonstration of the great Principle of being, an idea of sonship which he was striving to make plain to his disciples. Turning from earth to heaven, fixing his gaze upon the perfect ideal and clinging steadfastly to the truth of being, our Lord was able to produce in the presence of his disciples, and in a few brief moments, the reflection of the divine idea, immaculate man. The disciples, however, wondering and admiring indeed, awed but not inspired, failed to grasp the deep import and significance of the occasion and felt merely, "It is good for us to be here." Peter said to the Master, "Let us make here three tabernacles; one for thee [the Messiah], and one for Moses [the law], and one for Elias [the prophecy]." In other words, Let us enjoy here, forever, the sweet consciousness of the perfect example, of the letter, and of the glad promise of fruition.

But not so. Though there were represented in that experience three vital essentials to the solution of any problem,—the rule, the example, and the possibility,—there was still lacking the supreme essential, the individual demonstration or work. For this there had to be the descent again into the valley. The solution of Life's great problem had to be taken up by the disciples just where it had been laid down for a look at the great Teacher's demonstration, and the desired result had to be patiently and obediently worked out. It is furthermore deeply significant to note, in this connection, that the first effort on the part of Peter and James and John and the other disciples, after this wonderful experience, was an ignominious failure; and it is still more significant that the Master said, by way of explanation, that they could not heal the lunatic boy because this healing ability "goeth not out but by fasting and prayer." Like the fine linen of the Lamb's wife, the apparel of our transfigured Lord—"the seamless dress . . . by our beds of pain"—is the "righteousness of the saints." This lesson once learned, the disciples, in their ministry of healing to mankind, many times rejoiced that the devils were subject unto them.

In much the same manner, the student of Christian Science may have been fortunate enough at some time in his experience to receive class instruction from a faithful teacher. For two weeks that teacher patiently and lovingly unfolded a higher law, revealing and explaining the Christ-ideal to the student's awakening consciousness. The classroom becomes indeed "none other than the very gate of heaven" to him, and like Peter he feels moved to say, not once but many times, "It is good for us to be here;" or he may express himself, "I wish I could remain here all the time. I could be good in such an atmosphere." Such a thought, however, is as undesirable as it is unreasonable, and the wise student represses at least its expression. Two short weeks soon speed by, and the learner goes from that class to work out the problem in his own consciousness; goes down again into the "valley of humiliation" to struggle with the human belief in disease and sin. There will doubtless be some seeming failures, but thanks be to God that, with the letter of the law of righteousness, illumined in Christian Science, with the sweet promises of the Comforter made nearer and ever applicable in our Leader's writings, and with the immaculate example of the Wayshower emphasized by Mrs. Eddy in precept and practice and held forth for safe emulation, the honest and earnest student makes "some progress" (Science and Health, Pref., p. ix.).

Who of us, indeed, that have in any measure sought this truth honestly and earnestly, cannot say that every step during the intervening years since beginning the study of Christian Science has been an upward and an outward one? Each succeeding step has indicated a gratifying progress away from the belief in material selfhood toward that high ideal, portrayed nowhere outside the teachings of Christian Science—even Christlike, divine manhood. The stepping-stones, moreover, to present and to final achievement are those well-earned periods of spiritual exaltation which come to us when some poor pain-racked or sin-sick brother is healed by our efforts; for herein we experience, legitimately, that peace "which passeth all understanding" and which is indeed a foretaste of heaven.

THE CHRISTIAN'S BANK.

S. J. HARE.

SUPPOSE a man were to go to a bank and demand one hundred dollars, and the paying teller found he had no account with the bank, what would and what should the teller do? Refuse the demand. And why? Because the man was demanding something for nothing. It might be argued that this man was not a criminal at heart; that

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he was possibly ignorant of the fact that he had nothing on deposit; perhaps some one had told him that his great-grandfather had deposited money to his credit in that bank, and he had believed it, and only demanded what he thought he was entitled to.

Many of us have labored under just such a delusion for years. We have believed that Jesus made a deposit for us, and that all we had to do was to demand what we supposed was our salvation from all that was unlike success, health, and happiness. Christian Science opens our eyes to the fact that first of all we must acknowledge and obey divine Principle; that if we wish to draw on the infinite good, we must have something to our credit before we begin to draw. For thirty years I was a church member, and as we met together, week by week, in our prayers we begged God to be good to us, thereby implying that He had been or might be otherwise; we also told Him just how and in what way we wanted Him to display that goodness. Christian Science has taught me that God is good, and that as we deposit in His bank of our faith in Him, and return thanks to Him for His past goodness, in proportion as we think right and do right, we are entitled to draw for ourselves success, health, and happiness.

The Hebrew word "blood" is symbolically used in the Scripture for "life." In Christian Science we learn it is Jesus' life, not his death, that ransoms all mankind, and that by living as he did we can draw on the infinite power just as he did; but we must have to our credit a life like his, if we would give to mankind as he did. In his epistle to the Philippians Paul tells us just how to start our bank account. He says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . and the God of peace shall be with you." This is the deposit that we must first place to our credit if we wish to draw on the infinite source of supply for success, health, and happiness; for these point to Principle, and rightness is our standing or rating at the bank of the infinite. Thousands have learned, and thousands are learning, that in order to have their demand honored at the Christian's bank, they must first establish their credit, that the paying teller's books must show that they have an account with the bank. Paul also tells us of some things that are not legal tender at the Christian's bank, such as unrighteousness, impurity, covetousness, malice, envy, murder, deceit, backbiting, etc., and he says it is "the judgment of God, that they which commit such things are worthy of death;" in other words, their account is closed.

Unjust demand is the curse of the age. It is the cause of all strife, it is the robber that wants something for nothing, it is the cause of all wars, all labor trouble, all discord, and its only remedy lies in a change of thought both with the offender and the offended. First we should learn what God is; then man's relation to Him. We should educate ourselves to think only the things that are good, pure, and just. We should be willing to work full time and to make our every act conform harmoniously with our right thinking. Then and not until then will war and strife cease; then will capital and labor cease to make unjust demands; then will all dis-ease and dis-cord cease, and mankind recognize that "the God of peace" is among men; that heaven, harmony, is here and now.

"BLEST BE THE TIE THAT BINDS."

PORTER BOLLES JORDAN.

ONCE, just before Thanksgiving, while thinking of the wide continent which separated me from home and loved ones, a feeling of loneliness and sadness came over me for an instant. Then came also the words which a Christian Scientist had spoken only a few weeks before: "Whenever there seems to be a lack or need in your experience, that simply indicates the scientific fact that the seeming need is already supplied by God's gracious abundance. Then give thanks with your whole heart, because you have learned in Christian Science that God's supply is ever at hand."

So I thanked God for His already rich gifts to me, especially for the gift of friendship. Almost the next mail brought a package containing fourteen letters from kind friends in my home church, who had thus chosen to send to me a Thanksgiving meal of encouragement, cheer, inspiration, and love. Through each letter was woven the golden thread of gratitude for Christian Science, which is hourly binding coast and coast, continent and continent, closer and firmer in God's indissoluble bands of Christian unity. "Blest be the tie that binds."

RELIGION.

JEAN DE FOREST-KRIDLER.

OUR attention has recently been called to a remark by the late Professor Huxley, that it is probably impossible to find an acceptable definition of the word religion. Consulting the Century Dictionary, we find the root of the word to be the Latin noun *religio*. According to Servius, Augustine, and others, also the common modern view, our word is taken from the verb *religare*,—*re*, meaning back, *ligare*, meaning to bind: literally, to bind back.

Quoting further from the Century, "Words of religious use are especially liable to lose their literal meanings, and to take on the aspect of sacred primitives, making it difficult to trace or impossible to prove their original meaning or formation." We have accepted the French word *religion*,—into which had grown the meaning of right relations and harmonious expression of the spiritual idea. In the epistle of James we read, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In our text-book, "Science and Health with Key to the Scriptures" (p. 20), Mrs. Eddy says, "The truth is the center of all religion." And again (p. 67), "The epoch approaches when the understanding of the truth of being will be the basis of true religion."

It thus appears that religion means the scientific understanding of our right relation to God, the Principle of creation, to all creation, and the harmonious expression of that understanding. We shall be greatly helped in gaining this scientific or provable understanding by a careful study of our great Wayshower's command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and Mrs. Eddy's comment thereon, in which she says, "This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity" (Science and Health, p. 9).

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree,
If I knew you and you knew me.

Anon.

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SELECTED ARTICLES.

[Editorial in the *Scottish Chronicle*, Dumfries, Scotland.]

We publish to-day [July 10] a letter in defense of Christian Science, written in answer to certain strictures which appeared in our columns a couple of weeks ago. No apology is needed for the publication of this letter. Christian Science . . . is not to be killed or scotched either by a conspiracy of silence or jeers and sneers and cheap abuse. It has gained the ear and the heart of large numbers of devout and reverent-minded Christian people, who have seemed to find in it something which other organized forms of Christianity have failed to give them. What *is* that something? we ask. Is it not just a profound, personal, practical belief in the solemn truth that "God is not the God of the dead, but of the living," and that the healing offices of the Holy Spirit concern the body as well as the soul of man? Has the Church been sufficiently clear and explicit in the recognition of this vital fact, and has she been brave enough and trustful enough at all times to stir up the wonderful gifts of healing that are latent in the ministry of prayer? We fear the answer is in the negative: hence Christian Science, and all the excesses which schism in every form entails.

[The letter referred to above was written by Miss E. M. Ramsay, of the Publication Committee, and is in part as follows.—EDITOR *Sentinel*.]

It is with confidence that I ask you to accord me space to reply to some of the statements about Christian Science made at the Pan-Anglican Congress, as recorded in the *Scottish Chronicle* of June 26. All, or nearly all, of those who took part in the discussion at the Kensington Town Hall admitted that cures are effected by Christian Science. This, indeed, is the conclusion now reached by the public at large. A few years ago it was vehemently denied that Christian Science effects cures; later, the healing was generally admitted as efficacious in the case of certain hysterical and functional disorders; now our critic goes farther than this, and (according to the report of her address given by the *Morning Post* of June 18) admits the cure of "real, organic disease," but one and all deny that Mrs. Eddy's explanation of the method employed is the right one. It is natural enough that agnostics, and others who do not accept the Bible narrative as true, should ascribe the cures of Christian Science to the action of the human mind; but does it not seem strange that Christians should be so loth to admit the healing efficacy of prayer, or to believe that God is still, as He was of old, the healer both of disease and sin? This critic ascribes the healing of Christian Science to certain psychological laws which she says the Christian Scientists are unconsciously using, and tells us that the body responds to emotional states, whether truth or error lies behind them. . . .

Far from being ignorant of the methods of the human mind, Mrs. Eddy devotes much space in her books to the consideration of this important subject, and in passing I may point out that she had attained to the conclusion that the human mind controls the human body long before Professor James or Mr. Myers arrived at the same conclusion from a different starting-point of thought. Mrs. Eddy tells us that it was from this very discovery that her attention was directed to the line of thought which eventually led her to the discovery of Christian Science. Mrs. Eddy, however, does not regard the human mind as a healing agent; she points out that the thoughts of mortals are as inharmonious and unsatisfactory as their bodies; that a mortal controlled by nothing higher than the human will and intelligence, so called, is indeed a rudderless boat, driven of wind and wave.

On page 111 of Science and Health Mrs. Eddy says, "I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind as expressed through divine Science." This, surely, is Bible teaching. The apostle Paul wrote, "The carnal mind is enmity against God," and "The wisdom of this world is foolishness with God." Mrs. Eddy shows us that the human mind and body need to be controlled by something far higher than themselves; that man cannot be harmonious unless governed by God. She points out that this is the teaching of the gospel; that as we learn how to be governed by God we will gradually rise above sin, sorrow, and illness, and be able to do the "greater works" of which our Lord spoke. . . .

To return again to our critic's address. It is hard to believe that she is in earnest when she declares that Christian Science is "absolutely antagonistic to moral growth." We know of cases where men and women have been lifted by this practical Christian teaching from the lowest depths of degradation and vice; our periodicals contain numbers of well-authenticated cases of healing from drink, drug, and other bad habits. In all her works Mrs. Eddy inculcates the highest ethical standard of living, nothing less than the standard of the Sermon on the Mount.

[W. F. W. Wilding, M.R.C.S., L.R.C.P., in *Busy Man's Magazine*.]

The purpose of this article is not to criticize the methods of the medical profession; it is rather to show that the age in which we live demands a more intellectual and spiritual medicine, and that Christian Science is meeting this demand. Christianity, when understood as Jesus practised it, heals the sick and casts out evil; and Christian Science, the Science of Christianity, is attended with these "signs following." It is generally supposed by those who do not understand Christian Science, that because Luke was a material physician, and joined Paul in the healing work, he went on practising the drugging system, but Christian Science proves the mistake of such a conclusion. There is nothing in the Bible, nor out of it, to indicate that Paul and Luke worked from opposite standpoints. In order to become a true follower of the Saviour, Luke must have practised metaphysics—the standard his Master set before him.

It should be known that the practice of medicine sprang from idolatry, and although its practice has evolved much that is useful in certain directions, it still bases its healing power upon matter. The only instance in which matter is in any way mentioned in connection with Jesus' healing is in the case of the blind man at the pool of Siloam, and surely no one to-day really believes that the healing power resided in the clay. Is not the explanation given by Mrs. Eddy a more likely one, viz., that Jesus' act exemplified his contempt for matter as a healing agent? Christian Science has no quarrel with prevailing systems of material healing. Righteousness, right thinking, will aid the advocates of empirical systems, but if they are ever to be scientific they must be based upon one fixed Principle. Christian Science as taught by Mrs. Eddy, its Discoverer and Founder, declares that God—Spirit, Mind—is the true healing power, as the Bible teaches, and that Spirit acts independently of matter. It reverently affirms that this is the only real power, and that it can do all and more than faith in any other belief of power.

After I was convinced of the truth of Christian Science, I gave up the practice of medicine. I had spent nineteen years in its study, and thirteen years in its practice. Such a step, taken by one who loved his work and profession, could only be justified by very powerful motives. My reason for accepting Christian Science is best explained by some of my experiences during the last six years. I first heard of Christian Science early in 1900, when I was well

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established as a general medical practitioner in a populous colliery district in Lancashire, England. My father had been suffering for many years from an internal trouble, culminating in a serious attack of hemorrhage, and while contemplating an operation, he was persuaded to try Christian Science first, with the result that the operation was never required. He was completely healed in a few days' treatment. The report of this healing raised such a bitter feeling of resentment in me that I think I should have been more pleased if the cure had failed, for I then deemed Christian Science to be quackery.

However, some months later came my extremity, when medicine failed to check my daughter's headlong passage to her grave. When her condition was hopeless and helpless, from the material standpoint, I was advised to try Christian Science for her. That "man's extremity is God's opportunity," again proved itself a true proverb. I had no faith in Christian Science and had seen none of its literature, nor even met a Christian Scientist; in fact, it was practically unknown in the north of England. Life in the open air and residence in a pure atmosphere and all other means to combat the scourge were tried, and yet at the age of nearly eight years my daughter had wasted down to less than thirty pounds, *i.e.*, to the weight of an average child of two years; in fact, to less than her own weight at two years of age.

I can never be sufficiently grateful for what Christian Science effected in this case. It completely unlocked the bonds of disease and destroyed the very nearness of death, transforming the whole outlook for my daughter. The material shackles were at once discarded and the child began to walk without suffering pain. From that day, six and a half years ago, she has gone on improving, without any setback and without spending an hour in bed through sickness. The joints became free, the stiffened limbs supple, and the wasted tissues were steadily and regularly rebuilt, until she is now one of the most healthy girls of her school,—never ailing, never absent, always able to take her part with other girls, both in school and out of school. She has not one symptom of disease about her.

I could go on enumerating case after case of similar physical and organic disease being healed by Christian Science prayer, and also cases of abject slavery to sinful habits and cravings. I have been able to keep myself well through Christian Science, and now I always take the medicine I recommend to others—the medicine of Mind. While Christian Science was doing such good work among my medical patients, I began to study its text-book, and soon found that my thought was changing; that the diseases I was called in to treat could be healed more quickly by Christian Science, with the inevitable result that it was impossible to serve two masters; one had to go. Believing Christian Science to be the truth, and seeing it time after time healing where medicine failed, my lot was thrown in with those who practised the teachings of Christian Science, a step which helped me to gain some small understanding of what Deity is.

It has been said to me: "You gave up a great deal for Christian Science?" Mrs. Eddy gives the correct answer to this. She says: "There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised and left to us as his rich legacy" (Science and Health, p. 344). To me the giving up has been all gain, it has been receiving, not giving up at all; it has brought newness of life. Christian Science is bringing more love and joy into my home and into my work. It is uncovering in my own consciousness the nature of self-love, laying bare the "old man with his deeds" and so enabling me to reach out for the "new man" and to realize something of the beauty of holiness and the practicability of its attainment.

[Charles K. Skinner in *The Laingsburg* (Mich.) *News*.]

We are told by some critics that the use of drugs is as reasonable a part of God's plan to cure disease as any other. If such be the case, God's words, "I am the Lord that healeth thee," and "Bless the Lord, . . . who healeth all thy diseases," have no meaning. The Scriptures are full of the promises of God to heal, and also the mistake in not going to Him for help, as, for instance, we read that King Asa "sought not to the Lord, but to the physicians. And Asa slept with his fathers." Let us take notice that in God's command to Israel, no mention is made of any specific or formula of drugs to be used, yet He said, "I will restore health unto thee, and I will heal thee of thy wounds."

Likewise the Master's words, "I must work the works of him that sent me," and "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." No mention is made of drugs, and at no time did Jesus resort to material remedies to accomplish his wonderful work, but he did say, "It is the spirit that quickeneth; the flesh profiteth nothing," emphasizing his teaching with the words, which should remain indelible on the mind of his every follower, —"If ye love me, keep my commandments." Does our brother mean to tell us that, after the great Teacher had proved to the world the efficacy of Spirit to heal all diseases, and when the Church for three hundred years had proved his promises to be true, God intends man to resort to mindless matter for relief from suffering?

While it is true that Luke was called the "beloved physician," it is also true that Jesus was called the "great Physician," and there is nothing more to prove that Luke used material remedies after his having become a disciple of Jesus, than that the Master himself used them. In fact there is a deal more logic and reason to assume that, having learned a better and surer way, he did not use them. The assertion that Luke was a doctor, and was loved on that account, has the merit of novelty but no foundation in fact, as all well-read theologians will admit.

[Frederick Dixon in the *Methodist Times*, London, England.]

It is always a mistake to conclude that your neighbor is a fool because he differs from you. If there is a type of mind which is turning towards Christian Science, it is the type of mind which is seeking truth as truth—that is to say, regardless of personal or preconceived views or prejudices. There never was a man who seemingly was a more earnest seeker after truth than Lucian; and yet when Lucian was brought face to face with the phenomenon of Christianity, he turned away, and apparently refused to examine it because all his prejudices were offended by it. What type of mind was it, he seems to have reflected, that, rejecting the philosophies of Plato, of Aristotle, or of Epicurus, could be led captive by the rhapsodies of a mystical Syrian carpenter? As a matter of fact, however, the Christian Science movement is being recruited from all sorts and conditions of men on every continent. If you met them socially, I am afraid the only characteristics by which you could recognize them would be their unfailing calmness and cheerfulness; if you met them officially, you would find them cultivated and intelligent, doing their duties in the world to the satisfaction of all connected with them. Finally, it is quite true, and nothing to be ashamed of, that Christian Science "makes no embarrassing appeal to the intellect," and indeed "the wayfaring men, though fools, shall not err therein."

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The Christian churches have numbered amidst their members many men of immense erudition, but if intellect had been the dominant force in the world, paganism would have had little to fear from Christianity. The earliest founders of Christianity were a handful of despised Galilean fishermen. The ignorance of the primitive Church was the gravamen of the great attack of Celsus. But a fisherman raised Dorcas from the dead, and a fisherman and a tentmaker between them wrote the greater part of the New Testament. The fact is that the pagan world had outgrown paganism. The disreputable gods of Rome and Greece had fallen into disrepute. The Christian missionaries preached as they journeyed a mystery more satisfying than the mysteries of Eleusis, "the mystery of godliness;" a sacrifice more ennobling than the doves of Diana, the "living sacrifice" of their bodies; they pictured an arena where men fought not with beasts or as gladiators, but with sin, and a stadium where they raced not for the wild olive of Olympus or the withered parsley of the Isthmus, but "for the prize of the high calling of God in Christ Jesus." But they preached all this, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

[Alfred Farlow in *The American Business Man.*]

To meditate on the "law of the Lord, day and night," and to have delight therein, means simply that he who, through spiritual understanding, discerns the unseen but ever-present, ever-operative power of God in all things, and who readily yields his will to the divine impulse, shall surely prosper. There may be as many opinions as to what constitutes prosperity as there are individuals; nevertheless, there can be but one true prosperity. The only thing that one can desire which can be of any real benefit to him, considered from the standpoint of spiritual value, is to be better. As only that creed which makes its devotees better is beneficial, so only that occupation which improves the moral condition of those concerned is beneficial. It is what one does for God, good,—not material gain,—that improves his prospects. That material things are not essential to happiness is evidenced by the fact that there are many persons in the world who are happy and contented in spite of limited earthly means, while there are also many who have an abundance of this world's goods and yet are discontented and unhappy.

Having thus defined prosperity and happiness, it is readily seen how Christian Science aids us in securing them. It is a rule of right that one is never left comfortless during the course of his spiritual progress. God never takes away one's present footing until he gives another and a more advantageous, if not more desirable, one in its place. There are certain needs which pertain to the present stage of our advancement and the supply of which is requisite, but these will be eliminated from our experience as we progress. Science has regard not only for the spiritual fact of being which is to be obtained, but to a wise disposition of "the powers that be," and the human conditions in which it finds us.

When the Christian places himself under the dominion of God, Spirit, his present material wants are provided for, his "needs" are to be supplied. We infer that the term "needs" has reference to whatever provision is necessary to the health, comfort, and general well-being of the individual, and it is evident that such needs depend largely upon the situation and condition of the individual. Some need one thing and some another. To some an increase of earthly substance would be an advantage, while in other instances an abundance of supply would beget carelessness and indolence, and it would therefore prove a detriment not only to the individual but to those with whom he came in contact. There are many persons in the world who need to be richer, others who need to be poorer. Divine wisdom and human judgment might not always agree respecting the matter, therefore the human sense of the individual may rebel against an apparent ill fortune, may regard the situation as an evidence of ill success, while from the viewpoint of divine intelligence he may be advancing.

A Christian Scientist depends upon God for whatever of benefit he may derive from his work for others. For this reason he cannot always judge his progress nor the divine grace which is being bestowed by the amount of money he may possess or acquire. The fact that he has lost money is not always evidence that he has failed in the sight of God; neither is the fact that he has acquired money always an evidence that he has succeeded in the sight of God. Sometimes individual prosperity is not rightly grounded, and like a house with inadequate foundation, it must therefore be taken down and rebuilded. That which is not rightly done is a misdoing, not a real accomplishment, and, painful as the ordeal may seem to the one concerned, the sooner there is an undoing and a redoing, the better. What appears to be loss under such circumstances is not loss but gain. If our riches are not fittingly acquired they are not really ours, and the sooner we lose them and learn our actual situation, the better. As a matter of fact, the present wisdom of a Christian Scientist may not be adequate to judge righteous judgment in such matters, and hence it is better for him to trust God under all circumstances.

Christian Science clarifies the mentality of the individual. It gives him keener foresight and better judgment, and this constitutes one of its great advantages to its adherents. Whatsoever we do in the light and under the guidance of Truth and Love will be rightly done, and we shall be entitled to prosperity in return therefor.

[George Shaw Cook in *The State Register*, Springfield, Ill.]

The teaching of Science and Health with regard to marriage, which seems to disturb our critic, is based upon the teaching of Christ Jesus that the human institution of marriage is a "suffer it to be so now" condition, the obligations and responsibilities of which must be conscientiously observed by those who assume them, but that when the universal consciousness has been sufficiently spiritualized to have eliminated the belief of intelligence and life in matter—the state of consciousness referred to by Jesus as the resurrection—then, as he declares, there will be no marrying or giving in marriage, but they shall be "as the angels of God in heaven." In the present state of the race's evolution marriage will no doubt continue indefinitely, and it is but just to say that Christian Scientists have no patience whatever with free love or infidelity in any form. They respect the right of any one to enter into the marriage state and fulfil its obligations, but know perfectly well that the ideal condition described as the kingdom of heaven within can never be established until step by step the individual consciousness is freed from material thinking; and that a righteous and legitimate ascendency over the material will the sooner be gained if a beginning is made now.

CORRECTION.

In the Lesson-Sermon for September 27, subject "Reality," the Science and Health references in Section III. should be as follows:—

(*f*) 487—27; (*g*) 488—20, 21; 489—8; (*h*) 311—14 to 19; 130—26.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

HONOR TO WHOM HONOR IS DUE.

We quote the following from an interesting article by Rex G. White in *The Kansas City Spirit*:—

Kansas City has found that Christian Scientists are an exceptionally interesting class of people and that they are generally admired and esteemed. That they have done incalculable good and are among our most worthy citizens who are a power for the elevation of the community, passes unchallenged. Whether they are right or wrong in theory and tenet, they have compelled acknowledgment of their past good works, which, if taken as an earnest of the future, must likewise force the confession that they are a factor for the higher development of the people, and, remembering early struggles, give thanks to the little white-haired woman back in New England, whose devotion to her Cause has enabled many of us still to greet some friend or relative who otherwise would have long since been in his or her grave. No woman since the world began has had a greater, more loving or loyal following than Mrs. Mary Baker G. Eddy, and none have deserved more.

This recognition of the value of Mrs. Eddy's work,—that it "has enabled many of us still to greet some friend or relative who otherwise would have long since been in his or her grave,"—gives honor where honor is due, but the writer might have gone farther and still kept within bounds had he said that likewise through Mrs. Eddy's work and teaching the sinful have been reformed and the broken-hearted comforted.

The healing of the sick is popularly supposed to be all there is to Christian Science, and it is because of this misapprehension that other systems have been so frequently confused with it; but the real mission of Mrs. Eddy's teachings is to lift mankind to that right apprehension of God, and man's relation to Him, which destroys all sin. She says in Science and Health (p. 476), "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." But it was the "perfect man" that the Saviour saw,—he whose sins had been forgiven (destroyed),—and his constant admonition to those he healed was, "Sin no more." Christian Science is far more than a system of healing without the use of drugs, and the fact that the followers of some particular system eschew drugs does not necessarily make them Christian Scientists.

Mrs. Eddy's work has not only healed the sick, but it has elevated and spiritualized the consciousness of all who have in any measure comprehended her doctrines and put them into practice. Our Master laid great stress upon the healing of the sick, and obedience to this command is no less important to-day than it was at the beginning of the Christian era. The time is coming when the universal test of Christianity will be the healing of the sick and the reformation of the sinful,—"Ye shall know them by their fruits,"—and that there now is a growing demand for this healing in connection with the other offices of the Church, but goes to prove that the testing time is not so very far distant.

ARCHIBALD MCLELLAN.

ENJOYMENT.

It is scarcely possible to lay too much emphasis upon the fact that joy is one of the essentials of our being, that it is to our mentality what sunshine is to fruit and flower. Many of us were taught that the "chief end" of man is to glorify God and "to enjoy Him forever," but in most cases it was believed that the enjoyment must be deferred until after death. In Christian Science, however, we have come to see that as we glorify God,—in other words, reflect the divine nature,—we enjoy Him here and now. We also learn that we glorify God by enjoying Him, and this includes the enjoyment of all the good He confers, for as Mrs. Eddy says, "God is not separate from the wisdom He bestows" (Science and Health, p. 6), neither can He be separate from the good He bestows. Unfortunately, mortals have so long entertained a false sense of happiness that its pursuit has come to be regarded as always disappointing, if not actually wrong. It was Burns who said,—

> Pleasures are like poppies spread,
> You seize the flower, its bloom is shed;
> Or like the snow—falls in the river,
> A moment white—then melts forever . . .
> Or like the rainbow's lovely form
> Evanishing amid the storm.

Not so the Hebrew poet, whose words are, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Coming to the good which all may legitimately seek, we find health. To "enjoy good health" is a common phrase, but it has a profound meaning. If health is believed to be a material possession, it may vanish in an hour because of the fluctuations of material sense. To enjoy permanent good health we must know where it is to be found and how retained. We must realize constantly what it means to be "in thy presence," and to reach out for "fulness of joy." In Christian Science the possession of good health means the awakening in us of spiritual faculties which reveal the goodness and beauty of the kingdom of God. This means vastly more than an improvement in physical sight. It means the fulfilment of the Beatitude, "Blessed are the pure in heart: for they shall see God,"—see good and only good as the reality at all times, and this seeing is what constitutes true enjoyment.

What we need is to have our eyes opened; then we shall see, as did Hagar, wells of water to supply our thirst, or chariots and horsemen to defend us from our foes. A mother who had accepted Christian Science through the healing of her child was coming slowly to see "the things that God hath prepared." She had long been looking at the dark things that God had never prepared, and had believed them real; but health had been restored, and with its enjoyment came the spiritual faculty which means an ever-enlarging sense of goodness and beauty. One morning when the clouds seemed heavy, her child of two years slipped from his cot and ran out into the yard, where the early dandelions were bravely telling of springtime. The child gathered a bunch and brought them to the mother, and never before had any flowers seemed so beautiful as those miniature suns, for they brought their message, and it was more than hope—it was joy. They reminded her that, like the lilies, we need neither toil nor spin in materiality to avail ourselves of the divine bounty, but that we must *see*.

The pearly gates of the heavenly city stand each one of them for opportunity to enter into the joy of our Lord, but we can never take within the sacred portals anything "that defileth, . . . or maketh a lie," or anything that denies the truth, for this would be a killjoy. We must first see the gates, then accept the invitation, "Enter thou into the joy of thy Lord."

ANNIE M. KNOTT.

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GOD FOR THE RIGHT.

No attribute of the Deity is more frequently and more emphatically named in the Scripture than is His justice. Everywhere He is declared to be "a God of truth and without iniquity," and Christian believers have always been at one in holding to the immutable integrity of the divine nature. It must follow that every feature and fact of God's ordering is also "just and right," so that in all the range of His government there cannot be the least increment of wrong-doing. More than this, it must be His desire that full justice be secured to every creature,—that absolute justice be administered under all circumstances,—and in all His kingdom this is surely effected.

When one turns from this concept of God and His rule to the consideration of past and present human conditions, the unspeakable wretchedness imposed by heredity and environment upon the unnumbered millions who merit only good, he can but know that the protest of his own moral sense against this colossal and world-embracing injustice is divinely impelled. He is entirely sure that God is against all this wrong, and that every expression of His Word is the coming of the divine "advocate," to declare and make good the freedom of man, to champion the cause of the oppressed, to lift up the fallen, to set the captive free.

Christ Jesus' "Render therefore unto Cæsar the things that are Cæsar's" was not an endorsement of the cruel and sanguinary rule of Rome, nor of the present world-wide despotism of material belief. His whole life of healing and of earnest espousal of the cause of the downtrodden is a rebuke to every tolerance of wrong and injustice. His heart was with the people, he stood for them against the iniquities of material law and mortal order, by whomsoever voiced, and his attitude is forever right. It is Truth's eternal protest against the reign of error.

This thought of the administration of long-delayed justice is given practical and persistent emphasis in Christian Science, and in this its teaching presents a distinct contrast to the attitude of all those religionists who openly or tacitly recognize the material order as of divine procurement, and who are thus led to conclude that its appalling injustice must somehow harmonize with the rule of right; otherwise it would not be. The very generally accepted view among Christian people, that suffering is divinely imposed upon the innocent for educational purposes, can but rob resistance to the conceded wrong of human experience of all courage, since it is clearly both illegitimate and useless to fight against that which God regards with complacence if not approval. Indeed, its futility is so apparent that protest against the most flagrant and irritating wrongs becomes nerveless and indifferent the moment they are attributed in thought to the working of natural law.

Christian Science is a vigorous revoicing of Christ Jesus' practical plea for the rights of man. Says our Leader, "The enslavement of man is not legitimate. . . . Mortals will some day assert their freedom in the name of Almighty God" (Science and Health, p. 228). Christian Science turns the human protest against the injustice of the material order to practical account by showing that this human enslavement is not normal, and not divinely approved; that it is needless, and that it may be escaped from through Christ, Truth. The significance of this truly Christian attitude of thought is at once realized in a conscious increase of intelligent sympathy with the oppressed, and in the greater courage and expectation of success with which the righting of earth's wrongs is entered upon "in Christ's name." With a sense of things which rejoices in the fact that God is *for* and not *against* us in our struggles, we can face the saddest seeming, the most stubborn resistance of mortal belief, and in the heart of the fray we can cry with Paul, "If God be for us, who shall be against us?" "I can do all things through Christ which strengtheneth me."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., Aug. 27, 1908.

Dear and Revered Leader:—I cannot refrain, during my brief stay in Boston, from expressing sincere gratitude for the help which my family and myself have received from the study of "Science and Health with Key to the Scriptures," which has led us into the "glorious liberty of the children of God." Nearly two years ago, my daughter, and afterwards my wife, were healed through Christian Science. This led me to the investigation of this Science. For many years I have been a minister of the Congregational Church in Australia. During that period, I have spent ten years in city mission work in the slums and opium dens of Melbourne, five years in the gold-mining camps, another five years in the Australian bush, or frontier work, and the rest of the time in a city church. I have ever tried to keep my thought open to the leadings of God's spirit, believing with Robinson of the Pilgrim Fathers, that "fresh light would yet break forth from God's holy Word," and looking for its appearing. I had become convinced that the works which Jesus did could be done to-day, if we could but find the way—the spiritual law by which he wrought. While searching for this way, I came across a copy of Science and Health. A very brief study of it convinced me that you had found it, and I rejoiced. Here in this precious book I found what I had prayed and longed for, and my problem of thirty years was solved.

After a careful study of over a year and a half, I felt I must take my stand for Truth; consequently I resigned my church in order to come to America to learn more of this scientific Christianity. In doing so, I shall have traveled twenty-six thousand miles, but what is this to the joy of knowing Life, Truth, and Love. I am now on my way back to that far-off land, to spread this "light of the knowledge of the glory of God," by healing the sick and reforming the sinner. I think I am correct in saying that I am the first and only clergyman who has come out for Christian Science in the Australian continent, but others will follow. Again thanking you as the means in God's hand for bringing such blessing to me, I remain

Yours in truth,

REV. GEORGE MARTIN.

Greenville, Miss., Aug. 29, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—I wish, in deep gratitude to God, to express my sincere love and devotion to you for what you have done and are doing for mankind. The last thirty years of my life have been devoted to the practice of *materia medica;* and I honestly thought that God sent sickness and used me as His instrument to cure it through medicines which He had placed here for that purpose. But my conception of God has undergone a change, brought about by the honest study of the "little book," "Science and Health with Key to the Scriptures," written by you. I was convinced, in a very short time after commencing its study, that it was the truth again brought to the world, and though I have studied it for five years, yet it was only last year that I made my demonstration out of *materia medica.*

Last August the voice of Truth came to me in these words: "Choose you this day whom ye will serve;" if God be God, serve Him; if *materia medica* be God, then serve it. That forever settled the matter. I came home and told my wife, who had preceded me by several years in Science, that I was through with medicine; that hereafter her God should be my God, and her people my people. How happy she was over the news! In November I was

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admitted to membership in The Mother Church, a privilege I greatly appreciate, and trust I may ever prove a faithful member. I had asked my wife if she would be willing for me to give up medicine and trust God for a living, and she had replied, "Yes, indeed!" So I am now giving all my time to trying to preach the gospel and heal the sick in the way which Jesus did and commanded his followers to do, and all our needs have been met. "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). My wife unites with me in sending love to you.

Yours in truth and love,
C. H. JONES, M.D.

Aug. 28, 1908.

Beloved Leader:—The lectures in Australia were excellently provided for and managed by the churches in Sydney, Melbourne, and Ballarat. The largest available halls were secured, the attendance was very large, and the interest genuine and impressive. The newspapers reported the lectures with fairness and a reasonable degree of accuracy, and in Sydney and Melbourne the lecture was published in full in one of the leading morning papers of each place. The journey, together with the time necessary for the lectures, involves an absence from home of at least three months and, in the present instance, even a longer time, because, for many reasons, unnecessary to enumerate, I concluded to return by way of the Suez Canal and London and Liverpool. I arrived in New York this morning and expect to proceed on the final part of my journey to my home in Chicago within a few hours. Such a journey serves to impress one more and more with the wonderful blessing that has come to mankind through your discovery of Christian Science; and the prayer which heals, the pure and unselfish communion with good, is beginning to be understood and used in every clime.

The Christian Scientists in Australia are stanch and true. Their church organizations were founded upon the healing of the sick and sinful, and because that work goes on the churches are growing in numbers and influence.

With most respectful and loving regards, believe me faithfully yours, BICKNELL YOUNG.

Chicago, Ill., Aug. 20, 1908.

Revered and Beloved Leader:—That Christian Science has healed many persons of many ills, I know to be a fact. It has also cured me. That the "little book" contains much wisdom is also a fact acknowledged by thousands of persons. For all the good you have done, for the healing, for the very opportune companionship and help of your priceless little volume, I am deeply and profoundly grateful. There is a thread of pure gold through it all. Believe me Lovingly and sincerely yours,

FLORENCE BARTON BOYD.

Melbourne, Australia, July 1, 1908.

Beloved Leader:—Though it is your desire not to be burdened with material gifts, we feel that we may send you, by Mr. Bicknell Young, the first Christian Science lecturer to visit Melbourne, a small souvenir,—this love-thought from the land of the Southern Cross, "The Cross of Calvary, which binds human society into solemn union" (Science and Health, p. 575). We know that the most acceptable gift Christian Scientists can offer you is the fruit of righteousness, casting out error and healing the sick through Truth and Love; and we rejoice to think that we could gladden your heart by telling you of beautiful instances of healing here, through Christian Science, of withered limbs, club feet, consumption, cancer, and other so-called incurable diseases.

Mr. Young's lectures have already given a great impetus to Christian Science in this field; they have drawn the students closer together; given us all increased light. We realize even more clearly than before how you have been divinely directed in establishing the Board of Lectureship and all the other "stately operations of Christian Science" (Science and Health, p. 464). We are daily more grateful to you for unsealing the Bible to us, and for showing us the way to the kingdom of heaven.

Lovingly, three of your student's students,
Resident in Melbourne.

Manila, P. I., July 25, 1908.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—My heart goes out to you in love and thanks, and I feel that I must write you to express my gratitude for the By-law concerning the Sunday School. It is to me the fulfilment of my heart's desire, as our two oldest girls had never had a chance to go to a Sunday School and would have been too old now according to the former law. Our little society here seems just ready for a Sunday School, and a student of your student, Dr. Fluno, is the teacher. Our society is slowly but steadily growing; healing is being done; and even here in Manila one notices the growth of Science in the different attitude of thought towards it. We all feel blest to have our Sunday services and Wednesday meetings in this far-away country, and we are daily reaping the benefits of your unceasing labor.

What Christian Science means to me personally I cannot express in words, but I am striving to have my life express in thought and action my gratitude to God, and to you, whose revelation and faithful stewardship have made it possible for me to say, "I know that my Redeemer liveth." The unity of the little Christian Science society here is a love-offering to God, and to you, our beloved Leader.

In loving obedience,
MAGDALENE FLEMING.

Seneca, Kan., Sept. 4, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—When one has been rescued from the grave and delivered from the depths of doubt and despair, gratitude involuntarily flows out to the one who has made this salvation possible. I am one of the many thousands who owe countless blessings to Christian Science; and to you, its Founder, I owe deepest gratitude.

Very sincerely yours,
MISS EVA SCRAFFORD.

Boston, Mass., Sept. 3, 1908.

Beloved Leader and Teacher:—It is with a deep sense of gratitude to God that I thank you for the By-law, "Rule of Conduct," from our Church Manual, which has been hung upon the wall in every room of our new publishing house. Your loving and humble student,

JANET T. COLMAN.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

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THE LECTURES.

MADISON, N. J.

Last Sunday afternoon [June 28] about three hundred people attended the lecture on "Christian Science" given in Assembly Hall by Frank H. Leonard of Brooklyn, under the auspices of the Christian Science Society of Madison. In introducing the speaker, Richard L. Remnitz said:—

When a force for righteousness appears in the world we inquire whence it comes. When Christ came he arrested the attention of the Hebrew people, and all classes of the race inquired of him. With almost Christlike power the word is being demonstrated to-day, and mankind are seeking to know whence the power. When Christ came he healed the sick without medicine, and they marveled. In healing the sick he drove out sin, and they marveled. He triumphed over sin, over sickness, and over death. He demonstrated their impotence to oppose Spirit. He gave the same power to his disciples, and he even told them that they would do greater works. His works were raising the dead, healing the sick, casting out sin, preaching the kingdom of God to poor and rich.

Christ Jesus was the great practitioner. He despised the sham of good profession but inaction. When he said that unless we accepted the kingdom of heaven as a little child we should not enter therein, he meant it. He was a doer of the word. There was no patience in him for pharisaism. For many hundreds of years mankind have listened to a theology of inaction; men have not had the courage to submit themselves wholly to God and to do His will to the uttermost. In New York city I heard a minister of the gospel say to other ministers of orthodox churches, who were all deploring what they called spiritual stagnation in the churches, that the membership was not gaining as it should, with one exception. The exception was the Christian Science Church. "Why is it that our gain is not what it should be?" he asked. "It seems to me that we lack the spirit of the Master. What shall we do to get it, and to get it more abundantly?"

The question was not answered. I found this spirit in Christian Science only about two months ago, when it gave new life to me. You can see the power of this spirit in the progress of the Church, in the illuminated faces of its consecrated members,—in their lives of sacrifice,—"doers of the word," are they.—*The Madison Eagle.*

MELBOURNE, VICTORIA, AUSTRALIA.

There was a very large attendance—mostly ladies—in the Town Hall yesterday evening [June 23; also on the following evening] to hear a lecture on Christian Science by Mr. Bicknell Young, of Chicago, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, The Mother Church, in Boston, Mass., U.S.A. The chair was occupied by Rev. Prof. Gosman, D.D. The chairman asked for a cordial—an Australian—welcome for the lecturer. He was presiding to ask the audience to be quiet because he believed that if a man had a message he should be allowed to deliver it. Further, if he had a message he was under an obligation to deliver it—and we were also under an obligation to listen. But we were not under any obligation to receive the message unless we were profoundly convinced of its truth, for every one was responsible for his own opinions. No one had a right to impose upon others anything which he considered right, unless those others were also convinced of its truthfulness; for the imperial authority in all matters is the truth, which, when apprehended and received, harmonizes the discords of our minds and gives us peace and joy. He (the chairman) did not profess to know much about Christian Science, but he professed to know a little about its fundamentals—the things on which it was based—and one of these was that, whether we liked it or not, we were subjects of that great moral order of which the divine Giver was the author and sustainer and guide. He firmly believed that conformity to that moral order would bring peace and happiness; and he further believed —which we all believed by experience—that if we violated that order it would impose its penalties upon us and stir us up in some way or other to avoid those things that were not in harmony with our constitution and were not for our highest welfare.—*The Argus.*

[We learn from correspondence that the chairman of the evening is a professor of the Congregational Theological Training College of Victoria; also Examiner in Mental and Moral Philosophy at the University. His degree of Doctor of Divinity was conferred by a Scottish university. *The Age* and *The Herald* published large portions of Mr. Young's lecture.—EDITOR *Sentinel.*]

NASHVILLE, TENN.

At Watkins Hall last night [May 24] a large audience heard Hon. Clarence A. Buskirk of St. Louis expound the doctrine of Christian Science. H. M. Mason delivered an introductory address, speaking in part as follows:—

Christian people of the world, irrespective of creeds and doctrines, must necessarily unite in the acknowledgment of one God, one Saviour, and therefore in one infallible plan of salvation. This state of affairs existing, all worshipers of God must, inevitably, eventually come to one form of worship and one process of action. Prophetic discernment and Christ Jesus' announcement will surely some time be realized: "There shall be one fold, and one shepherd." The activity of censorious criticism will avail nothing in breaking down barriers and removing differences that at the present time seem to divide and subdivide the people of the world respecting their religious views, but with a God of love who will have all men to be saved, and a compassionate Saviour ever active, reconciling the world to God, intelligently substantive in general thought, the frail walls of doctrinal factions must totter, tumble, and become dissolved, and unity of sentiment and action will finally establish all mankind in the bonds of peace and perfection. Christian Science is a religion. It teaches of God and of man's relationship to God, and its vital force is in its susceptibility of proof. In this religion there is found a healing balm that is applicable, practical, and efficacious in the healing of sickness as in the healing of sin.

Nashville Banner.

NOTICE.

The Publishing Society has been asked by some subscribers to the *Quarterly* to trim down their copies to the size of the pocket edition of Science and Health, and, in order to meet this demand, trimmed copies of this size —4½ x 6½—will be furnished on application, provided a request accompanies the order or subscription. In filling orders from Reading Rooms, the regular size will always be sent unless the number required of each size is designated in the order.

Quarterly covers in black seal leather fitted for the two sizes of the *Quarterly* will be offered for sale at the following prices:—

Regular size, 5¼ x 7¾, $1.50 each or $12.50 per dozen.
Pocket size, 4½ x 6½, $1.15 each or $11.00 per dozen.

Leather cases for the pocket editions of the Bible and Science and Health are now made slightly wider in order to provide space also for the trimmed *Quarterly* with or without cover. The price remains the same as heretofore, $1.25 each.

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TESTIMONIES OF HEALING.

I take a great deal of pleasure in reading the testimonies of healing that appear in the *Sentinel* each week. It gives me courage to work and labor that I may reach a higher and better spiritual understanding of the truth,—the truth that makes one free from all belief in the reality and power of sin, sickness, and disease, and brings a full realization of the allness of God, good. Having received so much benefit from these testimonies, I feel that I should give to the Field my own experience, hoping that it may be of assistance to some one struggling for relief as I struggled and fought. I pray God that it may, and with like results; and I know that it will, if they will only rely fully and wholly upon divine Love.

For many years prior to December, 1906, I had been addicted to the use of intoxicating liquors. The appetite for liquor grew as time passed on, though I believed (as all who use liquor believe) that I could stop drinking at any time I desired to do so, and that I was in no danger of its getting control of me. I labored under this delusion until some time in 1906, when I was awakened to the fact that according to belief I was in the clutches of this demon and could not escape. How many, many times did I try to break loose and free myself from this appetite, only to fail each time and find myself plunging deeper and deeper into bondage. Many times during the year 1906 did the thought of ending it all find lodgment in my mind, and it was given serious consideration; but the thought of my loved ones, my wife and children, was strong enough to save me from this, though it did not save me from the awful and consuming appetite for drink. How I prayed God for help time and time again, resolving and determining in my own mind that I would drink no more; but my prayers were seemingly unanswered, and my will-power was gone, undermined and consumed by alcohol. I finally was in such a condition physically that I could not sleep, and was compelled to have stimulants to use during the night in order to allay my nervous condition, while my appetite for food was practically gone.

This was my condition in the fall of 1906, when I again made a desperate effort to quit the use of liquor by the exercise of will-power. I left home, went away where I thought that by having new surroundings and being away from old associations I would be able to overcome this appetite. I remained a month and was somewhat benefited, but it did not last long, for in a few days after my return I was as bad as ever, if not in a worse condition. At this time my wife, who had commenced reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was attending the Christian Science meetings, asked me to read the chapter on "Prayer." I did so, and thought it good, but it did not appeal to me very much. At that time I had never heard of a case where a person had been healed of the liquor habit through Christian Science, but had always believed that Christian Science was only good for nervousness and other minor troubles. I continued, however, to read the book, and the more I read the more I wanted to, but I kept up the drinking just the same.

On the 23d day of December, 1906, my wife, little daughter, and myself left Omaha upon an early morning train for O'Neill, Nebraska, to spend Christmas with a daughter living at that place. The day before I had been drinking more than usual, and when I arose that morning I had only enough liquor for one drink. I took that, and after having breakfast we started for the depot. I soon wanted more liquor, but had none and could get none at the depot. After taking the train the thirst and desire increased, and I was in a condition which only those addicted to the use of stimulants can fully realize. At this point I thought I would read a little in Science and Health, thinking it might possibly do me some good. I went back in a car where I could be alone, and began to read with the sole object and desire that I might be healed, if possible, of this awful appetite and consuming fire. I had read for about an hour when all at once I realized that the desire for liquor was gone; that the burning thirst had wholly disappeared, the nervousness was all gone, and I was myself once more! How thankful I was. It seemed like the awakening from a dream, but immediately came the thought, Will it last? Can it last? We reached O'Neill late in the afternoon. My condition was perfectly normal, my appetite good, no trouble of any kind with the stomach, no period whatever of convalescence, and from that day to the present time I have never had any desire for stimulants of any kind. I am wholly, fully, and completely healed, thanks be to God and to Mrs. Eddy!

I had also for many years suffered with stomach and bowel trouble, the former being marked by acute suffering, but these ailments have all disappeared. I am no longer troubled with them, nor am I worried about what I am going to eat; I eat anything I wish and with no ill effects. For many years I had been in the habit of smoking. About six months ago I was completely healed of this habit by Christian Science, and since then have had no desire whatever to smoke; in fact, I never think of it unless some one calls my attention to it. In reference to the smoking I will say that I had quit it a number of times by will-power, but always retained the desire to smoke. Christian Science has completely removed this appetite and desire.

As to the spiritual benefits I have derived from a study of the Bible in connection with Science and Health by Mrs. Eddy, I would say that language is inadequate to describe them. In my own consciousness there has been a wonderful transformation. I bear no more resemblance to the man of two years ago than daylight does to darkness. I have never taken any treatment from a practitioner, but all the benefits have been derived from reading the Bible and "Science and Health with Key to the Scriptures." I want to add that for the past ten years my wife had always kept some kind of medicine in the house, but since Jan. 1, 1907, God has been our only physician. My wife has been fully and completely healed of stomach and bowel trouble, and our little girl, thirteen years of age, has healed herself of various minor ills common to children, and is perfectly well through the study of Science and Health.

How aptly the words of the psalmist, as found in the 103d Psalm, apply to my case: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." I thank God for revealing this wonderful truth to our dear Leader, Mrs. Eddy, that through her teaching and explanation of the Bible we may each have an understanding of God and our relationship to Him, and that through this knowledge and understanding we may be healed of all our diseases. I will gladly answer all inquiries in reference to my healing.

CHARLES T. DICKINSON, Omaha, Neb.

About four years ago Christian Science was brought to my attention by a dear sister, and I began to investigate it for myself. Not living near her, I inquired among my friends concerning this faith, of which I knew nothing save the name, and even that meant very little to me. As a result of this lack of knowledge I was led to study so-called mental science literature, and I never saw the text-book of Christian Science until I had become somewhat prejudiced against our dear Leader and her writings. However, my sincere desire for the truth led me to the Christian Science services held in the city of Evansville,

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Ind., close by, and a practitioner of whom I inquired the way soon showed me the error to which I had been subjected. I put aside all unauthorized literature and began the earnest study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I now consider the most valuable book, aside from the Bible, published for the religious instruction of the world to-day.

Prejudice soon melted away, and grateful, heartfelt love for our Leader took its place, thus proving the power of Truth over error. I found man's relation to God as His spiritual child, and the healing for a diseased body, which I had hopelessly given up as the prey of supposed hereditary laws. A condition previously diagnosed as rheumatic trouble was entirely healed two years ago. Two children have been born under the most harmonious normal conditions, the second being an almost perfect demonstration of painless birth. I was down-stairs in less than twenty-four hours, around the yard the second day, and doing my own work in a week, my maid being called away. I suffered no ill effects whatever from so doing, proving once more that God's laws are all good, and that He does protect us in Christian Science from the asserted laws of *materia medica* and physiology. Having previously suffered much from continued illness and weakness following such conditions, I feel that I have reason to be very grateful for Christian Science.

Every day brings a more fervent desire to express through greater spirituality my thanks to God for such a consecrated Leader as dear Mrs. Eddy, for the Christian Science publications, and for the privilege of being a member of the Christian Science Church, which is fast proving itself to be "the structure of Truth and Love" (Science and Health, p. 583). It has the corner-stone rejected by so many, the healing of the sick as well as the sinful. I wish to say that I look back upon years of service in an orthodox church, previous to this time, with gratitude for the help and experience which came therefrom, and which fitted me to grasp more quickly the higher thought given to the world through Christian Science.

MRS. ELSIE WHEAT MILLER, Howell, Ind.

This is to testify that after twenty-six years of suffering I am completely healed of bronchial and asthmatic trouble, as well as of other complications, by the understanding of the Principle of Christian Science. On the 24th of October, 1907, I was passing the Christian Science Reading Room in Johannesburg and I craved permission to rest, as I was then having a dreadful attack. While I was resting there some new thoughts came to me, especially when one or two people spoke to me of mortal mind, and when a gentleman mentioned that his son had been completely healed of asthmatic trouble, I wondered what it all meant.

I was then a member of a church of which I can only speak with reverence and love, but this did not help me in my bodily distress. Doctors and nurses many, some of them personal friends, had done all that mortal men could do. What more did life hold for me? A failure in all things, I was stopping at the home for incurables at Fordsburg. On my return the superintendent of the home sent for a doctor, who treated me kindly, but I took only one dose of his medicine. I had a copy of "Science and Health with Key to the Scriptures" and a bottle of poison. I intended it to be "kill or cure;" no more was I going to be a trouble to the general public as a pauper patient. It was on Friday that I read these words, "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref., p. vii.). I felt in a degree that I was healed. A friend was giving me absent treatment, and every afternoon I struggled to get to the Reading Room. A week later a very severe attack came on. The men in the home were terrified, but I held to it that God is Love, and although the attack seemingly increased in severity, I still held that God is Love. Toward midnight I grew calm; the strain had left me, and a friend who was with me thought I had passed on; but all was well.

To our Leader, Mrs. Eddy, may be applied the words of blessing bestowed on Peter by the Master, "Blessed art thou, . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Although I had been a Bible student previous to this, it never had helped me, but I have learned through Christian Science that we can "live in the Spirit," and prove the power of Truth not merely as an opinion to be held. The God whom I now serve is the God of whom Christ Jesus spoke in these words: "God is not the God of the dead, but of the living;" and like the writer of the Pauline letters, I mean to "prove all things" and "hold fast that which is good." I am completely healed, having given myself a rare personal treat in going out in all sorts of weather, combined with the doing of heavy manual work.

CHARLES OSBURN JACKSON, Johannesburg, Transvaal, S. Africa.

With a heart overflowing with love and gratitude, I desire to testify to what God has done for me through Christian Science. It was about four years ago that I turned to Christian Science for help for my daughter. I was at that time a nervous wreck, and through reading Science and Health, in my efforts to help her, I was myself healed, although I did not then know that it was possible for any one to be healed through reading the book. I shall never cease to praise God for leading me into this truth, and for the wisdom and love of our revered Leader in so placing this teaching that all may receive the good which is here for all. I receive much instruction from the Lesson-Sermons and from the periodicals, and find the testimonies very helpful. I can only show my gratitude by striving each day to live nearer to God, and to let that Mind be in me "which was also in Christ Jesus."

MRS. EMMA C. FLETCHER, Moscow, Idaho.

I would like to send my testimony as an expression of gratitude for all the good I have received since coming into Christian Science. I was healed physically after a number of physicians claimed there was not an organ in my body that acted properly. Three specialists pronounced my trouble brain tumor. They said there was not one case on record that had ever recovered. My case was a puzzle to all physicians and they finally refused to do any more for me as they said I was beyond their help. In this dark hour a friend wrote asking us to try Christian Science, saying that if it did not help, it would not do any harm. Like a drowning man grasping at a straw, we were willing to try anything that promised help. Our friend sent the address of a practitioner and my mother wrote to her asking her to begin treatment. After the first treatment there was a marked change in my case for the better and in six weeks' time I was able to be out again. I have not as yet received the spiritual consciousness of sight I am striving for, but I know that by being faithful the demonstration will be completed.

I am indeed thankful for having been helped on the road from sense to Soul.

ETHEL M. FLETCHER, Moscow, Idaho.

About a year and a half ago, I was healed through Christian Science of cold and hoarseness which had become a chronic condition. Before treatment, whenever it was most necessary for me to use my voice in singing, the

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condition seemed to become more apparent. Any one who has had this experience can appreciate my gratitude for the help given me in Christian Science. The destruction of a lie (a false condition) proves its nothingness, and in grateful acknowledgment and appreciation of my freedom from the ailment from which I seemed to suffer so much, I send this testimony, hoping it may help some reader of the *Sentinel*.—LURA E. HATHEWAY, Roxbury, Mass.

Being "compassed about with so great a cloud of witnesses" to the power of ever-present Truth to destroy all forms of error, discord, or disease, of whatever name, I feel prompted to add my mite of testimony to some of the good that has come to me through Christian Science. While there is a similarity in each individual's experience, each may express his appreciation of the infinite goodness with words peculiar to his own individuality, and thus, to quote Paul's words, "The Spirit itself beareth witness with our spirit." Whatever the human belief, we find that man, the image and likeness of God, remains ever the same, unchangeable and inseparable from his creator.

I will relate a demonstration of the power of Truth, and simple though it may appear, it proves the power of God to heal all erroneous beliefs, such as pain, inflammation, etc., even when mortal mind seems to be trying to enforce its so-called law. I was up in a tree, chopping off a limb, which was about twenty feet long, green, and very heavy, being about six inches through at the point where I was cutting. As the limb broke it fell with its full weight about three feet, landing upon my right foot. It struck with considerable force, and it seemed as though my great toe was crushed. I did not yield to the temptation to look at the toe, but kept declaring the truth to the best of my ability all through that night. The next morning a chance look revealed the fact that the toe was perfectly black, but there was scarcely any pain. I continued to work mentally, and the result was satisfactory,—a normal condition was soon in evidence in every respect,—even to the nail, which to me seemed remarkable. The day preceding the above demonstration I had trouble with a tooth,—my gums were very painful and the tooth was aching severely, according to mortal mind,—but in this case, too, Truth relieved me of that trouble. So complete was the demonstration that next morning I felt as though the trouble had never been.

These are but two out of many proofs of the healing realized through Christian Science, for which I find that words can give but a faint expression of the gratitude I owe to God, and to our revered Leader, Mrs. Eddy, who has given us the "Key to the Scriptures" and the rule by which to apply the power of Truth to our every need. Constant study of the Bible and Science and Health during the past twelve years has been to me a source of joy and peace which the world cannot give, neither can it take it away.—J. E. BOUNDY, Melvin, Ill.

Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I have proved these words true. Young womanhood found me a delicate, frail girl, battling with the world to add a little to the home and support of the family, which had always had one dreadful disease after another hanging over it, like a dark cloud, until this had marred all that was fair in life and left us poor indeed, physically and financially; but my efforts to help were not crowned with success. Twice I was stricken with disease: the first time I lay from August until November and required constant care, and for many days there was no hope of my recovery; but I finally began to improve, and by February I was able to resume my work. In October my health again began to fail, and I came home in March. The physicians said I could not live two months longer, as I had serious lung trouble, and that there was no help for me in *materia medica*.

My dear parents had been told before this of Christian Science, but they had not listened. Now, however, when my case was plainly stated, they at once turned to Christian Science, and after a consultation they asked me if I would take the treatment. I replied that I would do so if they wished it. I felt that if I were strong and well I could be of use to them, but if I always had to be sick and a burden I would rather pass away; but I was willing to do whatever they wished. So it was decided that I was to take Christian Science treatment. I was not then able to sit up much of the time and suffered from fainting spells and some very alarming symptoms. I shall never forget the joy that filled me when I received my first treatment. I think I was healed in that hour, but it took me several weeks to realize it. In three days I was able to walk a mile for treatment, and improved rapidly in every way. In two years' time I was a strong, healthy, happy girl, having all the necessaries of life and a few luxuries. It is now fifteen years since I was healed, and I have continued strong and well and prosperous.

For all these blessings I am very grateful to God,—grateful to Him for giving to this age Mary Baker G. Eddy, and I am grateful to her for her labor of love,—for her book "Science and Health with Key to the Scriptures." This book has helped me to understand and prove the truth of the Scripture, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Health, happiness, and prosperity have been added unto me through Christian Science.

MRS. ELLA BATES, Whittier, Cal.

I feel that I should no longer refrain from expressing in some measure, through our periodicals, my gratitude to God, and to our dear Leader for what Christian Science has done for me. After five years of suffering from very severe stomach and rheumatic trouble, more than half of which time I was confined to my bed, and being treated by several different doctors without getting any relief, I was healed in about three weeks in Christian Science. I have since had many demonstrations in my family of the power of Truth, and for this I am very thankful to God and to our dear Leader, Mrs. Eddy, for what she has done and is doing for the world.—FANNIE E. BARNES, Peoria, Ill.

It is with a deep sense of gratitude to Christian Science for the wonderful healing that has come to me in the past year, after a life of pain (in almost forty years I cannot remember an hour's freedom from suffering), that I send my testimony for publication. I have known Christian Science in my personal experience for about a year and a half. Before that time I had been very ill for nearly ten years, and all who knew me were looking for my death at any time. Having tried every material means which I thought would help me, I finally decided to try Christian Science treatment, in response to the advice of a friend who had been healed. I was suffering from disease of the bowels, liver, kidney, and heart trouble, besides a dropsical condition, etc. All of these have gradually been healed, and for this I am very grateful, as I never expected to be well. These ailments had produced nervous trouble in its worst form, with a desire for death in order to get away from the load of suffering from which I could then see no escape, but this also has been met by the truth and vanquished. Added to all the rest, were three malignant growths, which likewise have vanished before the light of Christian Science. The fear of death, which was always present before in my thought, has left me. I have done all

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my own housework for nearly a year, because I felt perfectly able to do it.

Words cannot express my love and gratitude to Mrs. Eddy, for most surely I should not be alive and well to-day were it not for what she has done for me in making the Christ-healing again possible. The understanding of our Father and His Son Christ Jesus, and of the Bible, which is growing clearer every day,—an understanding which has come to me from the study of Science and Health, "Miscellaneous Writings," and the Lesson-Sermons,—is as wonderful as the healing. Instead of a far-off God who could not heal the sick except, presumably, by "taking them home," I have found a God near at hand, who never made evil and knows it not, and has only good for His children. May this testimony help some one who is sick and suffering to turn to the only help there is,—to God and His Christ,—for this heals our bodies and blots out our transgressions through Christian Science.

MRS. MAY D. SPRINGER, Concord, N. H.

That divine Truth heals was demonstrated to me when my little son, three years old, was bitten by a rattlesnake. We killed the snake and saved the rattles, which were four in number. The child was bitten about sundown. I sent a telegram to a Christian Science practitioner a hundred miles away, and held to the truth myself. The practitioner gave him absent treatment, and the first treatment did the work. The boy slept well all night, and by morning, although his little foot and leg were swollen so as to prevent his walking, he crawled around and played all day. The next morning he came out of the bedroom walking, and the only trace of the injury was just the mark of the bite and a slight swelling, with a blue ring around it, but there was not one particle of inflammation. No signs of the so-called poison have appeared since. God bless our Leader, who has shown us the way to live this blessed truth.—MRS. EMMA SCOTT, Gloster, Miss.

About four years ago I became interested in Christian Science through reading its literature. At this time I was suffering from a severe cough and had great difficulty in breathing, and I also had chronic bladder trouble. The physicians were unable to help me, and had told my family that my age—seventy-eight years—made it impossible to offer any hope; that my heart was simply worn out, and that there was nothing to be done. One night I was taken with an acute attack of bladder trouble, and although the pain was excruciating I decided to test the truth of Christian Science. A practitioner was called, and in less than twenty minutes after her arrival I was asleep, awaking the next morning free from this trouble. It had taken the physician two weeks, calling twice a day, to meet a similar attack a short time previous. The cough and heart trouble yielded within a few months.

I can truthfully say that in my four years in Christian Science I have found it able to meet my every need. I am most grateful to our Leader for this religion of hope that frees us from the bondage of age as well as disease and sin.—WHARTON R. CLINTON, Indianapolis, Ind.

I became interested in Christian Science in 1899, and in October of that year I was healed of a dreaded fever and lung trouble in the first treatment. Not only was I healed of these diseases but also from the smoking and drinking habits and from the use of profane language, for all of which I am indeed most grateful. I cannot express myself in words as to what Christian Science is doing for myself and my family. It has brought my dear wife into a better understanding of man's relation to God, and as for myself I am trying to live the Christ-life daily. My wife was healed in one day of serious lung trouble through the little understanding which I had of the truth. For the last seven years Christian Science has been our only medicine and we trust in Truth for all our needs. For the many demonstrations of the truth that I have had I am indeed thankful to God; and to our dear Leader, Mrs. Eddy, for bringing this new-old religion to us. I am striving to live worthy to be called a Christian Scientist.

ALFRED CHRISTIAN, Grand Rapids, Mich.

It was for relief from acute physical pain that I turned to Christian Science, but having learned that God is Mind and that man is spiritual, I straightway threw an earnest effort on the side of a complete religious life. It was a great joy to "let the dead bury their dead," and with the *modus operandi* of Christian Science to work diligently toward health, holiness, and happiness. At best the growth is slow, but now, after three and a half years, my body is quieted so that I can listen for the "still, small voice," and I am experiencing happiness such as I never before knew. What this means to a person who had spinal trouble, who suffered all the disappointment of retarded schooling; to whom nervous breakdowns came with alarming regularity, and finally whose very life seemed warped, distorted, and wrecked,—what it means to have overcome all this, words can never make clear.

What a comfort it was to me to remember that St. Paul had thrown stones; hence the blessing that from the spiritual view-point one's past history does not count, and that with the right Mind one can make a clean start. Christian Science is all so sane, logical, and gratifying that the perspective of a little over three years shows me that an existence outside its tenets would be unbearable. So, with a heart full of gratitude to Mrs. Eddy, whose consecration to the needs of mankind has taught us how to lay down our burden, I push on to the goal of Christian Science.

MISS ELINOR DOUGLAS FLOOD, Chicago, Ill.

[Written for the *Sentinel*.]

HUSBANDRY.

KATHARINE J. SMITH.

For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear.—JESUS.

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.—JESUS.

THE husbandman who goes afield at dawn,
And sees afar his wealth of springing corn,
Knows that each tender stalk of vital green
Finds firmer fiber e'er the flower is seen;
And he who plants with wise and patient skill,
Doth bide the law of growth, and fear no ill;
The shimmering blades must wait the season's prime
The stripling corn is but at tassel-time.

The soft embrace of earth gives mothering care,
Both light and balm of dew fall unaware;
Day calleth unto day for growth apace,
Till stalwart corn, all symmetry and grace,
Comes to the sweet full-burthened ear in strength
And stands, beyond the summer's joyous length.
As tawny husks reveal the harvest gold,
So ripened thoughts unbounded Truth unfold.

Of all the precious store there is a part
Which hath its mission not in mill nor mart,
But to renew the stript and fallow fields
The chosen corn its perfect wholeness yields:
They who escape the nether millstone's power
Save not their "life," except it come to flower
In lives laid humbly down,—seed within seed,—
God chooseth these, a famished world to feed.

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FROM OUR EXCHANGES.

[*The Universalist Leader.*]

To him who pauses in the midst of life and listens to the sounds from afar, there comes through din and strife the echo of something like the music of cathedral bells as they ring at night across the city and the silent multitudes who rest from toil. It is the rhythmic movement of a people as they touch all the infinite number of the keys of life to lift their psalm of God. Far and clear from Palestine we hear it now. The tumult dies away. The conflicts and the tragedies have passed into history. Voices that spoke the words are dumb. But Israel's God, the sense and consciousness of a world in which abides the eternal who loveth righteousness, was, and is, and ever shall be, the vastest fact in human consciousness, a voicing of the hymn of creation, the first stanza of a song, the second of which the angels sang as the shepherds watched their flocks near Bethlehem.

[Rev. Dugald Macfadyen, M.A., in *The Hibbert Journal.*]

There is a great and increasing company of cultured and earnest laymen who are outside the churches, "not on account of godlessness, but rather of exceptional moral earnestness." For reverent feeling, moral insight, elevation of sentiment, and personal self-sacrifice many of these men are more to be relied on than the regular frequenters of churches. They sit loosely to every creed, but they are, in the true sense of the word, not far from the kingdom of God. They have a true conception of the spiritual kingdom, and give reverent obedience to its demands. They create a problem for the churches, not exactly because they are knocking at their doors for an admission which is refused, but because the churches ought not to be content to leave them outside.

[*The Churchman.*]

The lesson that the Church throughout the world is learning to-day is that the primary principle of Christ's family is oneness, and that the foundation of that oneness is birth into the family—citizenship in the kingdom of God. Until Christendom begins to build its Christianity upon these corner-stones, the superstructure of visible union and communion will never arise. Churches or their representatives who put anything before these fundamental facts are sectarian in principle and will be sectarian in act. Unity is the first principle and the last. It is the working principle of the Church. Where fraternity, cooperation, unity in Christ exist, there is that love which alone is the fulfilling of the law.

[Rev. C. A. S. Dwight in *The New York Observer.*]

The vision of faith is constantly seeing the cloud of promise hanging over the face of destiny. God declares Himself in many ways, and hangs out His signs of promise in unexpected places. When perhaps we look to see an angel messenger approach with some particular revelation from on high, we are directed instead to look to the sea to discern the divine message writ in airy vaporings and misty nomenclatures. But it makes little difference how the message comes, so be it that we take advantage of its promises or warnings.

[*The Congregationalist.*]

In our common experiences of temptation the help is first in God's occupation of the fortress of the soul, and then in letting Him fill up our time and thought so that there shall be no open door for evil. He who lingers to parley at the door is in danger. Only he who is so occupied within and guarded without by God's asked and granted care that evil gets no access, is secure against temptation.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, SEPTEMBER 19, 1908

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ITEMS OF INTEREST.

National.

The cruisers of the Pacific fleet, commanded by Rear Admiral Swinburne, finished the first stage of the cruise undertaken to test the practicability of towing torpedo boat destroyers, when the flagship West Virginia, the Maryland, Pennsylvania, and Tennessee docked at Honolulu on the 2d inst. The destroyers Preble and Perry were towed the entire distance from San Francisco without break or delay of any kind. The Whipple's line once became chafed, and her consort was obliged to slacken speed while repairs were made. Each of the other destroyers had one or two broken tow-lines to its credit.

The Bureau of Equipment of the Navy Department has taken up with Secretary Metcalf the project of making use of the Washington Monument as a wireless station, and advised him that the plan is feasible. Without relaying, it is asserted, it would be possible to reach stations in western Europe and to communicate with the vessels of the American fleet at sea in distant waters. The plan is to use the Washington Monument only temporarily, and if the experiment proves successful to erect a permanent tower of the necessary height.

Six Chicago educational institutions, says the *Chicago Inter-Ocean*, have perfected plans for consolidation into a university that will be liberally endowed by Andrew Carnegie. Under the name of the Jefferson Park College the following will affiliate: The Illinois College of Law, the Bennett Medical College, the Jefferson Park College of Pharmacy, Jefferson Park Hospital Training School for Nurses, Jefferson Park Musical Institute, and Brooks Classical School.

Suit to recover land granted the Oregon and California Railway Company, now controlled by the Southern Pacific Company and valued at over $40,000,000, has been begun by the United States Government. The suit is based on the alleged failure of the railroad company to live up to the terms of the grant in disposing of the lands in question, which represent some of the best timber tracts on the Pacific coast.

A new world record in aeroplane flights was established at Fort Myer, Va., on the 9th inst., when Orville Wright circled above the broad parade grounds there fifty-seven times and remained in the air fifty-seven minutes and thirty-one seconds, official time. He has since made several better records. His brother, who is in Europe, has also made records there with a similar aeroplane.

The New England Telephone and Telegraph Company has secured control of the Northeastern Telephone Company, the Lewiston-Auburn Telephone Company, and the Cumberland Telephone Company, three independent telephone companies operating in some twenty-five towns and cities in the State of Maine.

The Government has contracted with the Atlas Portland Cement Company of Northampton, Pa., for 4,500,000 barrels of Portland cement for use on the Panama Canal. This is said to be the largest cement contract ever awarded in the history of the cement business.

The estimated acreage of tobacco in Wisconsin shows a slight falling off from that of last year. The beet sugar industry has cut into it to some extent, and it is believed that next year the acreage will be reduced from thirty-five thousand to thirty thousand acres.

The demand of Mississippi Valley interests for a fourteen-foot waterway from the Lakes to the Gulf and for a big extension in the scope of river improvement in general, is officially recognized in the annual report of the Mississippi River Commission.

Governor Fort of New Jersey, at a recent dinner at Long Branch, urged the construction of an ocean boulevard from Atlantic Highlands to Cape May, which he thought could be built and maintained at a comparatively small expense.

The total excavation for the month of August at the Panama Canal was 3,252,506 cubic yards, against 3,168,840 cubic yards in previous month, and 1,288,692 cubic yards in August last year.

On Sept. 5 the American Atlantic fleet weighed anchor at Melbourne and stood out to sea for Albany, West Australia.

International.

The Federal Government of Mexico has agreed to give its financial support to the proposition to build a great dam across the Nazas River at a point where it emerges from the mountains in the San Fernandez canyon, about one hundred miles southwest of Torreon. Government engineers have been making surveys and estimates of the projected dam for several months. According to these estimates the dam will cost about $6,000,000, gold, to build. It will be one of the largest water-storage reservoirs on the continent, and will afford a water-supply for the whole Nazas River cotton-growing district for a period of three years without replenishing. In connection with the great dam it is planned to install a hydro-electric plant, which will generate enough electric power to supply all of the towns within a radius of one hundred and fifty miles.

The new railway from Damascus to Medina, which was projected as long ago as 1900, has just been opened. Medina is the second city in Islam in point of sacredness, and is near to Mecca, the objective point of the pilgrimages of Moslems. It is the purpose of the Sultan later to extend the road to Mecca itself. The distance from Damascus to Medina is one thousand miles, and Mecca is nearly three hundred miles farther. Hitherto the only method of penetrating to the holy city from the north has been by camels and horses through the heat and sand of the Arabian desert. The country opened up is for the most part barren and unproductive.

The Japanese Exposition has been postponed from 1912 to 1917. In that year will be celebrated also the fiftieth anniversary of the accession of the Emperor to the throne, and this will be a season of general rejoicing for Japanese subjects.

The Sultan of Turkey has announced his intention to surrender crown domains yielding a yearly revenue of $2,000,000 as a guarantee for the forthcoming loans for the treasury and the civil list.

The majority in Switzerland in favor of the prohibition of absinthe was 100,694. Twenty-three out of twenty-five cantons were carried.

Andrew Carnegie has added a gift of $60,000 to his present total of $500,000 for district libraries in the city of Glasgow, Scotland.

The two new steamships of the White Star Line, just laid down at Belfast, will be bigger, but no speedier, than the Lusitania.

Industrial and Commercial.

The entire car-line system of Sheffield, Eng., which is owned by the municipality, furnishes regular employment for fifteen hundred men, and the weekly wage bill amounts to $12,165. During the time of municipal management, the hours of labor have been reduced forty per cent, while the rate of wages has been increased substantially for motormen and doubled for conductors. In 1907 the total number of miles run was seven million, and seventy-four million passengers were carried. The receipts a car mile have amounted to nineteen and a half cents, and the total working expense to a fraction under twelve cents.

During the third annual shoe and leather market fair, held recently at the Coliseum in Chicago, fifty thousand persons, according to the estimate of the management, viewed the display. Exhibitors booked orders aggregating $2,000,000.

A combination to include every independent hand-blown glass company in the United States, and to involve $7,000,000, is in process of formation to compete with the American Window Glass Company.

The United States Steel Corporation has decided to embark in the manufacture of steel cars for its own use. The Clark Car Company has been incorporated at Pittsburg for that purpose.

The annual statement of the Memphis Cotton Exchange, covering the season of 1907–08, shows that the value of cotton handled in that city during the year was $29,588,582.

A total of $19,200,000 worth of gold was shipped from Australia to Germany this year.

General.

To secure the better definition of international electrical units and standards is the main reason, says *Scientific American*, for an international electrical congress, which will convene at London on Oct. 12. Since the electrical congresses of Chicago in 1893 and of St. Louis in 1904, the subject has been under the careful consideration of leading physicists and electrical engineers and much experimental work has been carried on in various national and other laboratories with the object of obtaining data which would lead to the amplification and more accurate statement of the definitions adopted at Chicago. First suggested in 1906, the coming congress has been twice postponed, but now, apparently, matters are in shape for action.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—WATCH" JESUS

[Frederick Dixon in *The Northern Whig*, London, Eng.]

CRITICS AND CRITICISM.

CRITICISM of Christian Science is apt to be very like what Hamlet says of an unweeded garden—that is, to grow to seed. Years ago, when the movement in England was very young, it occurred to some one to say that it was neither Christian nor scientific. The phrase was intended for an epigram, and though it would have had little chance of inclusion in "The Pilgrim's Scrip," it was "grateful and comforting" to those who like to find their thinking ready done. In recent months it has become the joy of the supporters of the Emmanuel movement, who, sharing apparently the views of the worthy showman Codlin, regard some violence of speech towards the opinions of those who differ from them as a natural adjunct to the advocacy of their own. The contention, therefore, of Dr. M'Comb, that he takes his stand "fairly and squarely" on the Bible, while Christian Science is neither Christian nor scientific, is worth examining.

Christ Jesus said quite distinctly that those who believed in him would be able to do the works he did. Christian Scientists accept this test of their faith without any qualification whatever. Not so Dr. M'Comb. First, he says, you must call in a doctor to decide whether the disease is functional or organic. If it is organic, you must leave it to a doctor; if it is functional, under certain qualifications you may proceed to deal with it. It is not recorded that Jesus himself, he points out, ever healed a case of tuberculosis, typhus, or diphtheria, though he is "reported" ("reported" is good) to have healed leprosy, which, according to the medical theories of to-day, is regarded as incurable; but he explains there were in the East two kinds of leprosy—the one a mere eruption on the skin, and recognized as curable, the other admittedly incurable. If, therefore, we assume ("assume" is likewise good) that "this was the type of leprosy mentioned by all the first three evangelists as having been cured at Capernaum, we can understand why the leper was permitted to come up close to Jesus and to mix with other people." Unfortunately for this argument, it is bound to lead to many other assumptions, for unless you assume that there were two kinds of water in Palestine, on one of which you could walk, whilst in the other you would sink,—and even here the difficulty that Peter did sink comes in,—there is not much advantage in having disposed of leprosy.

On the whole, the argument is one which would scarcely be expected to result from a teaching based "fairly and squarely" on the Bible. Dr. M'Comb is, however, as a certain writer says, "an arbitrary gentleman." Not only will he have no meddling with organic disease within the Emmanuel movement, but he insists flatly that "in no case can organic disease be treated successfully by Christian Science." Now, as a matter of fact Christian Science has healed thousands of such cases. There is evidence enough of this, in a phrase of Mr. Chesterton, to fill Hyde Park. For the moment, however, that is not the point; the point is the effect on Dr. M'Comb's argument of so reckless an assertion. First, then, it reduces law to a mere *obiter dictum* of his own; secondly, it reduces him to the quandary to which Huxley pointed out Hume's argument with respect to miracles had reduced him—namely, that that of which we have no previously recorded evidence never can happen; thirdly, it is a limitation of the statement of Jesus Christ that those who believed on him should do the works he did, though it admits incidentally that a physician who is an agnostic may succeed. It is not part of the business of any Christian Scientist to attack the opinions of those from whom they may differ; and I have dealt here solely with the criticism of Christian Science involved in the interview with Dr. M'Comb, printed in your issue of Aug. 17. Some day the opponents of Christian Science will learn wisdom, for they will find that humanity is wearying of criticism, and is asking for something which will give it instead "the peace of God, which passeth all understanding."

FACING ONE'S DIFFICULTIES.

SAMUEL GREENWOOD.

AN enemy is never conquered by running away from him, for we thus acknowledge him to be the stronger. When next we met, it would be with greater fear and trembling; and thus fear would grow, in increasing ratio, until in the consciousness of our God-derived strength we rose up and overthrew him. It is only our belief that evil is power which prompts us to flee from it. Fearful shrinking from our difficulties serves to increase them and to weaken our position, while a determined stand in the face of opposition will often vanquish the foe and redeem the situation.

Mrs. Eddy writes: "Evil is not something to fear or flee before, or that becomes more real when it is grappled with" (Miscellaneous Writings, p. 284); "It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (Science and Health, p. 71). Since evil is not a real something, and has no existence or action separate from human belief, there can be nothing in it to fear except the mistake of believing in it. Strong men are sometimes terrified by mere shadows, but when the unsubstantial nature of these shadows becomes apparent, then their terror disappears. Even the most timid are not afraid of a shadow if they recognize it for what it is; but if unaware of its nothingness, they may run away from it. One who tries to grasp a shadow, thinking it is something, sharply realizes its utter blankness, its absolute lack of being anything; but often we fail to recognize that the evil confronting us is as unsubstantial as a shadow, because we lack the courage to grapple with it.

Our trouble, to a large extent, comes from the fact that

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we face our difficulties as stubborn realities; we accept them for what they seem, not for what they are. We think it is a personality that persecutes us, a material disease that afflicts us, the lack of money that impoverishes us, etc. Is not the root, or fundamental evil, underlying all human discord, the supposition that there is something real besides God? Then, if we believe that God is All, infinite, we should know that such a supposition is false, in whatever shape it may appear. That which opposes our progress or our welfare is not a thing nor a person, but a belief in the reality of evil, an erroneous sense of being as separate from God, and of itself it is nothing, no one. This view does not imply that we have no work to do in removing our difficulties, but that this work is to dispel an illusive belief and not to destroy a reality; to overcome a sense of evil and not an evil person. Facing our problems thus, we shall not be so easily discouraged or discomfited, for though complete success may seem distant, we know that we are steadily winning our case in the degree that we are gaining in the understanding of Truth.

What Bible student does not pause at the story of Daniel's deliverance from the lions, to admire his lofty courage and unshrinking allegiance to the right? Although he must have realized the extreme peril of his position, from the human point of view, there was no weakening of his faith, no wavering in his loyalty to conscience, no cringing before the murderous machinations which had been evilly set at work against him. If ever one had reason to run from his difficulties, or to compromise with evil, Daniel surely had; but he faced the situation, beginning his work with prayer and thanksgiving, and winning because he had served God "continually." He knew that the lions could have no power over him unless it were given them of God, hence he could face the seeming terror and prove its unreality.

The general who is informed of the weakness of the enemy goes forward with confidence to the battle, whereas one who believes himself inferior in strength and numbers retreats in fear of defeat. In the Christian warfare, with God on our side, we should know that in numbers and strength we are always superior to the enemy. Jesus, knowing the powerlessness of all evil, of all that is opposed to God, said, "Be not afraid." Common experience proves that appearances are often but optical illusions; and did we know all of Truth, did we but realize that God, good, is infinite, we would regard the human sense of evil as only a mental illusion, and the sin and suffering resulting therefrom as false experiences, which will diminish as the truth of being is discerned and understood. The fact that evil has no influence over goodness, proves that it is nothing to be feared if one lives righteously and relies wholly upon God.

Each mortal has his individual problem to solve, his own salvation from the sense of evil to work out, and success demands that the conditions which would hinder that work or render it difficult be courageously grappled with and overcome. If one is tempted to despair because his efforts seem ineffectual, he should awaken to the real nature of whatever opposes him, and watch lest he be deceived by an illusion or attach reality to that which is unlike God. Without one's consent, nothing outside of his own thoughts can prevent his prosperity or bar his progress. Even the bitterest persecution from those most dear cannot shut God away from us, nor prevent daily growth in reflecting Love. Like wise generals let us send out our scouts—our true thoughts of God—to examine the strength of the enemy; and these true thoughts of God will report that evil, with all its pretensions and change of face, is but a deception, or a deceived sense, and that God does not give it one iota of power or intelligence or reality. This being true, we have but to face every adverse condition and hold our ground until we prove God's power over it, however long this may seem to take.

It is the spirit in which we face our difficulties that always counts. The right attitude is not that of stubborn resistance, but of quiet, unshaken confidence in the integrity of our Cause, and the conviction that in maintaining it we are working with God and He with us. It is not the spirit that wearies itself in contemplation of the seeming resources of evil that conquers it, but the spirit that renews its strength in contemplation of the omnipotence of God, good. Instead of fearing what some evil may do to us, or giving up in discouragement because we seem unable to meet it, let us, like Daniel, give thanks that we can be faithful to God under all conditions and can trust to His protection in the face of every threatening appearance.

We are prone to think that our difficulties lie in the circumstances, the conditions, or the environments in which we find ourselves, when they really lie in our lack of the knowledge of God. Instead of battling with evil persons and things, as they seem to us, we should strive to overcome the sense of evil in ourselves; for we can have no worse enemy than ignorance of God. The truth that good is infinite holds the remedy for every evil. There is no error so great but the truth exists to correct it, no difficulty so hard but there is always the way out of it, no righteous demand so large but God has provided the means of meeting it. In working out our salvation, then, the vital point for us is to learn more of Truth, to become more Godlike, to realize more clearly the presence of the infinite.

We cannot evade the final working out of our problems, for all that the erring sense of evil claims concerning man must be met and destroyed before mortals can "put on immortality." Turning away from this work because of indolence or discouragement, leaving evil in undisputed possession of the field, brings but a temporary sense of release, a dangerous respite in which our adversary increases its asserted power. Mrs. Eddy writes: "Evil let alone grows more real, aggressive, and enlarges its claim" (Miscellaneous Writings, p. 284). Evil never recognizes a flag of truce, never modifies its badness, never ceases its enmity to God and His offspring; and to counteract and destroy its influence, human thought and desire must remain steadfast in God as All-in-all. Facing our difficulties in the light of Christian Science, we shall look through them to the reality of being beyond, even the ever-present good that is God; and thus discerning the unsubstantiality of all wrong conditions, we may rest confident in the eternal triumph of right.

IMPERSONAL GIVING.

FRANK H. SPRAGUE.

DESPITE the declaration of the great Teacher, that "it is more blessed to give than to receive," Christians, as a rule, have been accustomed to treat the subject as if the recipient were almost if not quite the sole beneficiary in the case. On this, as on almost every point, the teachings of Jesus, when interpreted in the light of Christian Science, are found to rest on a basis of metaphysical certainty instead of the arbitrary dictum of personal sense. The giving to which he referred in the passage cited was evidently not of the perfunctory order, in which a sense of duty is the main incentive. Whatever the intrinsic value of a gift, the spirit which prompts it is always of paramount importance. This becomes increasingly apparent as we approach the question from its metaphysical rather than its physical side. While giving discriminatingly and with a right motive cannot fail to benefit the recipient in a greater or less degree, the reflex influence of such giving is calculated to bless the donor even more abundantly. The instinct of giving, rightly exercised, tends to free human consciousness from

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the bondage of false, material sense, which is the source of sin, suffering, disease, and all forms of evil.

The pool without an outlet stagnates, and the springs which feed it become clogged with scum and debris,—"Ceasing to give, we cease to have," the poet Trench phrases it; and so the consciousness which is absorbed with self and ceases to give out, stagnates until it becomes congested with beliefs of discord and disease. Christian Science diagnoses the ground of all human discord as personal, self-centered sense, a false sense of self. Giving releases consciousness from the fettering conditions of a limited, selfish existence, and opens a wider outlook in which the center of human affection is transferred from the individual to the larger circle of mankind. The unfolding of ethical ideals and purposes which attends this expansion of personal sense marks a step toward spiritual freedom. Such ideals belong to a transitional stage of experience, in which the self-centered tendencies of personal sense, manifested in acquisitiveness, self-aggrandizement, and gravitation matter-ward, are being superseded by outgoing, liberating tendencies, which lead away from the personal to the impersonal, from the finite to the infinite. The steps in this progression are clearly indicated by Mrs. Eddy in Science and Health (p. 115) under the caption "Scientific Translation of Mortal Mind."

The impersonal standard of giving must be apprehended in some measure before the true status of man as the spiritual reflection of God, the All-giver, can be discerned. Thus understood, giving becomes the means of raising consciousness to a plane where personality—the essence of self-centered sense—is seen to be a myth, a figment of false belief. Jesus declared, "He that loveth his life [sensuous existence, personality] shall lose it; and he that hateth his life in this world shall keep it unto life eternal;" *i.e.*, through self-abnegation and the pursuit of spiritual ends one comes naturally, by degrees, into a realization of man's immortal selfhood. "Be of good cheer," said Jesus, "I have overcome the world." His acknowledgment of Spirit as the only Giver or source of power, ruled out of his consciousness self-centered, personal sense, so that material so-called laws and conditions, in other words, matter—which, according to its structural basis, represents the combined aggregate of self-centered sense or supposed resistance to Spirit—offered no impediment to his demonstration of the allness of Spirit. During his earthly career he rose superior to material beliefs and triumphed over matter because he had so far overcome the claims of self-centered sense subjectively, in his own consciousness, that he was able to meet and master those self-same claims when presented objectively to the physical senses in the guise of a material world.

The exploitation of human mind-forces is diametrically opposed to Christianly scientific demonstration. Hypnotism, telepathy, and auto-suggestion stand for specific developments of personal, self-centered sense, and therefore represent the antipodes of the Christ-method, or Christian Science, which teaches us how to give impersonally; in other words, how to work from the standpoint of spiritual sense, in which man appears as the mirrored reflection of divine Mind, and thereby how to follow the footsteps of the great Exemplar in his demonstration of spiritual power.

THE LAW OF SUPPLY.

WALTER SHAW.

In "Miscellaneous Writings," by Mrs. Eddy (p. 259), we read that "whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus declared it, 'a liar, and the father of it.'" Jesus taught his followers to take no thought for their life—what they should eat, etc.—and illustrated his statement of God's abundant provision by referring to the birds and the flowers, adding, "Ye are of more value than many sparrows." Our human sense of law would argue conditions totally unequal to the supply of humanity's needs, but "either there is no omnipotence, or omnipotence is the only power" (Science and Health, p. 249), and as we grow to realize that our all-powerful God is good, kind, loving, and just, surely we can trust Him to provide for our needs. We must be relying either upon an actually existent spiritual law, or upon a material belief miscalled law, which may any time fail us. Obviously opposite systems, such as the spiritual and the material, cannot both hold power and sway. Certainly one wars against the other, because our human sense of matter is not yet banished, but we can never banish it by relying upon it and making it our support.

We read in the Scriptures that "the law of the Lord is perfect, converting the soul;" thus a perfect law cannot be inefficient, inadequate, or sometimes inoperative. Our faith is based either upon the material or the spiritual, and a divided faith is no faith. Paul pertinently asks, "What a man seeth, why doth he yet hope for?" We must "walk by faith," and then in due time we shall be rewarded by seeing "the salvation of our God;" not after death, but now. Our constant temptation is belief in some other power opposed to God; this is humanity's bane, and Christian Science shows the only way by which we can escape from it. Surely every demonstration aids us onward toward a clearer realization of the truth. Because the smaller problems of the past have proved the Principle of divine Science, the harder ones must yield to persistent effort if we continue to work faithfully upon the same basis, that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

Material sense argues lack,—a phase of discord,—a condition the reverse of dominion over the earth. At the creation God gave the real man control over all lower conditions, the words in Genesis, 1 : 28, implying complete authority,—an authority which the teaching and example of Christ Jesus accentuated. He met human conditions as their master; they never controlled him nor appeared to influence this perfect example of the perfect man. As we grow to understand the Mind of Christ, surely we also may exercise this God-given dominion over earthly conditions. What is to prevent it? If there is in reality no matter, there can be no mortal mind. It is evident that divine Mind never produces lack or poverty; then what can? Is mortal mind at any time a lawgiver? Are there two primal causes, one good and one evil? or are we allowing evil to seem a cause and power in our consciousness? If so, we are tacitly denying God's reign and law of perfection. We must know that God is, and we cannot know this until we have actually proved His loving help in time of trouble. We may have hoped, thought, or believed that God is, but to know it is quite a different matter. We must be as sure as Jesus was, when he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it." This is knowledge born of experience, not belief, and we may therefore welcome even adverse conditions, that we may prove more fully the affluence and power of divine Love and Truth.

The less you require looking after, the more able you are to stand alone and complete your tasks, the greater your reward. Then if you can not only do your work, but direct intelligently and effectively the efforts of others, your reward is in exact ratio: and the more people you direct, and the higher the intelligence you can rightly lend, the more valuable is your life.—ELBERT HUBBARD.

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SELECTED ARTICLES.

[From an editorial in *The Times*, Montgomery, Ala.]

A wonderful woman is Mrs. Mary Baker G. Eddy. However we may consider her as the discoverer of a faith, or the founder of a religious propaganda, we are bound to concede her claim to singular merit as a personality of wondrous merit and power. This claim is not more apparent than in a longevity which, so far, has been preserved from the encroaching infirmities of age to undermine the faculties in whose exercise the religious peace and comfort of unnumbered thousands have been found. The soulful benefaction dispensed in the life of this venerable woman has written her name, as it will preserve her memory, deep in the hearts of a large portion of the world's humanity.

[Editorial in the *Mexican Herald*.]

. . . The wide-reaching influence of this notable woman [Mrs. Eddy] is manifested in the extension of Christian Science to all parts of the habitable globe. As much a philosophy as a religion, this new faith undoubtedly meets the spiritual needs of a great and growing body of men and women. It certainly appears to make for serenity of mind, to banish the modern demon of worry, and so to promote health and cheerfulness. Its influence has extended into other denominations, so that one sees the Episcopalians adopting what is termed psychotherapy, while other forms of mind- and faith-healing are being taken up by clergymen of various Protestant sects. If Christian Science had not been known, we should not have seen these flattering imitations.

Mrs. Eddy has been ridiculed—the modern form of persecution; she has had her life examined microscopically, and no one in these latter years has been subjected to a more minute scrutiny; but she emerges from it all a powerful and strangely interesting personality, and takes rank in our times with that other remarkable woman, the empress dowager of China,—to compare women quite unlike, yet similar in their prominence and provocation of world-comment. The quiet, persistent, indefatigable New England woman of good descent has come to be revered by devoted disciples from England to South Africa, and from Argentina to Russia. It is one of the most singular phenomena of our times.

[Rev. William P. McKenzie in the *Boston Times*.]

The question presented to every man is really this: To what do you give power? Evil or good? Christian Scientists, by virtue of their experience, are confirmed optimists. They have seen healing accomplished where human love and human skill had given up hope. They have seen apparently incurable bad habits changed with such a change in life as yearly takes place in the earth when the barren cold yields to the beneficent warmth of spring. They have seen bitterness and cynicism and cruelty melt away, and kindness and joy and gentle courtesy take their place. They find that their faithful application of the teachings of Christian Science to all the problems of life has brought so many solutions and proofs of the power of good to overcome evil that they can foresee the ultimate triumph of good; and "forgetting the things that are behind," they press forward in the direction of that goal.

Our fellow-beings approach the problems of life from many sides, giving emphasis to a variety of supposed powers. There are various forms of fatalism, according to which men allow themselves to believe that both good and evil are equivalently foreordained, one being as inevitable as the other. We have said that Christian Scientists are optimists because they hope for good, and reasons have been given for discarding theories which are fatalistic or pessimistic. But we do not rest in hope; we must rise to faith. It is through faith or understanding that all overcoming is accomplished. "This is the victory that overcometh the world, even our faith." Christian Science revives that faith in good which in ancient days was so potent. It shows how to obey with scientific certainty the direction of Paul: "Be not overcome of evil, but overcome evil with good." But in this, its method of establishing by demonstration the reality of good, it meets the criticism of those who believe in the reality and permanence and power of evil. In Jesus' day the people likewise believed in the reality of evil, and supposed that there was an adversary to good, a personal devil. Christ Jesus characterized this devil of his contemporaries as a murderer and false witness. "There is no truth in him," he said; "when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." "For this purpose the Son of God was manifested," writes John, "that he might destroy the works of the devil." Christ was revealed to disintegrate the whole fabric of lies, to unweave the reticulated complexities of deceit, to erase from human minds their false beliefs in sickness and sin, and thus emancipate man from a deceived condition into the "glorious liberty of the children of God." All Christians should be enlisted to become victors over every phase of evil.

Christian Science maintains that the eternal Principle underlying all reality is God. Does any one naturally conceive of this Principle as being manifested in any condition which is admittedly adverse to God? Can a condition entitled "a murderer from the beginning" or "a liar, and the father of it," be expressive of God's nature or be the agent of God's will? We must be careful, then, about accepting philosophies which make evil the agent of good, or which give evil an equivalent existence with Deity.

[Editorial in the *Elyria* (Ohio) *Chronicle*.]

At last there has come out from the army of noble physicians one who dares to admit that the healing method followed by Christian Science practitioners has proved to be a curative agency in the matter of the treatment of disease. Dr. R. C. Cabot, a physician who stands high in his profession as a gentleman and a scholar, has in magazine letters given Christian Science all the credit, in his opinion, that belongs to it. He will only admit that this Science cures functional and nervous ailments,—a very good admission,—though he draws the line at organic diseases, and like the doubting Thomas or the man from Missouri, he wants to be shown before he will believe. One would think that the doctor ought to be better informed on what Christian Science can do. He ought to be possessed of facts to show him that there are thousands of people in the United States standing to-day as living monuments of the great healing power of this teaching. These people, snatched from the jaws of death, having been given up by physicians as incurables, as a last resort went to practitioners, and were healed by the simple prayer of faith in God as understood in Christian Science. Abundant testimony verifies the statement that there is not a disease in the whole long list known to the medical fraternity that has not been cured by Christian Science treatment. Possibly Dr. Cabot does not want to make too great an admission at the present time, for it is not long since medical men declared that Christian Science could not cure anything,—that it was a humbug, a fad,—and called for one case that Christian Science had cured.

Dr. Cabot tries to make a point in stating that Christian Scientists cannot diagnose cases, and therefore are not able to treat them as successfully, but this does not seem to stand in the way of Scientists doing good work in the healing of disease. They do not pretend that they can diagnose

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disease after the manner of physicians, but their method of healing does not call for such diagnosis. In the face of the fact that there are many cases on record of the curing of tuberculosis and locomotor ataxia by Christian Science, the doctor says that he is skeptical on this point because he has not been able to locate one patient who was cured of either one of the diseases mentioned by the Christian Science method. If the doctor will attend Wednesday evening testimonial meetings in any large city, he will hear people tell of being cured of the diseases mentioned as well as of other organic ills. The doctor's articles are very fair, however, as a whole. He is willing to give Christian Science credit for the health and happiness that is evidenced in the lives of its adherents.

[James D. Sherwood in the *El Paso* (Texas) *News*.]

Christian Science is the practical demonstration of Christianity which was preached, taught, and practised by Jesus of Nazareth centuries ago, and it has no partnership with the several forms of mental suggestion that are mentioned by our critic. Christian Science gives men a clearer understanding of God as ever-present divine Love. It illumines thought, and thus aids one in comprehending the Holy Writings and understanding God's plan of redemption, as illustrated by His Son, Christ Jesus. Its teaching purifies motive, uplifts the standard of morals, purges out sin, sensuality, and superstition, and thus transforms and reforms the sinner and heals the sick. A man who has been healed by Christian Science is a better man in every way and is worth more to his family and to the commonwealth. I agree with our critic where he says, "The whole man—body, mind, and soul—needs to be saved by the atoning blood of the Son of God from the curse of sin," for that is just what Christian Science is to-day accomplishing.

In the *Milwaukee Wisconsin*, Dr. Edmund F. Burton tells why he gave up the practice of medicine and surgery to devote himself to Christian Science work. Among other remarkable things that came under his observation he mentions the following: "For about fifteen months I studied the theory of Christian Science and investigated its results. As I read and investigated I found it not difficult to be convinced that it might do away with the use of drugs in the treatment of disease; partly because I knew that medical men everywhere were coming to place less and less reliance upon drugs, that I myself had found their power most uncertain, and partly because from my own experience I welcomed the doing away with such dangerous tools. As to surgery, I was much more slow in believing that mental treatment could be of any use, and it was not until I came to understand the real Principle upon which Christian Science is based that I understood that it will eventually do away with operative surgery as well as the demand for it. I myself have seen a broken bone and dislocated joint restored to normal condition and function within a few hours, and that without manipulation, splint, or bandage of any kind. I have seen a child of five years freed instantly from a congenital deformity without touch of hand or instrument. I have seen a woman, who, according to the verdict of the best medical talent, was within a few hours of death from cancer, restored to good health and spirits within a few days."

Our critic endorses mental suggestion, and recommends it. In doing this he recommends a method not in conformity with the teaching and practice of our Master, who said, "Thy faith hath made thee whole." There is no warrant in the Scriptures for believing that Jesus' method was "mental suggestion." Christian Science teaches that Jesus' way is the only way whereby men are to be saved. In his epistle to the Philippians St. Paul admonishes, "Let this mind be in you, which was also in Christ Jesus," and elsewhere he declares, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," showing a vast distinction to exist between that Mind which was in Christ Jesus and the mind of mortals. Mortals must get rid of the carnal mind, and become, as St. Paul says, transformed by the renewing of the mind, that they may prove what is that good, and acceptable, and perfect, will of God. By this divine process, and by none other, is the healing and redemptive work in Christian Science practice accomplished.

[Ida Hodnett in the *Montgomery* (Ala.) *Times*.]

Christian Science does not say to sufferers that they have no bodily ailments. It does not look upon these phenomena as merely figments of the imagination, but as solid conviction based on erroneous beliefs and practices. In this condition the feeble human sense needs help to flee from these abnormalities and seek safety elsewhere. Is the arm of God, the infinite intelligence, shortened that it cannot save from all error and restore one to his normal condition?

I desire to say that the mere fact of the death experience coming to believers in Christian Science does not disprove its efficacy as a remedial means nor its truth as a religion. "The last enemy that shall be destroyed is death," says Paul in his epistle to the Corinthians. Then the preceding enemies must be destroyed first. We assuredly need the moral healing and the physical healing which will bring the new and true man to light, and in which we shall find that the body is transformed by the renewing of the mind. We have good reason to hope that both wilful error and unconscious error can be eliminated by the light of Truth, and their effects ultimately destroyed.

[John L. Rendall in *The Gate City*, Keokuk, Ia.]

In a recent issue an excerpt from an article by Prof. Hugo Munsterberg, under the caption, "Hypnotism not a Cure-all," states: "The small good which faith-curers and mental healers and Christian Scientists may have done is heavily outweighed in the criminal wrong they did in stirring up the prejudices of the masses against the scientific work of physicians. Suggestive therapeutics can ask for a hearing only after the scientific physician has made a diagnosis, and has made reasonably sure that no lesion of a vital organ demands very different treatment."

The writer of the above-mentioned article is evidently laboring under somewhat of a misapprehension as concerns the methods and work of Christian Scientists. It must be patent to all thinking people that every movement touching the welfare of humanity must stand or fall absolutely upon the basis of its merits or demerits. This applies to what is termed "the science of medicine" and to Christian Science. Christian Science is now recognized as an established religious faith, because it has been proved to be an important factor in the healing of the sick, the overcoming of the many discordant conditions incidental to humanity, and in the regeneration and reformation of the sinner. Christian Scientists do not decry the work of physicians or their attempts to alleviate suffering. They recognize and appreciate the honesty and integrity of the better class of physicians, and respect their endeavors; therefore they make no attempt to "stir up prejudice" against the work of said physicians. At the same time, they insist upon their individual rights to employ such means as have been proved to them to be most efficacious.

It is a notable fact that a large majority of the people who come to Christian Scientists for help are those who have run the gamut of medical experience and have failed to find healing. To these people Christian Science offers a hope of surcease from their sickness and distress. That this hope has been justified is abundantly proven in the practical experience of those who have embraced the heal-

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ing ministry of Christian Science. If the Bible teaches anything of a positive nature, it is that the power of God is equal to every emergency and necessity. Christian Scientists rely upon this one power, having proved by practical experience that the words of the psalmist are true: "He sent his word, and healed them, and delivered them from their destructions." In proportion as Christian Science becomes better known, the intrinsic value of its healing ministry is being more clearly recognized and understood for what it really is, and mankind is finding less in its teachings to antagonize and more to appreciate and respect.

[Margaret Beecher White in the *New York American.*]

It is often thought by those who do not understand the Science of spiritual healing, that healing the sick by any but material means cannot be done, and never has been done except by Jesus and his disciples, and because of that mistaken idea it is hard for them to believe that the sick can be healed to-day through Christian Science treatment. Jesus, the Christ, healed through his knowledge of spiritual law, and he said: "I am the way, the truth, and the life," and that all who believed on him or understood his teachings should and could do as he did, and "greater things than these." Christian Science, or Christlike knowledge, is based simply upon the teachings of the great Nazarene. We know that spiritual law has always existed, and those who lived before the time of Jesus, who were spiritually awake, healed through its power. There are cases of such healing throughout the Old Testament, and, in fact, we find a strong rebuke given in the case of Asa's failure to depend on the prayer of faith. He trusted not to the Lord, but to the physicians, with the result that "Asa slept with his fathers."

We are familiar with the healing throughout the New Testament and with the command of the great Teacher and Wayshower to go into all the world "and preach the gospel to every creature;" and he declared the signs that would follow those who believed in or understood his method: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." And that promise was fulfilled in the lives of all those who did understand up to the third century. In the history of the early Christians, or Ante-Nicene Fathers, as they were sometimes called, there are many instances of healing through spiritual power—and in some cases even the dead were raised. Why should we believe these things to be impossible to-day simply because they are not in accordance with material law, and therefore impossible to it? Has material law proved itself to be infallible, limitless, and all-powerful, that we should be afraid to leave it for God's law?

Christian Science coincides entirely with what we learn in the Scriptures of spiritual law and its effects. Mrs. Eddy has simply revived the methods of healing the sick which were practised by the early Christian Church.

[Capt. D. D. Baynes in the *Boston Times.*]

The opposition shown to Christian Science by professed Christians of other denominations often springs from a belief that the teaching of Christian Science is contrary to that of the Bible. That they are mistaken in this belief is shown by the following tenet, to which all who unite with the Christian Science Church are required to subscribe: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life" (Science and Health, p. 497). Let us assume, as a starting-point for consideration of this attitude of opposition, that all who profess to be Christians—in which category we must include Christian Scientists—accept Paul's statement that the Bible is able to make them "wise unto salvation through faith which is in Christ Jesus." Then, when professed Christians attack Christian Science and its adherents, who, if the above-quoted passage from the Christian Science text-book means anything, do most certainly thus accept the Bible, the ground of disagreement must be either on account of differing interpretations of the Scriptures or because of misinterpretation of the teachings of Christian Science.

In either case the onus lies with those who attack Christian Science on the ground of its being contrary to the Scriptures—if they desire to prove that their interpretation of Holy Writ is right and that of Christian Science is wrong—first to come to a correct understanding of the Christian Science teaching. This is possible only through an open-minded, entirely unbiased study of the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In order to study this book without the bias of preconceived opinions and beliefs, the student must be willing to put them aside for the time being and examine the book solely from the bias upon which it is written. That the book is scientific will appear as it is seen that its basic idea permeates every statement therein, and that, when understood, no statement will be found to be inconsistent with this idea.

If the student can accept the basic idea, then he cannot honestly reject the book as unscientific unless he can prove that it also teaches what is inconsistent with that idea. Assuming that he is unable (as every sincere student has found) to prove any inconsistency, he must then proceed to consider whether its teachings accord with those of Holy Writ. He will probably find at first that previous concepts of the meaning of the Scriptures will assert themselves in conflict with that which Christian Science declares, but if he will again put these preconceptions on the shelf and study the Bible solely from the fresh viewpoint of Christian Science, he will assuredly find the Scriptures indeed making him "wise unto salvation through faith which is in Christ Jesus," to a degree he has not previously deemed possible.

The basic teaching of the text-book of Christian Science may be briefly stated as follows: (1) That there is only one God, the cause or Principle of all real being, *i.e.*, of all that really has entity; (2) that this Principle is necessarily infinite; (3) that it is Love, omnipotent and omnipresent; (4) that whatever does not express God, expresses nonentity, nothing, or illusion, *i.e.*, that which seemeth to be but is not, and that in proportion as we who seem to behold illusion as reality, learn the truth and reject the lie, we shall realize the omnipresence of God, and the consciousness of evil will disappear, even as the appearances of a dream disappear when the dreamer awakens and comes to himself.

[Nellie M. Johnson in the *Omaha* (Neb.) *Bee.*]

By eliminating sin from the individual consciousness and inculcating a love of good, Christian Science is laying the axe at the root of disease, and so proving to be a powerful prophylactic. Christian Science departs from all other curative methods in that it relies solely upon Spirit, God, as the one healing power, and eschews all material methods, including suggestion. The Christian Scientist does not practise medicine, consequently a knowledge of its various systems would be valueless to him. As well insist that all Christians who pray for the sick be instructed in *materia medica* in order that they may be safe members of the community.

The methods of Christian Science and *materia medica* are so widely divergent that any attempt to unite them in practice must prove futile. Attempts to regulate the practice of Christian Science by first erroneously classifying it as a medical system, and then through legislative enact-

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ment restricting or prohibiting it, involve the curtailment of religious liberty, and such a law would be unconstitutional. Christian Scientists are not forcing their beliefs upon others; hence, no protection is needed from them. Is it necessary to invoke government control to save the enlightened people of our country from their own choice of religion or medicine? Regulation for the practice of medicine may be requisite, but no legislative body has the right to restrict the functions of prayer sanctioned by divine authority.

[Bicknell Young in the *Melbourne* (Australia) *Herald.*]

No Christian Scientist ever agreed to heal anybody. He agreed to treat him. You take the ordinary physician in good standing, and if a man comes to him for help he will say, "Yes, I will take your case, and do the very best I can." We assume exactly that position. With the knowledge we have of Christian Science, which at the present time we acknowledge to be in its infancy as a practice, we undertake a man's case and do the very best we can. It seems rather strange that anything which would have a tendency to bring Christian Science into disrepute should be telegraphed from one country, however distant, to another, when there are constantly occurring cases of healing, of what are generally considered incurable diseases, by Christian Science; and no telegraphic agency takes the pains to inform the world about those. Yet there is no question as to their relative importance. The method of Christian Science healing is purely mental—or the word spiritual may, perhaps, describe it more exactly. It is prayer in the very highest sense of the word. But it is not what is ordinarily called prayer; for it not only involves faith, but absolute understanding of what God is, and of what His law is. As a method it is set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in no other literature will the correct method be found.

[Alfred Farlow in the *Boston Times.*]

Our critic declares that he hears nothing about the healing of the soul in Christian Science. If by healing the soul he means spiritual improvement in contradistinction to bodily healing, then there is certainly strong evidence that he has heard nothing from Christian Scientists nor has he read the testimony of Christian Scientists. In her book "Rudimental Divine Science," Mrs. Eddy declares: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin." As we have already stated, bodily improvement in Christian Science practice is the result of spiritual regeneration. The body responds as the "soul" is saved from sin and evil. The neophyte in Christian Science may be considerably enthused by the bodily benefits which he receives, but the spiritual uplift which he gains soon swallows up his interest in the material benefits.

Mrs. Eddy speaks kindly and gratefully of the noble work which has been and is being accomplished by our good physicians. Christian Science encourages all reasonable hygienic methods, including pure air and food and cleanliness, in keeping with the old adage, "Cleanliness is indeed next to godliness." If the Christian Scientists had their way about it, the city sewerage would be much improved and the streets would be kept much cleaner. It is natural that to one whose thought has become more elevated, any lack of cleanliness in his material surroundings would become more noticeable and more objectionable to him, although he might have an unusual amount of grace to bear with untidiness. The homes and persons of Christian Scientists will bear testimony to the fact that they are quite as advanced in the habit of cleanliness as they are in spirituality, and thus "by their fruits" they are known. The best and purest in the material most nearly approaches the spiritual, and hence is most desirable to Christian Scientists.

[R. Stanhope Easterday in the *Franklin* (Ind.) *Star.*]

Far from "sweeping the entire universe of all material phenomena," Christian Science but urges the reasonableness of its conclusion that in the light of the spiritual teachings and facts of Scripture, the material universe about us is but a mortal, finite misconception of the spiritual, perfect creation recounted in the first chapter of Genesis, and pronounced, in the estimation of infinite wisdom, "very good." It might be interesting and helpful just here to recall how Jesus conceived of and handled so-called physical forces and "material phenomena."

Jesus once made the significant statement, "I am not come to destroy, but to fulfil;" and yet, throughout his earthly career, he ruthlessly set aside material laws and forces,—walking on the water despite the law of gravitation, changing water into wine in direct contravention of all known physical and chemical laws, and healing the sick without compliance with or any recognition of ancient or modern laws of health and hygiene. Yet all, we may reasonably conclude, was in due accord with the true, spiritual laws of being, and in full conformity with "the will of the Father." Jesus, before he left his followers in the ascension, promised that "the Comforter," should eventually lead men "into all truth." Inasmuch as truth is the basis of all true science, it is but reasonable to conclude that the basic laws of Christianity are to be the very essence of true science; hence the Christ concept of men and things must have been the truly "scientific" concept, and his the only "scientific" methods. It will therefore be conclusively seen that the Christian Science interpretation of the facts of the universe is the truly "scientific" interpretation of all "phenomena."

It should be recalled that, according to the scientific definition of this word, phenomena means "appearances," resulting from "underlying realities" called "noumena," which are not cognizable to the physical senses. So-called "physical science" necessarily eschews all consideration of these latter, in consonance with Paul's statement, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This latter indeed covers the whole ground; substantiates the Christian Science contention, if the latter is rationally understood; opens up a large field to the earnest Christian for profitable research and study; leaves no room or justification for quibbling or controversy, and justifies Jesus' sweeping admonition, "Judge not."

[From the *Jamestown* (N. Y.) *Journal.*]

Mrs. Mary Baker G. Eddy, who, of course, has no faith in medicine, told a western Christian Scientist, at one of her latest audiences, an anecdote about a friend of hers. This friend, a thin and nervous woman, could not sleep. She visited her physician, and the man said,—

"Do you eat anything just before going to bed?"

"Oh, no, doctor," the patient replied.

"Well," said the physician, "just keep a pitcher of milk and some biscuit beside you, and every night, the last thing you do, make a light meal."

"But, doctor," cried the lady, "you told me on no account to eat anything before retiring."

"Pooh, pooh," said the doctor, "that was three months ago. Science has made enormous strides since then."

Exchange.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

"PERFECT LOVE CASTETH OUT FEAR."

THERE recently appeared in *The Boston Herald*, under the caption, "The Enemy—Fear," a somewhat remarkable editorial, from which we quote as follows:—

There is nothing men need fear. Fearlessness conquers the evil that was feared, annihilates it, transforms it into the classification of the has been or the never was. Fearlessness is not rashness, it is wisdom. Fear is ignorance, born of the ignorance that forges all the fetters which man has worn and chafed in since first he walked the earth. What you fear are phantasms. You make them forces by fearing them. Every four years this nation fears a presidential election. It is a foolish fear. The country has had experience enough to teach it this. It can trust the people. And yet men stand in corners and say: "We don't know what will happen." They fear what they call "uncertainty," and so create a certainty of uncertainty. They let business slacken, withhold investments, sit on the fence and wait. Is this the famous American optimism? Get courage. Work. There is nothing to fear. Don't take half-inch views. . . . Shun the men who have fears. They are worse than the plague. Nothing but yourself can injure you. Nothing but the city can injure the city or the nation the nation. Fearlessness is wisdom, and the first part of wisdom is mastery of self. It is also the last part. It is the sum of life.

It is time that mortals should awaken to the seriousness of the condition to which they are self-condemned by their fears, but in order to do this they first must realize that fear is not the normal state of man. Paul said, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." If we believe this, we must also believe that fear is an abnormity, an illusion. To think otherwise is to deny the omnipotence of God, or to enthrone Him as the king of misrule. Our salvation from fear and its results must come through the knowledge that God has "not given us the spirit of fear;" that His creation is good, and that He is governing and guiding us in all that we do.

Mrs. Eddy points the way to this salvation in Science and Health. She says, "We should master fear, instead of cultivating it" (p. 197); and she has shown Christian Scientists that this mastery is obtained only through the right living which is based upon a full recognition of God's omnipotence. Fear is no more a part of God's creation than is discord a part of harmony, or death a part of life, and it is only because mortals are prone to follow their erroneous belief in the existence of a power apart from God, divine Love, that they have become slaves to such a merciless taskmaster. John had learned what this freedom means when he wrote, "Perfect love casteth out fear;" and only through an appeal to divine Love can we avail ourselves of this promise.

ARCHIBALD MCLELLAN.

SEEING.

IT is said that the sense of sight determines every movement of the body. This is self-evidently the case so far as walking is concerned, though very few are conscious of it. To do anything well we must see clearly, but this means far more than seeing physically. One may claim perfect physical sight and yet may see nothing rightly. Though he may have been able to lay aside his spectacles, he may yet see everything "through a glass, darkly." It is very apparent that an appeal must be made to the reason and to the higher faculties before one can say even with respect to any human problem, "I see!"

In St. John's apocalyptic vision we read in its wonderful symbolism of the sea of glass, and the "living creatures" (Rev. Ver.) that were "full of eyes before and behind," also "full of eyes within." We find this same idea in the prophecy of Ezekiel, but in Revelation its climax is reached when these creatures with the wings and the eyes join in ceaseless praise to God, saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." They could see the divine creation, in which are no elements of evil,—no sin, disease, nor death,—and seeing this they were impelled to praise without ceasing the creative Mind. They thus typify the divine ideas brought to light in Christian Science when the importance of man's spiritual faculties is recognized, and when spiritual evidence is sought instead of the false evidence of material sense.

No one questions that Christ Jesus was the highest representative of God to humanity, and we find that he declared entirely for that which was unseen to the physical senses in making his marvelous demonstrations. "She is not dead," was his positive declaration respecting Jairus' daughter, a declaration made in the face of the scorn and incredulity of those who could not see what he saw,—the deathless reality of being. Our revered Leader says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). Seeing always this spiritual evidence, Jesus might well ask his disciples, "Why are ye so fearful?" And should not Christian Scientists ask this question of themselves and others when the false evidence of material sense seeks to overwhelm them? Should they not at such times remember the eyes "before and behind" and "within," all revealing the unbroken eternal harmony? With such seeing, the Christ-healing comes naturally and inevitably.

One of the most sublime passages in Isaiah is that in which the prophet tells of him that "stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Of such an one he says, "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." More than this, he shall see "the land that is very far off" (from material sense),—the land where the inhabitant does not say, "I am sick," because he sees God, and with this seeing, "sorrow and sighing shall flee away."

ANNIE M. KNOTT.

SEPARATE FROM SIN.

THERE are few mature people of thoughtful temperament and refined moral nature who have not suffered a sense of unspeakable revolt as they recalled the occasions of the past when they said and did ignoble things, when they clung to brooding thoughts which were an offense to their present ideals. Indeed human experience supplies no better sample of the tortures of hell than the feeling of shame and humiliation experienced by sensitive souls as they have stood face to face with a bit of their own history, burned into the very bone of memory, from which their better self turned away with a shudder of disgust. To know that one could have been so selfish, so mean, so vulgar, is to experience a sense of self-condemnation which well-nigh begets despair.

This remembrance of an unworthy past has amounted to

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such a tyranny in the case of some, that they have sought escape from it in the desert of asceticism or in the hoped-for forgetfulness of death. To a far greater number, however, of less tragic but more heroic souls, it has brought those frequently recurring periods of depression and discouragement which have marred the peace and satisfaction of otherwise normal lives. They are standing for the ideal, and they are overcoming, but ever and anon they are beaten by the past "with many stripes," as the result of a baneful habit of mentally entertaining the unideal; a habit which is persisted in by many who would acknowledge at once that nothing could be more profitless and unchristian than this hanging-on-to-the-hateful, this pressing of the asp to one's bosom, upon every occasion of retrospect, until its poison is surging through every vein.

When evil has grown repulsive to men it is surely time for them to turn their backs upon it, and one of the great things about Christian Science is this, that it brings escape from memories which one can but despise. It does this by defining the true selfhood; by making it possible for men to separate between the condemned culprit of past sense and the inspiring consciousness of the Christ-idea. To cling to an unworthy past after the recoil of one's nobler selfhood is realized and registered before God, after the contrasting ideal is embraced and one is honestly and loyally pledged to it,—this is the very acme of unwisdom, and yet this is precisely what one may have done a thousand times. "As far as the east is from the west, so far hath he removed our transgressions from us:" so sings the psalmist rejoicingly, but how can this be so long as men persistently cling to and identify self with the unideal? Right living is a constant and persistent turning away in thought, in desire, and in declaration from all evil, and especially from all self-identification therewith.

The prodigal's coming to himself, his facing fatherward, was splendid and altogether worthy of him, but how hard he tried to take the hated swine home with him. Though his repentance was sincere, his contrition genuine, his consecration honest and complete, he seemed to be rather insistent on retaining that sense of unworthiness which is legitimately branded on the belief of material selfhood, but which, thank heaven, pertains not to that consciousness of sonship to which the father in all he said and did was evidently seeking to lift his boy's thought and realization. The father's outsurging love would not consent to the declarations of an unworthy self, and thus does Love ever declare to aspiring, home-coming thought, "Thou art my Son; this day have I begotten thee."

The awakening to the *me* and the *not me* which Christian Science is bringing to human consciousness is no less vital than inspiring. As never before it is seen to-day that man is eternally separate from sin. The mud of mortal sense may seem to be a compound of water and dirt, but the scientist knows that the water is untouched, that it ever remains pure as crystal; and this the call of the sun is ever proving true. It is ours to know, and know every moment, that the integrity of Spirit and Spirit's every manifestation is forever maintained in divine Science, and that salvation is nothing other and nothing less than arrival thereat, the abiding consciousness of this eternal fact.

JOHN B. WILLIS.

NOTICE.

The Christian Science Board of Directors respectfully announce to the Field that it has become necessary to enlarge the new publishing house in order to accommodate the presses and other machinery required for the printing of the Christian Science publications. Contributions from those who wish to assist in the erection of this addition to the publishing house will be thankfully received by Mr. Chase, Treasurer.

LETTERS TO OUR LEADER.

Boston, Mass., Sept. 13, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—I wish to thank you, in behalf of the congregations as well as myself, for the beautiful roses which you so thoughtfully and lovingly provided for to-day's services in The Mother Church. Announcements were made to both congregations that the flowers were your gift; and I am sure that all enjoyed them as flowers and appreciated them as your gift. I certainly did.

During the last three months the attendance at the services and meetings in The Mother Church has been very good, and the audiences have been earnest and attentive. Persons have been present from Australia, Philippine Islands, Panama, Canada, England, Germany, France, Greece, and South Africa. With few exceptions the testimonies at the Wednesday evening meetings have been prompt, concise, and convincing. They have been the subject of much favorable comment.

At these meetings many persons have expressed their gratitude to you in memorable ways. The instance which most impressed me was this: A gentleman whose healing from sickness and sin was itself remarkable, said that for years before he finally turned to Christian Science he was critical, hostile, and even bitter toward you. And he said that when correct information had changed his attitude toward you, and Christian Science had healed him, his uppermost thought was that during all the years when he was thinking and speaking evil of you, your work was making his healing possible. With love and gratitude, I am

Sincerely yours,

CLIFFORD P. SMITH.

Providence, Aug. 6, 1908.

Dear Mrs. Eddy:—The last By-law, another evidence of your unceasing vigil and loving care, brought anew such a deep sense of "quietness and confidence" that I cannot resist sending my love and gratitude, though the written word may not reach you. Day by day your teaching and example enable me to overcome the seeming. My desire is to live the life of one who follows Christ. I marvel at your steadfast standing, your clear sight, and your pure thought giving help to all,—the result of dwelling in "the secret place." With grateful love,

FRANCES PRENTICE.

Kansas City, Mo., Aug. 6, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I am only one of the legion healed through your inspired writings, and would like to add my mite of gratitude. Christian Science brought to a barren consciousness hope,—the star of Bethlehem shining in the midnight darkness,—a beacon of promise, appearing ever brighter as the pilgrim leaves behind the shoals of sin and pain and nears the shore of spiritual understanding. I want to thank you for your beautiful verses in "Miscellaneous Writings," page 396, entitled "Christ my Refuge." They are indeed jewels of comfort, a "Peace, be still" to at least one sea of unrest. To follow "in his steps," with love and obedience to our dear Leader, is my daily prayer; thus would I pay my debt to you.

Most gratefully yours,

NANCY CRANE.

Coldwater, Mich., Aug. 31, 1908.

Dear Mrs. Eddy:—I want to thank you for those helpful lines added on page 200 of your latest edition of Science and Health. For years I was in bondage to sin and suffering, and a belief that Christ was dead (but un-

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derstood); but through the discernment of the "scientific line of demarcation between Truth and error" (Science and Health, p. 586), which you have so plainly shown to us in all your writings, I have been free for fifteen years, by clinging to this as my life-line. Command me, dear Leader, for I am at your service, and am determined to know more of "Jesus Christ and him glorified," through adherence to divine Principle, and the rules given us in your immortal book, "Science and Health with Key to the Scriptures." Believe me, gratefully and lovingly,

Your student's student,
MRS. BELLE W. STOWE.

Boston, Mass., July 15, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Beloved Leader and Teacher:—Again I see the advance in our Cause manifested by the repeal of Article V. of the Church By-laws. I am specially thankful for the privilege of doing a slight service each week at our Roxbury church. You are showing us how the truth may be upheld and lived. All who have become spiritually awakened see that a quiet mind, adherence to Principle, and love for our fellows, constitute a bulwark of character that is unshakable, and that from these individuals thus quickened our mighty Cause is being upbuilded. On page 255 of "Miscellaneous Writings" is written, "Man should be found not claiming equality with, but growing into, that altitude of Mind which was in Christ Jesus." This encourages me to try.

Sincerely your student,
BERT POOLE.

Philadelphia, Pa., June 29, 1908.

Beloved Leader:—Only a deep desire to express our grateful recognition of your untiring labors could induce me to trespass upon your time. It is an added incentive to more earnest effort to know that you deem your followers ready to receive the advanced spiritual unfolding indicated in your "A Word to the Wise," and by the changes in and additions to the By-laws. We gladly see in all these the rapidly appearing mile-stones along the way to the goal implied by Paul when he said, "But when that which is perfect is come, then that which is in part shall be done away." That we may be readily receptive of all you may be led to give us, is the earnest desire of my good wife and myself. We are one in loving gratitude.

Thankfully your follower,
C. H. FAHNESTOCK.

Boston, Mass., July 30, 1908.

Dear Mrs. Eddy:—I come from Manila, and being in Boston I feel that I cannot go away without sending you a few words of love. Just before leaving Manila, I had occasion to be deeply grateful to God, and to you, His messenger, for the practical help of Christian Science. A little child was badly scalded on his head and face, also the chest and back. The father said he thought the boy would go into convulsions, but the mother at once asked for Christian Science treatment. She said that in ten minutes after she got home the child went quietly to sleep. He slept all night and in the morning wakened and said, "Why, mamma, I am all well." The father said that of course the child would be marked for life, but in less than a week one could not tell which side of the face had been burned, and after the first treatment there was not the slightest pain. My heart went out in such gratitude to you that your work had made such a thing possible.

I have been in Europe for two months, and in all the beautiful art which I saw, two pictures interested me very much. I am sure you are familiar with the first one by Botticelli, "Tobias and the Angels," in which the child Tobias has gone out to find something to heal his blind father and meets the three angels, who tell him they will go with him, and that his father will be healed; but did you know that Rembrandt took up the story and finished it? His picture hangs in the Louvre, and it is called "The Angel Leaving Tobias." The father's sight has been restored, and he is kneeling in a most reverent attitude. The angel is ascending, and all the light in the picture comes from him, falling on the group. Little Tobias looks up in amazement, for he did not know it was an angel that had been with him. Then I turn to your definition of angels, "God's thoughts passing to man" (Science and Health, p. 581), and think what Truth is doing for the human race to-day. A case of total blindness was healed by Christian Science while I was in Paris.

After the cathedrals of Europe,—the one at Milan, and Notre Dame, and others,—I come to The Mother Church, in its beauty and simplicity, with a sense of inexpressible thankfulness. It was built by people who have been healed of sin and disease.

With devoted and grateful love,
ANNA M. CAMPBELL.

Cotulla, Texas, July 8, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader:—It is with a heart full of love and gratitude that I write to tell you that the sick are healed, the lame walk, the drunkard forsakes his cups, the tobacco-user ceases to smoke, he that profaned God's holy name swears no more, and the poor have the gospel preached to them; the Bible is being read and searched to see if these things be so, and God's name is honored and glorified here in this place. Church people are becoming more tolerant, and prejudice is giving way to a more liberal feeling toward Christian Science. It is a pleasant task to preach Christian Science, though ofttimes there is but the lone listener. The truth heals, and God sets His seal on the sermon by healing the sick. One demonstration of the truth gives me more joy and satisfaction than the sermons preached in years of ministerial career in the old thought. When we speak the truth to error and it disappears, we have the blessed assurance that the Master is with us, and the ancient promise is fulfilled, "Lo, I am with you alway." Surely the kingdom of God is among men.

Yours in gratitude and love,
MATT RUSSELL.

NOTICE.

The Publishing Society has been asked by some subscribers to the *Quarterly* to trim down their copies to the size of the pocket edition of Science and Health, and, in order to meet this demand, trimmed copies of this size —4½ x 6¼—will be furnished on application, provided the request is made at the time of submitting the original order or subscription, or when subscription is renewed. The Publishing Society cannot undertake to cut down returned *Quarterlies* or those covered by partially expired subscriptions. In filling orders from Reading Rooms, the regular size will always be sent unless the number required of each size is designated in the order.

Quarterly covers in black seal leather fitted for the two sizes of the *Quarterly* will be offered for sale at the following prices:—

Regular size, 5¼ x 7¾, $1.25 each or $12.50 per dozen.
Pocket size, 4½ x 6¼, $1.15 each or $11.00 per dozen.

Leather cases for the pocket editions of the Bible and Science and Health are now made slightly wider in order to provide space also for the trimmed *Quarterly* with or without cover. The price remains the same as heretofore, $1.25 each.

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AMONG THE CHURCHES.

CHELSEA, MASS.

The experience of the Christian Science church in Chelsea, Mass., at the time of and since the great fire of April 12, 1908, seems of sufficient general interest to warrant its being related briefly to the readers of the *Sentinel*. After the fire it was recalled that the Scripture selections read at several services preceding the fire, as well as the Lesson-Sermons, had been wonderfully fitting, in view of the experience to be faced. Even as the fire was raging—although it was not known by those present to be of especially threatening character—the First Reader read the 91st and 23d Psalms, and the closing hymn was "In heavenly love abiding." The appropriateness of the Lesson-Sermons to the situation in Chelsea, following the fire, also was so striking as to impress many.

As soon as the city was cool enough for any one to enter it, Mr. William D. McCrackan and Mr. F. B. Homans, as a committee representing The Mother Church, came to Chelsea in an automobile seeking fire victims, and bringing the cheering news that The Mother Church stood back of the Chelsea branch church to relieve suffering, among Scientists or non-Scientists. The hall occupied by the church and the homes of thirteen of the church members were burned. Furthermore, all but three of the church edifices in the city were destroyed, and two of those remaining were given up to housing and feeding the homeless; nevertheless the way was opened for our church to use the auditorium of the Horace Memorial Free Baptist Church. There was no interruption of services, and the regular testimony meeting, three days after the fire, was especially inspiring. Several of those affected by the fire spoke, and all these bore glad and grateful testimony to being sustained in the time of trial. There was no note of depression and there seemed to be wonderfully little sense of loss. All were eager to help those less fortunate than themselves, and at a business session immediately following the service all members were formed into a relief committee. Persons in the congregation, a number of whom were sympathizing Scientists from other places, left substantial sums of money for relief work. Some of the money was placed that night in the hands of persons known to be in immediate need. An executive committee was chosen to distribute cash and goods on behalf of the church. Excellent relief quarters were offered on the premises of Mr. James S. Wilson, and Mr. Horace P. Stevens was given immediate charge of the work.

Contributions of money and clothing came promptly. One of the first was one hundred dollars telegraphed by a church which had been through a similar experience,—that at San Francisco. The Mother Church took up two special collections, amounting to more than two thousand dollars. Special collections in many branch churches far and near were forwarded to the relief committees, those of The Mother Church and the Chelsea church handling the funds jointly. Many members of The Mother Church residing in Boston gave unsparingly of their time to assist at the relief station during the five weeks it was kept open. That Christian Scientists are not without charity was demonstrated by the fact that one family in The Mother Church collected and sent to Chelsea six hundred dollars and sixty packages of clothing. More than six thousand dollars cash, about twenty-two thousand garments of good quality, and other useful articles were distributed, and between two thousand and three thousand sufferers, who came disheartened, were sent on their way rejoicing. The vast majority of these were in no way identified with Christian Science.

Although many attendants and some members removed from the city after the fire, the Chelsea church has been sustained financially as well as spiritually, its building fund is gradually increasing, and it is hoped that before many years have passed it will have an edifice of its own. Notwithstanding a marked tendency to remove from the city before as well as since the fire, the church membership is well sustained. Last year the sales of Christian Science literature in the Reading Room amounted to seven hundred dollars. The city is now being rebuilt, and the feeling seems to be general that better days are in store for Chelsea.

JOHN L. WRIGHT.

LECTURE AT KENNEBUNK, ME.

Tuesday evening, Aug. 18, was the date of the first lecture given by the Christian Science society of this town, when Bliss Knapp addressed an audience of fully three hundred attentive listeners in Mousam Opera House. The lecturer was introduced by W. Franklin Burnham of Reading, Mass., who said,—

It is a very great pleasure for me to extend to you a most cordial welcome. Many of you have heard of Christian Science. Many of you have heard of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Rev. Mary Baker G. Eddy. Some have heard of it in a friendly way and know its good works, while others have heard it spoken of ignorantly and attacked maliciously. I am frank enough to admit that four years ago I belonged to the prejudiced class, and could not and would not tolerate the mention of Christian Science, to say nothing of taking its truth into my home. But, friends, there came a crisis, a time when we would accept anything in our family if it promised relief, and as a last resort we sought Christian Science. I need hardly assure you that a case of diabetes in its most acute stage was successfully met after three physicians had given the patient no encouragement. This healing by Christian Science was made in my father's case, a man who had led a Christian life, and who for many years had been a trustee in a Methodist church. From that time on I have been a student of Christian Science, and little I ever expected or thought I should be in the position I am to-night. Friends, that the uninformed may be enlightened, and the hopeless and helpless healed, the Christian Science Church has provided a Board of Lectureship, and it is my privilege and my pleasure to present as the lecturer this evening, Bliss Knapp of Boston.

Correspondence.

LECTURES AT OTHER PLACES.

Telluride, Col.—Judge Septimus J. Hanna, July 23.
Cotuit, Mass.—Frank H. Leonard, Aug. 3.

NOTICE.

Branch churches, after giving lectures, will please send notices of such lectures to the editor of the *Sentinel*. Clippings from local papers which have reported these lectures are preferred.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

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TESTIMONIES OF HEALING.

I desire to make acknowledgment through the *Sentinel* of the many blessings and benefits that have come to me through the teachings of Christian Science. I became interested in this Science not for my own healing, although I was far from being physically well, but to encourage my husband to take treatment for diseases which had been pronounced by physicians as beyond the reach of medical skill. The most distressing symptoms of these diseases were partial blindness and utter helplessness, and these conditions were becoming more manifest daily, so that reading or walking was almost impossible. In addition to the physical affliction there was an increasing desire for stimulants, which, together with an accumulation of debts, etc., caused an intolerable gloom to settle like a pall over our home.

As for myself, I was a constant sufferer from chronic bladder and bowel trouble, for which I had had medical treatment at intervals for over fifteen years without receiving any benefit. These troubles increased to such an extent that I was unable to perform my household duties without great suffering and fatigue. At times I suffered from neuralgic trouble in my head and eyes, which was never relieved by *materia medica*. I had never supposed that my ills were incurable, but expected to continue to consult physicians and take medicine as I had always done. The physical suffering which I endured, however, was nothing in comparison to the mental, when I thought of God as causing and permitting what I experienced and witnessed in my husband and others. This thought caused many tears of self-pity and robbed me of many nights of peaceful sleep. I found no consolation in my religion, though I had been an earnest worker in the church for years; I was made only the more unhappy and miserable by the repetition of prayers which were never answered. In our text-book we are told of the "all-hearing and all-knowing Mind, to whom each want of man is always known and by whom it will be supplied" (Science and Health, p. 7); and I feel that divine Love led me into the path of Christian Science. I had been told that it would heal incurable diseases, so I determined to investigate the subject, as my husband persistently declined to have treatment. A friend of mine loaned me her copy of Science and Health for two days, but its meaning seemed so obscure that I returned the book with a feeling of discouragement. I then decided that I would devote myself to reading the Bible, which I had never before systematically done. I read the New Testament very diligently for several months, but could find no rule that I could apply to physical healing. I perceived that Jesus and his disciples practised physical healing daily, and I felt convinced that there was a rule or Jesus would not have commanded his disciples to "heal the sick." I learned, however, that he took his disciples apart and taught them, and what he taught them I yearned to know.

One afternoon I went to the Christian Science Reading Room and inquired if they had a book containing references from the Bible sustaining the doctrine of Christian Science, and I was handed a pamphlet, over which I pored with a new hope and joy. I learned that the teaching of Christian Science is founded on the Bible, from Genesis to Revelation. I caught a glimpse of the perfect creation and what Jesus meant when he said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." This and other beautiful verses had a new meaning for me, yet I was in the same position so far as gaining a knowledge of healing was concerned. I resolved upon fasting and praying, as that appeared to be the advice Jesus gave his disciples when they failed to cure a young man; but I abandoned that notion, as I felt it would be a useless performance. I then decided that I would again attempt the reading of Science and Health; so I obtained a copy from the public library, and I shall never forget the beautiful truth that was revealed to me upon this second reading and how tenderly and persuasively my bruised heart was soothed by its loving, compassionate appeal. It taught me that God does not afflict, but is ever-present Love,—"our Father-Mother God, all-harmonious" (Science and Health, p. 16),—and I read and thought of nothing else for days.

The physical healing came at some moment unknown to me; I took cognizance only of the fact of my mental and spiritual freedom; I saw that my capacity for thought and reflection had increased beyond anything I had ever enjoyed in the past. I had a deeper yearning for the spiritual, and a desire for a better understanding of the truth that had so far overpowered the material senses. I knew the doctrine of Christian Science was of God, for He had sent His word and healed me, yet I felt I had been healed without an understanding of how to apply this truth to my daily needs. I was at a standstill, not knowing how to go on, but making occasional efforts at forcing the reading of Science and Health upon my husband and friends, until I was led to seek a Scientist, who pointed out to me the rich inheritance which is man's birthright. Through kind and helpful ministrations I have found greater freedom and peace in the realization of God as substance, and I have been released to a large degree from the bondage of debt and financial embarrassment which had at one time seemed beyond remedy. I was helped in directing my renewed strength and energy into paths heretofore untried, and with success. My husband consented to take treatment, and was relieved from pains which were at times so excruciating that delirium would result; his blind eye was opened, and the craving for stimulants and tobacco was removed. A new and brighter hope arose, pointing to restored activity and greater usefulness.

My blessings have been tenfold, and I feel a deepening sense of love and gratitude to our Leader for all that Science and Health has done for me, and for the world.

MRS. CAROLINE M. HUTCHISON, Houston, Tex.

I am glad to be able to write a testimony of my healing through Christian Science. I came from Norway in the spring of 1892 with good health and bright prospects. My good health continued until 1901, when I was stricken with fever; and as I was unable to recover my strength after that, I was soon a physical wreck. About a year after having the fever, I began drinking and kept it up for two years. This was the final stroke, and my health was completely broken down. I went to a physician, but he could not tell what was the matter with me; I took medicine all summer and got somewhat better, but soon found myself worse again and was not able to work for five months. At this time I was living in Wisconsin, and was treated by two of the best physicians in the middle West, who finally said they had done all for me that medical skill could do, —one of them saying, "There is not a doctor in the United States that can cure you." I left Wisconsin and came to Idaho, thinking a change of climate might help me, and consulted another physician, who pronounced my case kidney disease. I was treated by him for some time, but got no relief. I told him what the other doctors had said, and he responded, "They told you the truth." He talked to me as though he expected me to die at any time. I then quit medicine, and after trying osteopathy for nine months I was satisfied that it could not help me. I was greatly discouraged, and without hope, as I had spent all my money and was not able to work. Poverty and death seemed to

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stare me in the face; my suffering, physical and mental, seemed more than I could bear.

At this time I was urged to try Christian Science, and I sent for a practitioner, though with little faith of ever getting any help. The practitioner told me that God would heal me if I would but trust Him, and as it was my only hope, I began taking treatment in March, 1907. I improved from the first; in less than a week I went on a farm and began to work, and have worked at hard labor ever since. I can truthfully say that I am now a well man, and I am thankful to God for the physical and spiritual healing, and to Mrs. Eddy, who discovered this truth that lifts humanity out of sin and suffering.

OTTO PEDERSON, Moscow, Idaho.

Since my mother was healed of a severe illness some six months ago by divine Truth, it has been in my mind to express through the columns of the *Sentinel* my gratitude for such a beautiful proof of God's allness. The attack seemed very alarming, and the disease appeared on the face and head, and was accompanied by great pain and swelling. A Christian Science practitioner came to the house about two o'clock in the morning, and was left alone with her patient. At breakfast time mother was able to speak intelligently, where before she had been delirious. The appearance of the disease on the head had received its death-blow, making one think of a weed that had been uprooted; but its power to cause suffering was utterly destroyed. It took a few days before my mother's face was quite normal, and then, besides the pleasure of looking on a wholesome skin, there was the face illumined by the light of divine Love, for the wrong thoughts whose direful effects we had seen had been destroyed, and the light shone unobstructed. From the Christian Science treatment a scalp disease of a lifetime disappeared, leaving the skin as clean as a babe's; and where there had been baldness, there is now a beautiful growth of hair, and this at the age of seventy years. While there is untold gratitude for a mother restored, there is more for the knowledge that the God who "healeth all thy diseases" is a power available every day and on every occasion, and that those whose baptism is a purification from error can give the proof thereof.

To Mrs. Eddy, the "pure in heart," who has revealed to waiting humanity God's ever-presence and All-power, our gratitude goes forth with an earnest prayer to express in our lives the beauty of her teaching.

MAGGIE M. MACKENZIE, Pomona, Cal.

[Translated from the German.]

Christian Science has restored my health, and I consider it my duty to give public testimony to this fact. Its divine Principle has quickly and safely healed me from blood-poisoning. From the spring until the autumn of 1907 I suffered night and day, and spent six weeks in a sanitarium. At that time God led an old friend to visit me who had formerly told me of Christian Science, though I did not then place my full confidence in it. Now I began to investigate this noble Cause, and I learned to distinguish error from truth. While I had in former years been temporarily relieved by material remedies, they failed entirely to bring me any relief at this time. I turned to a Christian Science practitioner for help, and after the first *treatment* my trouble grew less, I could walk better and breathe better. I made daily progress, placing more confidence in this spiritual healing, and slight relapses were met with courage and conviction. Thus did the most severe symptoms of disease vanish in about six or seven weeks.

I can never be grateful enough to God for restoring my health, and for the spiritual understanding I have gained thereby. May God protect Christian Science, and its noble Leader.

FRAU MARIE JOEPPRITZ-TROELTSCH, Stuttgart, Germany.

Four years ago I was suffering from rheumatic trouble and a general breaking down of health which had been going on for years. I was a quartz miner, and as mining is hard work I had to give it up. As I did not know how to do anything else for a living, I became very much depressed. In talking to a neighbor one day, I expressed the wish that I were dead, and she said, "Why do you not try Christian Science?" As a last resort I got a practitioner's address and began taking treatment. It seems to me now that I was practically healed at the first treatment, though I had six in all, but for different symptoms. A few days after I had been healed, a plasterer in the vicinity wanted a man to mix mortar and carry the hod, and he was sent to me. At first I was afraid, as I had never done any of that kind of work; then I thought that this would prove Christian Science, so I went to work. I mixed mortar all day and carried it in the hod. When quitting time came my employer asked how much I had packed that day. I said I supposed it must be five or six tons. He said, "Yes;" and predicted that I would have a dreadfully sore shoulder in the morning. Next morning I got up, took breakfast, and went to work. I did not think of my shoulder till eleven o'clock, when I had a little rest, and then I could scarcely believe it, but there I was, and I did not have any pain anywhere. I had been an infidel and a scoffer, but I did more thinking that afternoon than I had ever done before. I have used no medicine since, though up to that time I was always using some kind of remedy. I am trying to be as good a Christian Scientist as I can. My sight has been renewed, and a habit of profanity overcome. Many other blessings have been given me, so I am very thankful to God; also to Mrs. Eddy for Christian Science.

DAVID ANDREW, Allendale, Cal.

A little more than two years ago I first learned the truth about Christian Science,—that it did heal; and I knew that if it healed others it could heal me, for surely God is no respecter of persons. I was very miserable indeed, and truly life did not seem worth the living, but a book that came into our home as a Christmas gift so cheered me that I was inspired with the hope of recovery to health and happiness. I had been a sufferer for some time with a trouble which our family physician could not name and failed to relieve. My fear was very great, as it seemed to me at times that I could never breathe again, and with each attack I seemed to grow weaker. I was never allowed to sleep alone, nor to be alone if it could possibly be avoided. Just before I became interested in Christian Science I had as many as eight of these attacks in twenty-four hours. Aside from this particular trouble there were many others,—a cough of a year's standing, a weak heart, and for three years I had suffered intensely from bowel trouble; but, thanks to the Giver of all good, I found relief almost immediately after I began the study of "Science and Health with Key to the Scriptures." A large quantity of medicine was thrown away, and I gave myself over to the constant study of the Christian Science text-book. Each day I could see a marked improvement. I also had a practitioner give me two treatments for the bowel trouble, and I was relieved in a very short time. I weighed but ninety-six pounds when I began to read the text-book, but within two months I had gained twenty pounds.

Before our little son was two years of age he was taken

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with a catarrhal condition of the bowels. We called our regular physician, but as the child did not seem to improve we made a change. The doctor then called continued in attendance for a month, but our baby was growing worse instead of better. Fearing that we would lose him, and not knowing what else to do, we again called our old physician. After a three-weeks struggle we were told that while it would be possible to relieve our little one, the disease was one which could not be cured. In consequence our child was delicate, and required a great amount of care and nursing, with frequent visits from our family physician, until at last we learned to know that the true understanding of God does make us "every whit whole." Every symptom of the catarrhal condition disappeared after two weeks' treatment by a Christian Science practitioner, together with a trying attack of throat trouble and an eruptive disease. My heart goes out in deepest gratitude to God, and to our dear Leader, Mrs. Eddy, who has shown us the way to this fountain of life, where all who are athirst may drink and be satisfied.

MRS. MABEL CARR WARREN, Wausau, Wis.

After about ten years spent in bondage to severe headaches, I was influenced, by the benefits which a friend received through Christian Science, to submit my case to a practitioner. When I started with the treatment I was obliged to be absent from work about once a month, sometimes oftener, on account of the above-mentioned condition, and had been told by my employer that unless this condition could be conquered, it would be necessary for me to seek employment elsewhere. My healing was gradual, but sure, and now at the end of three years I am able to say that I occupy the same position at an advanced salary, and that during the past year I have been absent from work only one day on account of sickness of any kind. Christian Science has met many discordant conditions for me, for which grateful appreciation is due to its Discoverer and Founder, Mrs. Eddy.

H. Y. SUTHERLAND, Chicago, Ill.

In December, 1903, I was taken down with lung trouble and was confined to the house for two weeks. The following January I had a second attack, being confined to my bed about two months, and was not out till the latter part of April. All this time I had the best of medical attendance, and my physician advised me very strongly to go to a higher altitude as soon as I was able. In June myself and family went to St. Agathe and spent the summer there. In October we came home, and on our way I stopped in Montreal and was examined by a leading specialist, who told me that my lungs were diseased and advised me to go to Denver, as my chance of recovery here was slender. On my return home my former doctor claimed that my improvement had been very slight and he also advised me to go to Denver. In November I started for that city in search of health, and after being examined by a specialist there, I followed his treatment. I may say here that I had for some years a stomach trouble that doctors and diet had failed to cure. The specialist treated me for this disease as well as the lung trouble, but in a month's time I was no better. He then gave me another prescription, telling me that if this did no good in a few days, to stop it. I followed his orders, and finding that the prescription was not doing me any good I gave it up.

About this time Christian Science was brought to my attention by an old schoolmate who had been healed of lung trouble. When I was told that I could be healed without medicine it appeared rather strange to me; however, I consented to have a talk with a practitioner, and we went to see one the following day. I was convinced before I left the home of the practitioner that Christian Science is the truth, and I commenced to take treatments. My healing seemed slow, but I thank God that it was so, for this taught me how to rely on God for all things. In the following August I decided to come home, although my healing then seemed far from complete. The thought came to me very strongly that I should be examined again before going home, as my family did not know that I had taken up Christian Science. I spoke to the practitioner about it, and she tried to have me see God's allness, and that I really was better and could go home. The following day I went to the doctor, and after an examination he told me that I was foolish and would never again be able to live in Canada, but if I stayed in Denver he thought that in about two years' time I would be able to do something. When I told this to the practitioner, she lovingly assured me that God would care for me at home just as well as in Denver. I returned home in August, and many of my friends advised me to go back, for my appearance did not indicate health, but I continued to gain steadily, and in October commenced office work again, though not without a protest from my friends. I, however, believed that God would complete the healing, and He has, for I have had no return of either of the above diseases, and we have had many healings in our home since. One that I will mention was that of our little daughter, then four years old. She had been doctored for stomach trouble about two years but was no better. Her healing in Christian Science was instantaneous and she has never had a return of the trouble.

Best of all, Christian Science has taught me how to read the Bible, which before was almost a closed book. I am trying to follow the truth; and I know that by so doing I am under God's law and not the man-made laws of disease. I am indeed grateful to God for His unbounded love and goodness, and to Mrs. Eddy for showing us the way.—JOHN J. PAYNE, Granby, Que., Can.

I wish to express my gratitude for all that Christian Science has done for me. A little over three years ago I had a bad fall from a wagon, but nothing serious developed until eighteen months afterward. I was treated by medical doctors for four months, being in bed over a third of this time, finally becoming so ill and suffering such intense pain that I was kept under the influence of an opiate most of the time. The doctors advised me to take treatment of an osteopath, which I did. He pronounced my disease a paralytic trouble. After being treated by this method for a year, I got so I could walk a little on crutches, a very few steps; and was wheeled in a chair when I became able to go out, but I seemed to stand still there, and was finally advised by a doctor to go to my aunt in Colorado, a Christian Science practitioner, who had been writing for me to come; but we had no faith in Christian Science. I, however, decided to go in July, and I took my first steps without help a week after I arrived. In two weeks I walked eighteen blocks with the aid of a cane, having to learn to walk again. I came home in October entirely well, and resumed my school work immediately. I have not missed a day on account of ill health since then, and I never felt better in my life, for which I thank God from the depths of my heart. I am also very grateful to our dear Leader for bringing this truth to suffering humanity.

PEARL L. BRADSHAW, Ellsworth, Kan.

It is almost six years since I came to Christian Science, and I find in it a practical religion, meeting my every need every day, including physical, mental, spiritual, and financial difficulties. My heart goes out in grateful recognition to our great and noble Leader, Mrs. Eddy, for her untiring labor to give to a weary world a spiritual interpreta-

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tion of the sacred Scriptures which should be for the redemption of mankind from the curse of materialism. I had three supposedly incurable diseases, viz., lung, heart, and catarrhal trouble; consequently I was in constant fear of death, which resulted in a distressing nervous condition and extreme melancholy. For about seven months before I found Christian Science, I feared the thought of self-destruction, when left alone. But thanks to a faithful friend, who pointed out to me the way to God through Christian Science, I was helped immediately. Nothing can erase from my memory the perfect peace and spiritual uplifting that I received with the first treatment. It was more wonderful than the physical healing, and I rejoice even in the suffering that led me to Christ, Truth. To any one who is discouraged, I would say, Never give up.

I have had glimpses of the promised land of harmony, but the path has not always been strewn with roses. I have stumbled and fallen, but always rose up stronger than before. Through the help of friends in Science, and my constant study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am finding that the emergence out of mortal beliefs is a gradual process, and my heart's deep gratitude goes out to divine Love as the opening flower unfolds its petals to sun and shower. My daily prayer is that of the psalmist: "Create in me a clean heart, O God; and renew a right spirit within me."

MRS. MARY A. DENHAM, Minden, Neb.

My heart is filled with gratitude to God, and to our dear Leader, Mrs. Eddy, for the good I have received through Christian Science. I was healed of bowel trouble when the doctors had failed to give me any relief, also of nervous and heart trouble, besides some minor ailments. A few years ago, I had a beautiful demonstration over severe injuries in the case of my son, ten years of age. He with some other boys was coasting, and ran into a post, injuring his leg very seriously. His companions brought him home on a sled, but no doctor was called. I trusted in divine Principle for the healing, and through my own understanding of divine law as revealed in Christian Science he was healed in a short time. In three weeks he could stand on his feet again, and in six weeks he was perfectly healed. The first day and night he suffered some pain, but after that he made no complaint. He learned the 91st and 23d Psalms, the "scientific statement of being" (Science and Health, p. 468), and the Lord's Prayer with its spiritual interpretation (*Ibid.*, p. 16).

I am indeed thankful to God for this wonderful truth of which we can make use every day. I have seen many fears and falsities disappear before the power of Truth and Love. Christian Science has been so much help to me in sorrow and trouble that I can never be thankful enough.

MRS. MARIA C. HANSEN, Clinton, Ia.

It is with a heart full of gratitude and love to God, and to our dear Leader, that I send my testimony to the Field. Seven years ago I was preparing to go to an infirmary for an operation on my limb, which had been terribly injured fourteen years previous, when a dear friend brought me some Christian Science literature, asking me to read it and see what I thought of it. I did so, but I suppose I was not ready for it, as I was not willing then to trust Truth as I do now. I had the operation, but three years later my limb was in a worse state than ever and my general health was very bad. I had a dreadful cough, and suffered greatly otherwise. I was in bed for two weeks at a time; in fact, had almost all the ailments that flesh is heir to. The doctor in attendance decided to consult a bone specialist, and they together diagnosed my case as a dreaded disease of the bone. This frightened me very much, and I at once submitted to a very serious operation. Later it was decided that the former diagnosis was wrong, but my husband was told that if I was alive at the end of three months it would surprise them. I did get better, however, and was able to walk around pretty well; but my limb would not heal, and was a source of great annoyance to me.

Last June a young man was calling at my house, and knowing that his mother was a Christian Scientist, I jestingly remarked that I thought I would try Christian Science. He very quickly said, "It will surely cure you;" and when he called again he brought me a *Christian Science Journal* to read. Then my eyes were indeed opened, and I thought that if others could be healed, why not I. I went to another dear friend who is a Scientist, who talked to me and loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have been reading the text-book and our other Christian Science literature constantly since. I attended an experience meeting at the church the first Wednesday night after I began reading Science and Health, and while there I heard a testimony which made me know that I must lay aside all material remedies. Next morning I took the bandage and poultice off the limb, put on a clean white cloth, and from that time have never used any material remedies, either for this or for any other trouble. I had a few treatments later on, which destroyed all fear and gave me the peace "which passeth all understanding," and to-day I can truly say that I am "every whit whole."

I am indeed grateful to God, and to our dear Leader, for the many blessings Christian Science has brought to me and that I have been so lovingly helped over the rough places. I also wish to add that I became a member of the Christian Science Church last January.

MRS. BELLE BELSER, Louisville, Ky.

I wish to express my gratitude for what Christian Science has done for me. One afternoon a few weeks ago I found myself suffering from a severe attack of mumps, but thanks to Christian Science it was overcome and I was immediately healed. I wish to speak of another demonstration of the power of Truth. Several months ago I had a throat trouble which would seem to grow better and then worse. Finally I called for help in Christian Science, and the trouble was speedily overcome. I am very grateful to God for Christian Science.

HELEN MARIE BLAKE, Hudson, Mich.

[Written for the *Sentinel.*]

THE BUILDERS.

STELLA E. SAXTON.

JUST a little game of life, dear—
The children building houses out of toys—
Block towers rise,
'Most to the skies,
And then they fall—oh, sorry little girls and boys!

With the fleeting years the game goes on,
And grown-up children, careless, blithe, and gay,
Build castles in the air,
And call them fair,
And see them tumble, even as the house of play.

Dear children, raise the walls again!
Nor choose thin air nor shifting sands to build upon.
But seek the rock,
Where wind nor shock
Can cast thee down—fair Truth—'tis safe to rest thereon.

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FROM OUR EXCHANGES.

[*The New York Observer.*]

Just because it is so pressing, the King's work must be planned. God plans it, and He means that men in their lesser way should wisely plan it, too. Not all of these human plans can carry through, but, on the whole, a man's life will be more effective if he prayerfully and constantly seeks to employ the grand strategy of a consecrating purpose which does not overmuch hurry or worry, but which loses no time—either in loitering by the way or in bootless wanderings off along bypaths or unimportant errands—because of inattention to the direction of God's Word, or miscalculation of the methods and means needed for a proper use of the opportunities of life. Make haste, but leave God to order all thy ways; use the very best discretion possible to a mortal man in planning your work and warfare day by day, but trust in Him whatever betide!

[*The Examiner.*]

The preaching of Jesus was ethical in the highest degree, and so are the teachings of the writers of the Epistles. They aimed at nothing less than holy living—the being good and doing good—on the part of those they had won to the truth. But their exhortations are always based on the presupposition of a profound spiritual transformation through which their converts have passed. Behind the ethical action there must be a spiritual motive, and the undertone of all their preaching is this spiritual implication.

[Rev. J. H. Jowett in *The British Congregationalist.*]

I wonder if the Church went wrong when she permitted the healing function to drop out of her hands and become the business of a separate vocation. Have we lost some of our purposed power? Was it intended that the Church should retain the exceptional power of the early days? I do not know, but this, at any rate, must be true, that whenever we lighten pain, whenever we lift the burden from a weary back, whenever we relieve the sicknesses of men, we are the friends and disciples of the Lord.

[Rev. W. C. E. Newbolt, M.A., in *The Church Times.*]

If we materialize the Bible, if we stifle the voice of the Holy Spirit in its pages, it will never lead us to Christ. We shall never be able to say Jesus is the Lord. It is the spiritual, the divine presence in Holy Scripture which is so valuable, as giving us an outlook beyond the materialism which threatens to overwhelm us. It gives us an estimate of things which is quite different from the ordinary estimate. It causes us to look into quiet places, hidden lives, buried motives of conduct.

[*The Christian Life.*]

If the social problems which loom upon the horizon are soon to be solved, as many of us pray and hope and expect, no wise and reflective person dreams that they can be settled otherwise than by the dominance in the private and public life of the people of true Christianity, unfettered by any arrogant dogma and unhindered by any stagnant creed. That is, as it has ever been, the key to the whole social situation.

[*The Congregationalist.*]

It takes a long period of association with Jesus Christ really to understand of what manner of spirit he is. Even the Christian does not escape the peril which inheres in all religion, of becoming selfish, and exclusive, of wanting to monopolize Christian faith and hope and to admit others to participation only when they come along the path which intense zeal may prescribe.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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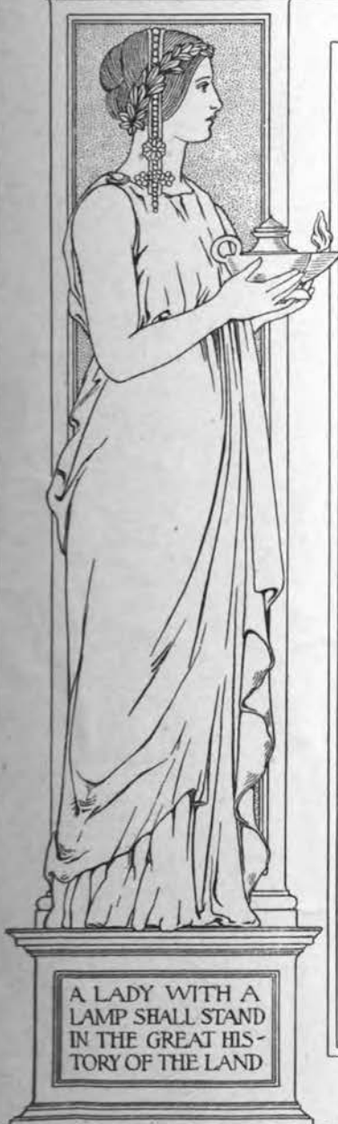
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, SEPTEMBER 26, 1908

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

In order to work out a plan of close co-operation between the office of the Comptroller of the Currency, the bank examiners, and the various clearing house associations of the United States, Comptroller Murray will ask the various clearing house associations to send a committee to Washington to consult with him and the bank examiners in the large cities. He has also decided to establish an office in his bureau to which bank examiners throughout the country will send information of any unusual facts in connection with loans in their respective territories; this office acting in a sense as an information clearing house. Bank examiners who may discover loans in unusual quantities made to other local or outside concerns will be expected to apply to this office for information as to what other examiners have reported regarding loans to the same concerns. The comptroller believes this information will be of very great help to him in determining the value of paper held by the bank under examination.

The first annual report of the Public Service Commission of New York State, second district, shows that the steam railroads of the district reported 104,113,466 passengers carried. The total number of persons killed in the year—passengers, employes, and others—was respectively 52, 440, and 591, an increase of 156. The total number of persons injured during the year was 2,427, an increase over the previous year of 167. The electric railroads of this district reported 416,270,788 passengers carried. The total number of persons killed was 95, an increase over the previous year of 21.

The journal of the American Medical Association says the total number of medical students (matriculants) for the year ending June 30, 1908, was 22,602, a decrease of 1,674 compared with 1907. The decrease from two years ago is 2,602. The total number of graduates for this year is 4,741, a decrease of 239 in a year and of 623 in two years. There also is a net loss of nine in the number of medical schools.

The War Department is planning the early completion of the work on the defenses of Pearl Harbor and Honolulu, and an estimate of the probable further defense is being prepared for submission to the Secretary of War. Pearl Harbor, which lies about ten miles from Honolulu, has been termed the "key of the Pacific," and more than $3,000,000 will be expended in its fortification.

Attorney General Bonaparte, it is reported, will take an appeal at once to the United States Supreme Court from the decision of the Federal Circuit Court at Philadelphia that the commodity clause of the Interstate Commerce Act is unconstitutional. This involved the question of the right of common carriers to own coal property and to carry its product.

Conservation of the resources of New England was discussed at a meeting at the Algonquin Club, Boston, last week. Governor Guild of Massachusetts had called the meeting, and he was present to entertain his distinguished guests, including four other Governors of near-by States.

At the urgent request of citizens of Cuba, President Roosevelt has directed that the United States troops be withdrawn from Cuba Jan. 28, 1909, three days in advance of the date originally set. This date would mark the anniversary of the birth of Jose Marti, the great liberator.

A contract for furnishing the Isthmian Canal Commission with 80,000 barrels of cement, in addition to the 4,500,000 barrels already contracted for with that company, has been awarded to the Atlas Portland Cement Company of Northampton, Pa.

If the recommendations which the Building Code Revision Commission of New York City is expected to make are adopted by the Board of Estimate and the Board of Aldermen, the limit for new buildings will be fifteen stories.

In spite of the opposition of machine politicians Governor Hughes of New York was given on the first ballot at the Republican convention 827 out of 1,009 votes for renomination on the Republican ticket.

The Government has opened its suit against the "Powder Trust,"—the du Pont Company and about thirty other powder concerns which, it is alleged, are controlled by the Delaware corporation.

International.

Western Ontario has abandoned the manufacture of beet sugar. The soil and climate there are much the same as that of Michigan, where the industry has been a success. The cause of the failure of the beet-sugar industry is due to several reasons: The farmers, after two seasons' trial, refused to raise any more sugar beets. They allege that it did not pay to farm them. They claim that labor is too expensive and the work too laborious. Other crops, with less labor, brought them better money returns.

The Japanese Government in carrying out its policy of retrenchment will, according to Premier Katsura, find it necessary to economize most extensively in the matter of military and naval developments. From his statement it appears that Japan proposes to enforce during a period of eleven years the postponement of works previously undertaken, amounting to a total of 357,000,000 yen ($178,500,000).

To an accompaniment of cries from the Conservatives of "Long live the King" the Belgian Senate has adopted the Congo annexation treaty and the Colonial Charter. The Congo annexation treaty was passed by the Belgian Chamber of Deputies Aug. 20. Its adoption by the Senate makes it final.

Industrial and Commercial.

A coke transaction involving $1,500,000 in cash and five thousand acres of coking land in Green County, Pa., was closed at Pittsburg last week, and a move set on foot that may shift the center of the Connellsville coke field. The Pennsylvania Railroad engineers reported the feasibility of extending one of the Pennsylvania lines into the new coke field, and this will give a good outlet and will permit the new concern, which has $20,000,000 besides, to enter into the manufacture of coke and to enter all the markets of the country with the product.

Five hundred thousand crates is the estimated yield of this year's Cuban orange crop, which will be the largest in the history of the island. Until a few years ago thousands of crates of oranges were brought to Cuba from Florida and California every year, but for the last three seasons these shipments have become less. Orange cultivation on a scientific scale did not begin in Cuba until about eight or nine years ago. The orange business on the island is controlled almost entirely by Americans.

Bridgeport, Conn., has been conducting a successful experiment in cultivating vacant lots. The element of charity was removed by charging $5.00 for each lot as rental. In all about one hundred and fifty gardens, 100 x 50 feet in size, have been cultivated by individuals and families. It is estimated that about $50 will have been realized in vegetables sold or used or stored away for the winter on each garden when the harvesting is ended.

The United States Steel Corporation is completing the development of its West Virginia coking properties in the Pocahontas region, near Gary, on the Tug River. Six new mines have been opened and one thousand coke ovens built, at a cost of $1,000,000, to supply the western mills of the company with coke.

More than ten thousand acres of phosphate lands have been leased near Cookeville, Tenn., and machinery will be installed for getting out the rock.

General.

Recently an interesting water-impounding scheme, says the *Scientific American*, has been carried to successful completion in Southern India at the Mari-Kanavè gorge upon the Vedarati River, in Mysore State. Land cultivation in the area contiguous to the river has hitherto been severely handicapped from the shortness of the rainfall, while the river, unlike those in the northwestern states, receives no reinforcement in its volume from melting snows upon the highlands. The result has been that the agricultural development of the country has been neglected in favor of other parts of the country where the natural watering facilities have been supplemented by a vast network of irrigation channels and canals. This irrigation scheme is intended to insure the crops grown in the Chitaldroog district, where famine is occasionally experienced. At the present time it is only intended to supply water for some twenty-five thousand acres. The lake that has been formed by throwing the barrage across the mouth of the gorge is one of the largest artificial sheets of water in the world, having an area of thirty-four square miles and containing thirty-one billion cubic feet of water, when filled to its maximum capacity, when there is a depth of one hundred and thirty feet of water on the up-stream face of the structure. The barrage is built throughout of rubble masonry. At roadway level it is 1,350 feet in length, and one hundred and forty-two feet above the bed of the river, while the foundations are carried down to a further depth of twenty-five feet. At the toe the masonry is one hundred and fifty feet in thickness, tapering to fifteen feet at river level (110 feet), whence it rises perpendicularly to the top.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

OUR PERIODICALS.

REV. WILLIAM P. MC KENZIE.

Two things are necessary for the spread of the truth, teaching and evidence. In Christian Science the teaching given by the "laborious publications" (Science and Health, p. 464) of its Discoverer and Founder, Mrs. Eddy, is acknowledged to be complete and sufficient. Any attempted modification of this teaching has proven to be harmful. The evidence for this truth is like a flowing stream which adds to its current from tributaries on every side. The proofs of early days are still potent as exemplified in the lives of those who recognized "the first faint morning beams" (*Ibid.*, Pref., p. vii.). The chapters on "Fruitage" in Science and Health, and "Testimonials" in "Miscellaneous Writings," contain the record of many redemptions through the agency of the discovered truth. The voices that rise in a thousand places at Wednesday meetings bear testimony to lives renewed and blessed in countless ways. In order that this ever-increasing current of evidence may be utilized for the world's good, we have our periodicals, which provide channels for its flow.

Why does a periodical have evidential value? Much is implied by its appearance. Before it can receive permission to be circulated as a periodical by the Post Office Department, it must have a list of actual paying subscribers. The issue of a pamphlet does not imply this, and involves only the expense of a single printing, but the periodical by its very name implies continued publication at stated periods. A force of workers is required for this, and heavy expense is involved, so there must be support given by many to the enterprise. If this support is given, it certifies that the periodical meets the needs of many, and expresses their views. So when, for instance at a lecture, a copy of the *Sentinel* is handed to a stranger, he is able to decide at once that a large body of people are united in the movement which it represents.

Furthermore, there is never a copy printed without direct evidence of the healing efficacy of Christian Science in the form of verified testimonials. In these records men and women from all parts of the world tell the story of their redemption from sorrow, illness, and despair. The careful reader cannot fail to discern in such beneficent changes the action of a cause producing effects ideally desirable. He may not be at once ready to acknowledge that God is this cause, for the reason that he may have been taught to believe that God is the originator of pain, disease, and calamity for man, and that the redeeming power to which the sick must look is resident in drugs or potions of various kinds. Nevertheless, an impression *will be made*, and perhaps a vague hope aroused, as if the *man should* question with himself, and say, "What if after all the true God were good and kind; not the jealous and vindictive punisher of sinners, but the friend of those who need goodness because they have not yet gained it, who need health because they are sick? Why not, if these people testify truly? This is what they say, that they have tasted and enjoyed the goodness of God. Their healing and redemption, they say, is a fact of experience. What if they are, after all, right in their explanation of it? I wish it were true, and that I knew this truth." Then if, as always, "the wish is father to the thought," it may not be long before the man has given himself the chance to know the truth by beginning the study of the text-book, and finding there the solution of his problems.

It is not enough to say that the testimonies in regard to healing constitute the evidence as to the work of Christian Science which our periodicals give. The editors set forth an ideal for living which but for Christian Science would have been to them unknown. Contributors who reveal the glimpses into harmony which they have gained, who interpret life in joyous ways and reveal endless reasons for gratitude, are really testifying to the uplifting and regenerating power of this truth. Workers on the Publication Committees, from whose writings to various newspapers quotations are made, by their logic reveal the effects of the teaching which Christian Science gives. It is their work to pursue falsehood and misrepresentation, and to destroy the lie by the flash-light of the fact. Through their efforts the newspapers into which misstatements regarding our work may find easy access, are becoming few and far between. Thinking of the vast results accomplished by a few workers, we again see evidence of Truth's action.

Considering as a whole all that is implied in the weekly message of the *Sentinel*, and in the appearance for a quarter of a century of the *Journal* month by month, noting the number of practitioners advertised, and the churches and societies announcing regular meetings, we may begin to realize the value to the human race of the wide circulation of these periodicals. The psalmist observed, "There be many that say, Who will shew us any good?" Indeed, that is the universal cry of the human heart. The Christian Science movement is an effective means, not only for showing good to man, but also for explaining its operation as Principle available for all.

When, therefore, the Publishing Society uses its endeavors to increase the circulation of the periodicals, and invites the cooperation of all Christian Scientists, this is by no means a cheap appeal for denominational increase. Christian Science is Christianity revived and once more connected with demonstration. It brings a knowledge of the saving influence, the healing power, the regenerating action of the Christ-truth. It answers to the need of all men, and in our periodicals appear every sort of a record and proof of this. To circulate this evidence is humane and Christian work, because thereby those who are seeking good may be brought under the influence of the teaching given by the one who discovered Christian Science. What better blessing could we desire for the friends we love? What larger beneficence can we offer to humanity than access to the truth that heals?

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NORMALITY IN CHRISTIAN SCIENCE.

C. W. JENNINGS.

ONE of the slowest of the processes of development that take place after one has accepted the Principle of Christian Science as his rule in life, is usually that of attaining a normal attitude. During his first flush of awakening to the splendid possibilities that are before him, the student's thought soars to idealistic heights. He sees, far below him, on the plane of belief, the blackness of sins and sicknesses turning to gray, and gradually fading from view. The world has taken on a hue of promise, flooded with the glory of spiritual enlightenment and of freedom from fear and care, and he can find nothing to discourage him, he sees only the splendor of his larger sense of Life.

Probably all those who have reached this new understanding have had such an experience. Fortunately for their own progress, most of them have had to come back to earth and get hold of new bearings, and they are now climbing upward step by step in the path of acquired wisdom. To such as these this article is not addressed, but to those who may still be clinging to their day-dreams, trying to realize through imagination, rather than through knowledge based on works, man's oneness with God. This early enthusiasm is well for the time being; for, when one first perceives something of the greatness of his new outlook, he is like a youth just out of college, who, full of confidence and enthusiasm, is about to attack the world. His serenity and confidence mercifully obscure life's problems, until he has gained the necessary experience to solve them; but if he should so blind himself to the relative importance of things on the mortal plane as to try to theorize and not work them away, there is sure to be trouble in store for him, which will increase just so long as he maintains this attitude.

It is not enough for us to try to realize mentally that God is All and that man is His perfect idea; we must prove this before it can become part of our actual consciousness. The apostle James warns us that "faith, if it hath not works, is dead." What would be thought of one who claimed to hold the right thought toward his fellow-man, and talked of man as God's idea, but never lent a hand to assist a brother toward that ideal; who was so blinded by his own self-rightness as to display no practical consideration of the rights of another? It is so easy to be influenced by the thoughts surrounding us; to judge on the basis of human sense, instead of from the point of view of divine Mind; but if we yield to these suggestions, we are not solving our problems, we are only laying up greater trouble for ourselves. Every problem must be met some time, and it should be worked out without bringing unhappiness or hardship to any one; and the longer we put it off, the more difficult its solution is sure to be.

In the associations of travel, of business, and of social intercourse, abundant opportunities are supplied us for the display of that unselfishness, kindness, love, and good cheer, by which the truth of Christian Science will assuredly be commended. If one joins in the prevailing talk about discomforts and discord, instead of creating an atmosphere that brings health and happiness to others, he is certainly not letting his light shine. If there is anybody in the world that can reasonably be expected to be harmonious and contented, it is a Christian Scientist; and if this is not attained, the cause is not to be found in the mental attitude of others, but in our own. We give expression to our own concepts, and if these are what they should be, our experience will indicate the fact. If we are normal, have common sense and due respect for the rights of others, we shall meet with no insuperable difficulties, and our progress will be sure and continuous.

It is never wise for us to attempt more than we can prove, or to advise others to go beyond their understanding. We should also guard against making another a martyr to our own lack of spiritual understanding. It is unwise to attempt to force the ideal upon those who are but beginners in the heavenly way, and to send a hungry man from our door with a crumb of metaphysical advice. We must grow upward from where we are, and not try to leap to a lofty plane with the thought that we can go on from there. Our first duty is to God, and if we are faithful in this, and strive constantly to do good and to bring happiness to others,—as we find them, not as we would have them,—we shall certainly grow to an understanding that will enable us to do still greater things.

AN INHERITANCE.

HATTIE V. MOSS.

SOME time ago I read a news item which interested me greatly on account of the comparison it suggested. The story was that of a woman in very moderate circumstances, who as a means of economy did her own housework, sometimes with the aid of a little maid. When she went shopping or marketing, she found it necessary to consider the cost of every article before making a purchase, and a ride home on the car was to her a luxury seldom indulged. Then, one day, the whole situation was suddenly changed. The news came that her husband was heir to an immense fortune. It would no longer be necessary to buy the cheaper articles of food and clothing, when her whole being cried out for the better things.

One of the first uses she made of her wealth was to dress her two little ones in such clothing as she had always wanted them to have,—handsome suits, in keeping with her long-suppressed taste in such matters. She walked back and forth through the shopping district of the city, making such purchases as she wished, and often she caught herself considering the cost before deciding to buy, forgetful for the moment that her means were no longer limited. Then, remembering her wealth, she would laugh softly at the very idea, and turn to examine some more expensive fabric. There was nothing tedious or tiresome about her shopping that day, and when at last she started home she had walked briskly for several blocks before the thought occurred to her that she could take a car. Then in the car she remembered that she could have ordered a carriage just as well, and it would certainly have been more pleasant than a crowded car. It was quite a while before she grew accustomed to the new order of things, and often she would catch herself trying to economize, then laugh heartily at her fears of insufficiency. It was hard to remember all the time that she was the wife of a millionaire, and the old habits, which had been so long forced upon her, were not easily shaken off.

The thought suggested by this story was that we, you and I, have also received good news, which comes to us well authenticated in Christian Science. We are heirs of a great inheritance, more vast and enduring than that which came to the woman of whom we have read. We are heirs, joint-heirs with Christ, children of the King. Our supply is indeed unlimited, and we are given dominion over all the earth. Do we realize it? If so, our actions often fail to show it. We too often observe the strictest economy, not only in matters of finance, but also in health, peace, and happiness. Do we look at our scanty income and say it is not sufficient to meet the demands made upon it? Is our supply of health so small that we cannot eat what others eat, and cannot do what others do? Is our measure of happiness reduced to an occasional smile? If so, then we are forgetful of the fact that all things are ours, and we are Christ's, and Christ is God's.

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We have been so long accustomed to the old way of doing things and getting things that we often fail to remember our absolutely inexhaustible supply, and go about hungering for a crust, instead of reaching out in the understanding that an abundant feast is ever ready for God's children. We are heirs, and the wealth of all good is at our command; then let us do away with the old limited thought, and grasp with firmer hand the health, wealth, happiness, and peace which the children of God should enjoy. The strenuous strife and struggle should give place to the calm assurance that our heavenly Father provides for all our wants.

TIMIDITY OVERCOME.

R. J. TODD.

IN Exodus we read that when God commanded Moses to go to Pharaoh and ask him to let the children of Israel go, He said, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say;" and in the prophecy of Isaiah we read, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them." These texts from the Scriptures were a great help to me, a few months ago, in bringing out a demonstration over fear and timidity. I had spent all the morning in my study, struggling with a sense of depression which seemed almost unbearable. I knew it was an unreal condition; that God, good, alone is real, that in Him is light, and no darkness. I was trying to realize this blessed truth, when the door-bell rang, and presently I was summoned to the parlor to meet a gentleman who wished to see me. On entering the room I found myself standing before a noted evangelist, an educated Scotchman, whom I knew to be holding services here. After introducing himself, the gentleman said, "I have come to talk with you concerning your religious belief."

My use of language is inadequate to express all that rushed thorough my consciousness at that moment. It seemed as if a mountain had risen up before me, leaving me mentally dark, almost physically weak, yet here must I talk to an educated man, one whom I knew to be well versed in the Scriptures as well as the ancient languages. Consciousness of my own lack of education, and that, like Moses, I was not eloquent, but "slow of speech," forced me to look away from the mortal self to God for help. However, I put on the bravest front I could, and kept looking to the divine source of infinite supply for help, and the first ray of light came from "Science and Health with Key to the Scriptures" by Mrs. Eddy,—"Divine Love always has met and always will meet every human need" (p. 494).

I knew what my need was, and like a rushing wind came the Scripture texts already quoted. I then began to feel composed and more equal to the occasion. After answering some very pointed questions on the mountain-top of holiness, I began to feel quite comfortable and at home; in fact, I felt a sense of joy springing up within me for the privilege of speaking for Christian Science with one who was not only an educated man, but a gentleman and a Christian, one who was ready to listen for and to hear a higher call. As soon as the way opened I got our text-book and some of the other works of our revered Leader, and soon my visitor was either reading or listening while I read from such subjects as the tenets, the Lord's Prayer, the chapter on "Atonement," "Creation," etc., etc. At this stage we were both so interested and so happy that when my visitor looked at his watch he was surprised to find he had remained past his dinner hour. On leaving, he said, "No one need say that what you have got is of the devil; it is of God, and I want another talk with you."

By appointment he called early one morning a week later, saying that it was his last opportunity while here, and he added, "I want all I can get." It is needless for me to express the joy this experience gave me. In obedience to divine Principle, Love, I had the feast prepared, and was just as anxious to give as he was to receive; so we lost no time. I introduced my plan, and it was agreed that we were to take the Bible and Mrs. Eddy's works. We first went carefully over the Lesson-Sermon for that week, the subject being "Truth;" then we read selections from Mrs. Eddy's "Unity of Good," "Retrospection and Introspection," "Pulpit and Press," her dedicatory sermon, etc., until we again found that we were into the afternoon.

More than once during the reading the clergyman exclaimed, "How beautiful! What a wonderful woman Mrs. Eddy must be." Again, he said, "I see now that I am but as John the Baptist, preparing the way. You people have got the real thing. Wherever I go I shall meet Christian Scientists as Christian workers and as helpers in evangelizing the world." He took with him a copy of our text-book and of *The Christian Science Journal*, saying that he would study them and preach what he got from his study. It was indeed a blessed privilege for me to break to him the bread of Life. It made me feel more grateful than ever before to our dear Leader for this rediscovery of the glorious truth of being as taught and demonstrated by Christ Jesus. This experience led me to say from my heart, in the language of the Master, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Before closing, I must again express my humble and heartfelt gratitude to our beloved Leader, for the example she has set us by her holy, consecrated life, in being the channel through whom God has so clearly and definitely spoken, in giving us that inspired book which is rightly named, "Science and Health with Key to the Scriptures," for truly it does unlock the Holy Word. Especially do I wish to express my gratitude for the revised edition of June, 1907. I had often heard of people being so drawn to Science and Health that they could not give up reading it, but although I had studied the book for eighteen years, it never had that effect on me until I received this edition. It then seemed impossible for me to become interested in anything else until I got through it, and that was a good while, for I had often to reread some paragraphs. It seemed to bring a higher sense of love and peace than I had realized in any previous edition. I am also grateful for the heavenly benediction of the later edition. Words are indeed empty! We can truly express our gratitude only in active and holy lives.

VAIN REPETITIONS.

ANNA C. GURSKE.

THE Master said in his Sermon on the Mount, "When ye pray, use not vain repetitions." According to the dictionary, vain means "ineffectual; useless; destitute of force; powerless." Christian Scientists are often asked, "What do you say when you pray?" True seekers who are yearning to know and understand the Principle of healing, learn ere long that it is not what one says, but what one knows about God and the perfect man that carries healing force with it. One might for hours repeat beauti-

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ful statements about God and man, and yet find that the sufferer before him was in no way relieved. Such statements in themselves are as cold and ineffectual as are moonbeams upon ice.

When Jesus restored the withered hand it was not what he said, but what he knew about health and strength and perfection which brought about the restoration. We find no record in the Scriptures of any "vain repetitions" which he used. Jesus was always about the Father's business, ever penetrating farther and farther into the realm of Mind, and when a discordant, disorderly condition confronted him, it disappeared before that consciousness which understood Life, just as the belief that three times three are ten disappears from the consciousness of the child when the problem is presented to one who knows and understands the truth regarding that combination of figures, and who makes it clear to the child.

One must learn that it is Christ, Truth, who heals and saves; then there will be small use for words. The truth has not changed, and it uplifts, cheers, and restores to-day as when Jesus walked among men. Those who follow in the same path of mental purity and obedience to divine law will find their consciousness becoming a fit dwelling-place for the Christ-mind, and they will comprehend the words, "Lo, I am with you alway." He who is ever rising superior to the suggestions of mortal belief, and who through Christian Science keeps the healing Christ enshrined in his consciousness, will find little use for "vain repetitions." When the cry of him who has stumbled under the weight of human error comes to such a one, there will instantly go forth such a mighty mental wave of healing and peace that the discordant condition will be engulfed, and it will be found no more.

SERVICE.

CHARLES T. ROOT.

FROM Genesis to Revelation are scattered exhortations to mankind to "serve God;" and there can be no doubt as to the duty of all Christians to obey the command. The only question that arises is as to how this constant and all-inclusive duty can be performed. The meanings which most naturally attach to "serve," are to "benefit" or to "assist." But how can we benefit or assist the sole cause and creator, the omnipotent source and owner of everything that is; the all-Father, of whom the Bible says, "God that made the world . . . dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;" and again, "For all that is in the heaven and in the earth is thine." "For all things come of thee, and of thine own have we given thee." "All this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."

Clearly we cannot serve God in the same sense that we can human beings. To serve God acceptably is to manifest Him, to reflect good; to think His thoughts after Him, and, to the widening limits of our understanding, to imitate His beneficent activity. Such service to the most High is also our most effective service to our fellow-men.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

SELECTED ARTICLES.

[A. P. Cochran, in the *Kansas City* (Kan.) *Globe*.

Christian Science is the ascertained truth about God, good, and about His creation (man). It accepts nothing as true that has not been demonstrated to a perfect result. It declares that God is omnipotent, omniscient, omnipresent good, and that man is His image and likeness. It points out that the mission of Jesus was to make plain the relation of man to his creator. He taught the truth about it both by precept and example, and the inerrancy of this teaching was demonstrated by application to the lives of those who listened: the lame walked, the blind received their sight, the lepers were cleansed, the dead were raised, and the people listened with joy to the one that told of a God who is Love. Christian Scientists know this to be true, not as the result of any psychological research, not as the result of the lifetime study of some philosopher or school of philosophers, but by its humble, obedient application to the problems of their own lives, each for himself.

The attempt to fix a limit to the action of spiritual law, and as a substitute submit to and obey material law, is an impeachment of the infinite. It charges that He who "made all things that were made" failed to provide a method for the protection and perpetuation of His creation. Jesus did not teach so. The law he declared was the spiritual law. It was on the authority of the Father. It was not ambiguous. It was not uncertain in its results. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Certainly if there had been a possible condition under which this would not apply, would not have been all-sufficient, he would not have assured his questioners: "This do, and thou shalt live." He sent his followers forth to preach this gospel of Love with as certain assurance that the spiritual law should apply and be sufficient in the case of all "them that believe," as in that of those who listened to him. He never made promises that were not to be fulfilled, and this was no exception to the rule. His immediate followers healed the sick and raised the dead. Paul, the apostle who never saw him, did the same. It continued among "them that believe" almost three hundred years. . . .

For centuries the physical senses have refused to accept the spiritual law pointed out by Jesus as sufficient, but have submitted to the material law that mankind are subject to sin and disease, with no escape except through death, and this escape problematical. Mrs. Eddy discovered the truth about this. She discovered that the work of the Master was in accordance with exact Science, the Principle and rule of which she demonstrated in her own life. She proved its truth. She called it Christian Science and gave it to the world in the text-book, "Science and Health with Key to the Scriptures," and the multitude testify to the healing which follows its understanding. Their evidence cannot be set aside. They were sick and the world knew it. They are now well and the world is taking notice. They were subject to every discord that can beset mankind; they listened to the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and now are free enjoying the fulfilment of the promise to "them that believe."

[Alfred Farlow in *The Mid-Western*.]

God is Spirit, or Mind. The result of mind labor, mind action, mind exercise—the product of mind—is thought. Mind thinks its thought, evolves its idea; its creation is therefore ideal. We do not look upon darkness as an entity. It is not regarded as something, but as the want of something, the want of light. So evil should be under-

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stood as the absence of good, disease the want of health, discord the lack of harmony. If we plant ourselves unreservedly upon the premise that God is Spirit and the only creator, and are faithful thereto, we must hold that His creation is spiritual—the infinite expression of infinite Mind. If we stick to our text, hold to the foregoing premise, we must regard all which is seen or perceived, physically, as illusion. God created all that was made, and it was very good; hence evil has no creator, no source, and therefore has only a mythical existence.

The appearance of evil is a false claim which must have a hearing at the bar of Truth and be proved a nonentity. One cannot be aware of the omnipotence of God without realizing the impotency of sin and disease. If God becomes to us infinitely great, His opposite, evil, must become to us infinitesimal—infinitely small. We cannot believe in the greatness of God without seeing the littleness of evil. The prayer of a Christian Scientist brings one into communion with God, into a realization of His presence and power, into the consciousness of man's real being, and this breaks the power of sin and disease. Sin should be defined as the conduct of mortals induced by a wrong sense and consequent misappropriation of God's creation. Sin includes, therefore, all the mistakes of life as well as wilful wickedness—all errors in thought, word, and deed. All sin is instigated by ignorance—the false belief that there is pleasure, profit, gain, or benefit in error. Therefore, the remedy for sin is practice prompted by a knowledge of the bliss of doing good and the inevitable penalty of wrongdoing. Mortals must learn that "whatsoever a man soweth, that shall he also reap."

[J. V. Dittemore in the *Buffalo* (N.Y.) *News*.]

When Christian Science states that sin, disease, and matter are unreal, it is equivalent to affirming that they are temporal and destructible, the phenomena of our present material sense of that "heaven and earth" which Jesus said should "pass away." In Ecclesiastes we read: "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." Christian Science affirms that the creations of this infinite God, who is Spirit,—perfect and wholly good,—are like Himself, spiritual and perfect; that "the things which are seen"—matter and the phenomena of material existence—"are temporal," but the "things which are not seen"—the verities of spiritual existence, the manifestations of the infinite, perfect creator—"are eternal" and indestructible.

If the efforts of the clergy and the medical profession were suddenly realized, and sin and sickness were eliminated from the world, it would be readily admitted that they had no reality, and that their existence had been in the nature of a dream. Jesus referred to the sick as having been bound by Satan. He defined this Satan as "a deceiver," and when the deception was destroyed by knowing the truth of man's birthright of health and dominion and the unreality of all that would oppose this normal condition, the sick were healed. So to-day in Christian Science practice the spiritual understanding and realization of the real man's likeness to God, his divine Principle, and the knowledge that sin, disease, and discord of every nature are not of God, but are abnormal, illegitimate, and destructible,—this understanding is the basis on which the sick are healed and the sinful reclaimed. Jesus said: "Ye shall know the truth, and the truth shall make you free." Free from what? He must have meant free from the bondage of false theories about God and man,—the theories and conditions he destroyed, and told his true followers of all ages that they should destroy, if they "believed on" him or understood the Principle of his "works."

[Frederick Dixon in the *Cambridge* (Eng.) *Chronicle*.]

In speaking, at the meeting in the Divinity Schools, of his impressions of the Pan-Anglican Congress, Dr. Cunningham referred incidentally to Christian Science, urging, as one objection to it, that it was antagonistic to Christianity. He made it quite clear, at the Congress, that he founded the charge of antagonism on his belief that, in Christian Science, the salvation of the body was preferred to the salvation of the soul. If this were the case, I quite admit that Christian Science might be science, but it would not be Christian. But it so happens that this is not merely not true, but a complete reversal of the truth. Christian Science teaches that man's health is dependent on his spiritual understanding, and that just in proportion as he becomes conscious of the truth, he becomes, as Jesus said he would be, free; and free not only from sin, but from sorrow, and want, and sickness.

It has been customary for centuries to regard the miracles as supernatural. Hume, taking this line, committed himself in his famous essay on the subject to the statement that the suspension of a lump of lead, of itself, in the air might be regarded as a violation of law. And as he disbelieved in miracles he reduced himself to the argument that that of which there is no recorded observation is an impossibility. Huxley's reply to this was at once logical and crushing. Seeing, he said in effect, that violated law ceases, *ipso facto*, to be law, the suspension of a lump of lead, of itself, in the atmosphere, would be a phenomenon indicative only of some hitherto unsuspected law, which it would be more intelligent to examine than to disregard.

Christian Science takes Huxley's view of the matter up to a point; but there is a breaking point, and that breaking point is the definition of law. What Huxley would have referred to physical law, Mrs. Eddy refers to God. There is, she insists, an absolute spiritual law, working out in unvarying harmony, of which the wayfaring man may avail himself, and through the understanding of which the miracles become divinely natural. Jesus, she points out, broke every physical law, and demonstrated in doing so that that law was not God's law. The truth is that he healed the sick not by breaking God's law, but by the strictest conformity to it. What he did break was the human sense of law. So long as a man believes that physical causation is governed by law, he will be subject to that law; but when he learns that there is no law but God's law, he will realize why Mrs. Eddy has written, on pages 52 and 313 of Science and Health, that Jesus of Nazareth was not only the best man but the most scientific man that ever trod the globe. He knew more of law than any other man, because he knew more of God, of Truth; and, knowing more of Truth than any other man, he necessarily demonstrated that knowledge more fully. These demonstrations have been called miracles because they were wonderful to those who believed that law was physical, instead of understanding that it was the working of that divine Mind "with whom is no variableness, neither shadow of turning." And because this law really is law, it can be demonstrated to-day as it was demonstrated by Jesus. Indeed, it was he who made this demonstration the test of the understanding of his teaching, in saying that those who believed on him would do the miracles he did.

Our critic's second contention, that Christian Scientists ignore pain, is, if I may say so without offense, preposterous. The greater part of every Christian Science worker's day, and much of his night, is taken up with an incessant effort to overcome disease and pain. To tell a man passing his time in this way that he ignores pain is more likely to astonish him than anything else. The fact is, that the entire statement is founded on a misconception of the sense in which the word "real" is used in Christian Science. The Christian Scientist uses the word to express the abso-

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lute, that is, the spiritual and eternal, as opposed to the relative, or purely temporary material sense of things. A similar distinction was made by Aquinas, in his "Summa Theologiæ," when he spoke of theology as the only absolute Science, in contradistinction to any mere relative knowledge of physical phenomena; and Dr. Westcott of Durham has insisted that the writer of the Fourth Gospel makes a similar distinction in his use of the word "truth," with or without the article. But because a Christian Scientist declines to handicap himself in his struggle with disease and pain by describing them as real, that is, as part of the divine creation, it does not imply that he denies that these have a relative sense of actuality to the human consciousness. Mrs. Eddy makes the position clear beyond question on page 460 of Science and Health, where she says, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

This true apprehension of being has been summed up by Mrs. Eddy in the statement, on page 468 of Science and Health, that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." As man begins to grasp this he begins, in the words of Jesus, to repent; to change his outlook—that is, if the pure meaning of the original text is adopted—from a material to a spiritual basis, and to base his demonstration, in his struggle with sickness as with sin, on faith in God instead of faith in matter. And so he rises gradually to a fuller understanding of those marvelous words of the Master, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

[James Phelps in the *Racine* (Wis.) *Times*.]

If Christian Science should seem obscure to some who have not grasped its propositions with sufficient understanding to demonstrate them, they should remember that the gospel of Christ, and him crucified, was to the Jews a stumbling-block and to the Greeks foolishness; yet that gospel has been the most potent force for good the world has ever seen. That gospel, as applied by Christian Scientists, heals the sick and reforms the sinner with more certainty than all the material means with which the vast host of those who have been healed through the ministry of Christian Science have had to do, and the majority of them have had experience with many of the other systems of healing, regular and irregular.

[James D. Sherwood in the *Beaumont* (Texas) *Enterprise*.]

Our reverend critic has a very mistaken sense of the Christian Scientist's views concerning sin. The Christian Scientist goes farther, perhaps, than does our critic in defining sin, but he believes that sin can be overcome and its powerlessness be proved. The possibility of overcoming all sin is indicated by the Scriptural promise, "He that overcometh shall inherit all things," and when a man has overcome "the world, the flesh, and the devil" (evil), he has proved the unreality of evil by destroying its claims.

Christian Science does not ignore sin, but it declares that sin is no part of God's creation, and He made all things, and all that God made was pronounced by Him "very good." Sin is temporal. It is unreal, a factor of the dream of life in matter. Sin exists in erring mortal experience, and must be grappled with and overcome through the power of God. Christian Science teaches that there is no abiding pleasure in the practice of sin, and this enables the sinner to cease sinning and to get the victory over sin; thus he comes to know that he has been serving an unreal master, and is encouraged to resist sin, and in persisting against it he foresees its end.

Christ Jesus said of Satan, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Here the Master declares the unreality of the works of the devil, and we know that God is not the author of sin. By understanding sin to be no part of God's perfect creation, and by accepting God as the only creator, the Christian Scientist understands the unreality of sin. He does not ignore sin; but, knowing its unreality, he becomes able to overcome sin in the way our Master pointed out. Said Paul, "Overcome evil with good."

[Albert E. Miller in the *Philadelphia* (Pa.) *Inquirer*.]

The headline, "Church's Duty not Healing of Body," in the *Inquirer* some days ago, virtually threw down the gauntlet to all Christians on the question of religious healing. No one having volunteered a reply in the interval, I should like to present a few thoughts in behalf of Christian Science, which, as is generally known, contends that the teaching of Christ, properly understood, provides physical as well as moral cure for the sick and sinful. Even the most superficial study of our Saviour's teaching and works discloses the purpose and result of his efforts to be physical and moral regeneration and restoration. In fact, he demonstrated that both sickness and sin are the common product of evil thought.

It may be that the world has not been ready until the present hour to lay hold upon this fact and utilize it for the betterment of mankind; but of one thing we are certain, and that is the undeniable fact that Mrs. Eddy, the Discoverer and Founder of Christian Science, has set in motion a force which is gathering impetus with every hour, and is bringing to thousands a realization of the practical helpfulness and effectual cure for human ills which is embodied in Christ Jesus' teaching and example. To contend, then, that the "Church's duty is not the healing of the body" is to attempt to divide that seamless robe, the mere hem of which the woman in the throng touched and was made whole. Sin and disease are non-existent to human sense only in the degree in which they are obliterated and cast out, and to strive for this purification and to contend for its practical possibility is surely the duty of every Christian.

To lift one's thought to a higher plane than the human, and to invoke the presence of divine, omnipotent power can hardly be defined as hypnotic suggestion. Christ Jesus employed neither hypnotism nor drugs, yet a more potent remedy than that shown in his process of healing has never been manifested, nor can be, for its origin and ultimate are found in the infinite Mind that our Saviour called "our Father which art in heaven." Jesus said, "He that believeth on me, the works that I do shall he do also," and Christian Scientists claim this justification for their efforts to heal through prayer. The works of healing made manifest through these efforts are added proof, and are the "signs following" which our Saviour promised should accompany true belief.

[Charles K. Skinner in the *Detroit* (Mich.) *News Tribune*.]

In a recent issue of *The News Tribune*, an English writer is credited with a sharp criticism of what he is pleased to state is the teaching of Christian Science. He says, "The doctrine that pain and death are not real at all, except in so far as the victims are cowardly enough to submit to them, is a diabolical doctrine," etc. With all due respect to our brother across the sea, I must say his "man of straw," *alias* misapprehension, has been fought

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by many earlier critics in their attacks upon Christian Science, only to end in their discomfiture.

The position of Christian Scientists on the reality of death and pain is precisely that of the Founder of Christianity. When apprised of the death of Lazarus, he said, "Our friend Lazarus sleepeth," and of Jairus' daughter, "She is not dead, but sleepeth." Then as now, materialists of the age discredited the voice of Truth, for it is related that "they laughed him to scorn."

And what did the Master do? Did he say, "I mistake, these older people know better than I, the maid is indeed dead?" No! in the face of the testimony of the material senses, he took the damsel by the hand and said, "I say unto thee, arise." Did he see death as a reality, or, in other words, a creation of God? The Scriptures say that God made all that was made and that His works are eternal, the only reality. Would Jesus have undertaken to destroy death or sickness, if he believed them creations of God? He saw the damsel in a dormant mental condition, from which, through the power of Truth, he aroused her. It is true that he passed through the same experience, but he said, "I will rise again," and he did, thus to demonstrate to mankind that man (spiritual man) was indeed given dominion over all.

This critic tells us that "Christianity says that even God thought of death with awe, while Christian Science says that man need not think of it." The statement in itself is most "diabolically" preposterous (I quote the critic), and I am at a loss to know where our English brother finds any authority for claiming the creator to be secondary to death, which he certainly would be if he looked upon it "with awe." We are told that "the last enemy that shall be overcome is death," but we are taught to believe that God is omnipotent. The Master said, "Be of good cheer; I have overcome the world." And again, "If a man keep my saying, he shall never taste of death."

The mission of Christian Science is so to spiritualize thought that the belief in materialism, or life and intelligence in matter, will give place to the understanding of life as Spirit. Then, and not till then, shall we overcome the "last enemy." To all such the words of the Revelator will be plain, "He that overcometh shall not be hurt of the second death."

[From an Editorial in *The Oregonian*, Portland, Ore.]

A reverend critic's challenge to the Christian Scientists is highly ingenious. He asks them, in his last Sunday sermon, to "prove their power by the restoration of incurable cripples," among other things. On a certain previous occasion the Nazarene was asked to prove his power by turning stones into bread. But Jesus declined. Why, indeed, should the adherents of any faith, old or new, submit to every test their enemies happen to fancy? Is anything gained by it? But as to the "restoration of incurable cripples." Let us meditate a moment upon the meaning of this singular proposition. An incurable cripple is one that cannot be cured. Here is where the good doctor's ingenuity comes in. No matter how many thousand cripples Christian Science may restore, he is always perfectly safe. The very fact of their being cured would prove that they were not incurable. Hence the test forever defeats its own fulfilment. It is like asking a man to make a square circle or to move an immovable body. . . .

Let us grant, for argument's sake, that Christian Science cannot quite keep all its promises in the way of curing diseases. Does that prove it to be "a fake and a pretense," as the doctor roundly asserts? A religion that does not keep all its promises is a fake, then. Very well, so be it. Let us apply the same rule to the critic's faith. It is promised in the New Testament that he and his fellow-pilgrims shall heal the sick, make the lame to walk, and cast out devils! By his own admission, the Christian Scientists fulfil part of their professions. They cure ailments which are amenable to treatment. But he cannot even do that. If the fulfilment of promises is a fair test, which comes nearer being a fake, the one who keeps none of his, or the Christian Scientists, who keep part of theirs? . . .

The truth is that the adherents of all faiths live in glass houses. . . . The theologians are safe only when they confine their assertions and promises to the other world. Then, if they turn out false, nobody knows it. Since all are in the same boat, it would look much more seemly if they would not throw mud at one another, but experience teaches that this is too much to expect. Still it is somewhat shocking to behold the doctor aiming his missiles at the ancient and respectable doctrine of the illusoriness of matter. It would be interesting to hear him prove that the external world, "the fleeting show for man's illusion given," is what it seems to be. If he can, he will succeed where all others, ancient and modern, pagan and Christian, have failed. Beyond question the hypothesis concerning matter which Mrs. Eddy has adopted is the only tenable one. Since Kant there has not been a respectable philosopher who held any other. It would also be interesting to hear our critic explain why it degrades prayer to use it as a "mental medicine." He says it does, but he does not tell why. What does he use prayer for? To produce good or harm? If he prays to produce good, or remedy evil, then he, too, uses prayer as a kind of medicine. The only difference between his prayer and that of the Christian Scientists seems to be that theirs accomplish results, while his does not.

After all, his unkindness to the Christian Scientists may be merely the feigning of a kindred spirit, for if he means what he says, he is one of them. Read and ponder this excerpt from his sermon, if you please: "Entity, or being, cannot be conceived of aside from personality." Then there are no real beings except persons, and matter, which has no personality, does not exist? . . . The simple fact is that half the time people who wrangle over metaphysical puzzles do not know which side they are on. In the sermon we are discussing the reverend critic begins as a crude materialist and ends in idealistic monism. If he had preached an hour longer very likely he would have adopted half a dozen more contradictory philosophies. It will be a happy time when the good people of the earth cease railing at each other's beliefs and join hands in the war upon evil.

[A. W. Mainland in the *Empire-Advance*, Virden, Manitoba.]

The atonement or at-one-ment, a condition of being at one with God, is one of the most important features of the teachings of Christian Science, though its interpretation differs somewhat from the ideas held by other churches. It does not teach that Jesus came to make God at-one with sinning mortal man, but that he came as a Wayshower, to lift men to a Godlike ideal of living and thinking in which is perfect salvation. Jesus brought to earth a clearer message of the Christ or Truth, "the Lamb slain from the foundation of the world," that through this Christ or Truth men might become Godlike, or at-one with God, and thus be eternally saved.

Mrs. Eddy does not "deny the New Testament idea of prayer," but explains it in a most helpful way, as is fully attested by the thousands who are healed of sickness and sin by reading her works. It is interesting to note that as a result of her work it is being more generally recognized that the healing of the sick is a part of the work of the Church.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

"BENEFACTORS."

WHO is there that does not desire to be rich—rich enough to bestow of his superabundance upon the needy? And there is nothing wrong in such a desire, the only trouble is that any should believe himself too poor to enrich others in a very vital way. The great Teacher, at his last supper, gave his disciples a wonderful lesson as to what constitutes a benefactor. They had been contending as to which of them "should be accounted the greatest," and Jesus at once turned thought to the high dignity of service, by saying, "I am among you as he that serveth;" and he added, "Ye are they which have continued with me in my temptations." He then asked, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing."

Under the Master's instructions the disciples had gone out among their stricken fellow-men as "benefactors," dispensing heaven's gifts of health and harmony to those who were impoverished because they did not know God, Spirit, as the Soul and source of all being. The disciples had to know this truth for themselves before they could bring its blessings to the needy, but their Master had said, "Freely ye have received." So freely had they received of the truth that they lacked nothing,—neither health nor strength, shoes nor purse! He reminded them that it was their privilege to sit at his table, partaking freely of the divine bounty and dispensing it to others.

At the present period humanity is crying out against the long-prevailing opinion that poverty is a necessity, and that almsgiving is its remedy. Men are saying, "Give us our own;" and he who can indeed help his brothers to secure their own is truly a benefactor. To do this, however, he must himself know what is man's heritage and what it means to be rich,—"rich toward God," as Jesus expressed it. He must know in a vital and practical way the power of intelligence, of right, of Truth, and the consequent powerlessness of evil in any of its negative phases—and they are all negative to Truth.

On page 70 of Science and Health we are told that "the revelations of Christian Science unlock the treasures of Truth." No one who has accepted Christian Science and honestly striven to follow its teachings can deny this statement. Through the study of Mrs. Eddy's inspired writings our comprehension of the content of Christianity becomes so immeasurably enlarged that we have enough and to spare. There is no excuse for mental penury on the part of any sincere student, and we should be fully awake to our privileges in this respect. We should be constantly asking ourselves how much we have to give to those whom we daily meet. They may lack the sense of health, of happiness, of something that makes life beautiful. Have we anything to give them from the great treasure-house of divine Love, so that they will leave us feeling that they have been enriched? If not, why not?

We should ourselves have enough and to spare of the truth which overmatches every phase of error, for in our daily intercourse with mankind we are either beggars or benefactors. Which shall it be? Paul spoke of the possibility of being "poor, yet making many rich." We have to-day the same truth that made the poor rich in that earlier time, and, what is more, its application has been wonderfully extended through the teachings of Christian Science. No longer do we believe that poverty and spirituality are in anywise related, but rather do we prove that the latter excludes the former. In Christian Science we find that all sense of poverty vanishes as we come to realize more fully the affluence of Truth, and in making this known we become benefactors of all humanity.

ANNIE M. KNOTT.

THE NEARER CHRIST.

IF one were to ask what is the greatest and most impressive object-lesson of the past, he would elicit but a single answer. The character and conquests of Christ Jesus constitute the most imposing fact presented to human thought, a fact which is now well-nigh universally recognized, and which has made an altogether incomparable appeal to the intelligence, the affection, and the imagination of mankind. This is witnessed to by the most splendid heroisms and sacrifices of the Christian centuries, their greatest literature, their grandest art, their noblest song. It is witnessed to by all the inspirations and overcomings which have made living sensibly worth while to men, and despite all the selfishness and materiality of his professed followers, the ignoble feuds, strifes, and cruelties which their creedal contentions have brought about, he who suffered and triumphed on Calvary is the world's greatest hero.

Respecting the significance of this personal and objective sense of Christ Jesus as the embodiment of the highest ideals of truth and love and as the appointed Saviour of men, Christian history speaks in unqualified terms; nevertheless, when through ignorance or superstition devotion to "the historic Jesus" serves to satisfy spiritual aspiration, when it leads men to forget the assured coming of the Christ to individual consciousness, so that the faith of the Nazarene may again be demonstrated; when Christian believers are absorbingly zealous to honor Christ Jesus in creed and function and song while ignoring his commands to heal the sick,—then the vital of our Lord's requirement has been sacrificed, and the rebuke is again heard, "These ought ye to have done, and not to leave the other undone."

As understood in Christian Science, the supreme fact of the Christ-coming is its continuity. Christ Jesus was the Wayshower, that every man may become a waygoer. He said, "Greater works shall he do," thus indicating that all he did in the expression or manifestation of Truth was an earnest and index of what, in Love's plan and provision, humanity's achievement was to be; and to understand this is to divine the meaning, and enter into the fulfilment, of Christ Jesus' life-work. While Christian Science lovingly honors the man of Nazareth as "Christ's coming in the flesh" for the world's redemption, it lays its emphasis upon the importance of that individual realization to which Paul refers in his phrase, "Christ in you, the hope of glory." It teaches that to live the Christ-life is to fill out the concept of man which Christ Jesus defined; it is to place our feet in every footprint on the mount of his ascension; it is to perceive and express man's Christlikeness, in nature, in endowment, and in God-given dominion.

Thus thinking of Christ Jesus, not simply as one who has shown us the right path, but as our immediate prototype in spiritual consciousness and healing works, we enter into and appropriate his declarations of truth as never

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before, since we perceive that in them he spoke for every man. Thus when we hear him say, "I can of mine own self do nothing: the Father that dwelleth in me, he doeth the works," there bursts upon us some sense of that conscious privilege and power and spiritual exaltation in which St. John declares for man's true self-identification: "Now are we the sons of God." When Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me," we understand that he refers not only to the crucial event of his self-sacrifice, but that he declares for the efficiency of the Christ-idea in us, in the measure of our escape from materiality, our ascension above the plane and estate of those to whom the Revelator refers when he says, "Woe to the inhabiters of the earth!"

To this question of the personal possession of the Christ-life Christian Science is calling the world's attention, that the fruitage of faith which crowned our Lord's ministry may be gathered again by his every sincere disciple. Says our Leader (Science and Health, p. 271), "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures, and uniting all periods in the design of God."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Hull, England, Sept. 10, 1908.

Dear Mrs. Eddy:—We have so much to be grateful for that we feel impelled to send you an expression of our love and gratitude. Through the teachings of that wonderful book, "Science and Health with Key to the Scriptures," the truth about God and ourselves is being revealed to us as the Comforter. You will like to know that Christian Science is making progress here, brightening and uplifting the lives of those who are learning to love it, and attracting more and more attention by its healing and saving power. A new Reading Room and library have just been acquired in the center of the city; an increasing appreciation of Christian Science is continually manifesting itself in the greater numbers present at all our meetings. The Sunday School is so full that we are compelled to ask for more commodious quarters. Several cases of healing by the children bring home forcibly the glorious privilege of being either a teacher or a scholar in the Sunday School. The vessels in our docks are now visited, and our literature, which thus finds its way to ports all over the world, is welcomed. The public libraries now receive five copies of the *Journal* and *Sentinel* regularly, thanks to the generosity of our Publishing Society in Boston, and Science and Health is in constant demand both in our own library and in those of the city.

These, dear Leader, are some of the visible signs of an increasing sense of the attractiveness and practicability of the Christ-healing to this age, and behind all these is a growing sense of unity and love among our members which makes life in Christian Science such a joy. A few days ago it was said to a practitioner, by a venerable man living in the same house as a patient (in alluding to Christian Scientists), "I never thought there were such people in the world." I only quote this to assure your loving heart of the earnest and sincere desire of the members of this church to follow in the footsteps of our Master by obediently proving their faith in God by their works, and by their love one to another.

Yours gratefully and lovingly, on behalf of First Church,

H. BOARDMAN, *First Reader.*

Anamosa, Ia., Sept. 4, 1908.

Dear Mrs. Eddy:—My heart is overflowing with love and gratitude to you for showing us how to work out our own salvation "with fear and trembling;" how to "overcome evil with good;" how to interpret Jesus' sayings aright. I am trying to prove my love for you by being true to myself, and thus true to our Father-Mother God. I began to study your book, Science and Health, seven years ago, when I was healed in one week's treatment of rupture of twenty-five years' standing, with other troubles, after having paid out a great deal of money for an operation in Chicago that did no good whatever. But that is so little compared to the love of God that is finding its place in me. Like the old song, "it makes me love everybody," and I want to tell them that God is Love, as our baby lisps at night for her tiny prayer; and in the morning, "Good all day, mama.". Through your love for all of God's little ones, you have taught us to say "Thy will be done" with a joyful heart instead of a tearful thought, knowing that goodness is happiness. I remain your loving and thankful disciple,

LENA H. CHAMBERLAIN.

Avalon, Santa Catalina Island, Sept. 5, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—You will be glad, I know, to hear of the work that has been done on this island of the Pacific. Several years ago, a few Christian Scientists who spent their summers here began to read the Lessons from the *Quarterly* in their tent Sunday mornings. These meetings increased in attendance and interest, and were held in a private tent until two years ago, when a tent was rented for Sunday morning and Wednesday evening services. This summer the tent was found to be inadequate for the purpose, and a hall was taken, where the meetings were well attended and much interest manifested. So much thankfulness was expressed by many that we could have our meetings, even at Catalina. Many testimonies of the power of Truth and Love to heal sin and disease were given in the Wednesday evening meetings. Within the last year several families who make their permanent home on the island have become interested in Christian Science, and hope to continue the Sunday morning services through the winter months.

I have long wished to express to you my gratitude for the teaching of Christian Science that has brought such practical abundant good into my life, and to all those who will accept the truth.

Sincerely yours,

A. FLORENCE MEAD.

Ballard Station, Seattle, Wash., Sept. 7, 1908.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—Knowing that you are glad to hear of faithful work done in Christian Science, I cannot longer resist the impulse to write you, that you may know of the progress of the work in this field. Six years ago, in the little city of Ballard, situated about six miles from Seattle, a few students of Christian Science met and organized First Church of Christ, Scientist. One year after its organization its members purchased the property known as the old Catholic church building, to be paid for in yearly payments. Although the membership was small, the payments were met, and the last one, which has just been made, was met before it came due. In the mean time the building has been repaired, the interior remodeled, Reading Rooms fitted up, and the whole suitably furnished.

During the past year, at the time when the congregation of First Church of Christ, Scientist, in Seattle, had filled its building to overflowing, Ballard became annexed to and a part of Seattle. It was therefore according to the eternal fitness of things that First Church of Christ, Scientist, Ballard, should take its place as Second Church of

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Christ, Scientist, in Seattle. We are thankful to you, our dear Leader, for the understanding of Truth which makes these things possible. Through following the instructions given in your writings, we have been enabled to meet every emergency, and we know that through your writings is revealed the truth which will redeem the world. "The wilderness and the solitary place shall be glad for them," and through the warmth of Truth and Love, as shed forth in Christian Science, "the desert shall rejoice, and blossom as the rose;" even the byways may become highways for our God. We feel the divine impulse to press on with you in the spirit of your life-purpose,—"to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207). With a heart full of gratitude to God for Christian Science, and to our Leader

Lovingly,

E. NORA YOUER.

Wetaskiwin, Alberta, Sept. 6, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader:—It is gratitude which prompts me to [illegible] the good I have received from studying and [illegible] Science as taught in Science and Health, [illegible] an understanding of man as made in [illegible] likeness, in whom sin has no place. My [illegible] your loving guidance, and I [illegible] obedience to keep me from [illegible] my [illegible] and to mankind, as we are taught in [illegible] Mother Church. There are [illegible] a [illegible] town who are studying Christian [illegible] one receives is immeasurable. [illegible] we meet and read the Lesson-[illegible] "Seek ye first the kingdom [illegible] these things shall be added [illegible] to have class instruction [illegible] reaches the earth's remotest [illegible]

[illegible] Science.

DOUGLAS CAMPBELL.

[illegible], Colo., [illegible]

[illegible], Mass.

[illegible] Science as taught by you, [illegible] Love, and to mankind. [illegible] Mother Church. [illegible] Science [illegible] Love [illegible]

[illegible]

[illegible]

[illegible] Eddy.

[illegible] Leader:—[illegible] Love [illegible] Science [illegible] Love [illegible] Science [illegible] Love [illegible] Science [

AMONG THE CHURCHES.

PALO ALTO, CAL.

The Christian Science church of Palo Alto has been growing so fast of late that it has been impossible to accommodate the people in attendance at the quarters it has heretofore occupied in the Madison-Thoits Building. Consequently for some time the church has been looking around for a new location, and has leased the building formerly occupied by the Presbyterians on the corner of Waverley Street and University Avenue. The building is now being thoroughly renovated and will soon be ready for occupancy.—*Palo Alto Tribune.*

DARLINGTON, ENGLAND.

The new building in North Lodge Terrace for the Christian Scientists was formally opened yesterday [Aug. 2]. This is the first place of worship of this denomination in the county of Durham. The building, which is situated opposite the North Lodge Park, has a most attractive appearance from the outside. It is constructed of brick, the walls of the interior being white. On the ground floor there is an organ chamber and a Reading Room, while two rooms to be used as offices are above the entrance. The building has beautiful stained glass windows, is fitted throughout with electric light, and has a splendid system of ventilation. It has accommodation for two hundred people, and cost one thousand pounds.—*Yorkshire Herald.*

PARSONS, KAN.

A real estate transfer of more than passing interest has been made, in which First Church of Christ, Scientist, secures the property at 1519 Broadway. Work on the rebuilding has begun, transforming the structure into a modern church edifice. The purchase price is forty-five hundred dollars, and one thousand dollars will be expended in adapting the house to the needs of the congregation. The plans call for a seating capacity of three hundred, with Reading Rooms in connection. The church is to be finished in mission style and will be ready for occupancy in the early fall. The location is an ideal one from every point of view, and the building is sufficiently large for the needs for some time. The church in this city was organized in 1896 and has made a splendid growth. The buying of the Broadway property is evidence of the earnest spirit of the organization.—*Parsons Daily Sun.*

COLORADO SPRINGS, COL.

A handsome Kimball pipe organ was last evening [Aug. 12] formally presented to First Church of Christ, Scientist, of Colorado Springs, by Mrs. W. K. Jewett, and was accepted by the trustees on behalf of the church. The Christian Science church is the latest addition to the church edifices of the city. The organization owns the large and valuable corner at North Cascade Avenue and Boulder Street, and has erected on the east half of that lot a fifteen-thousand-dollar church building, the first service in which was held last New Year night. The congregation expects eventually to erect a larger edifice on the corner, fronting on North Cascade Avenue, and then use the present church for Sunday School room and Reading Room. The presentation of the splendid pipe organ came in the nature of a surprise to the church. At a special meeting of the church held last evening Mrs. Jewett made formal presentation of the organ, in gratitude for her restoration to health through Christian Science some years ago, and the gift was formally and lovingly accepted by the church.—*Colorado Springs Gazette.*

THE LECTURES.

MINNEAPOLIS, MINN.

At the Auditorium Friday evening, Sept. 11, an audience of three thousand persons heard a lecture on Christian Science delivered by Mrs. Sue Harper Mims of Atlanta, Ga., under the auspices of Second Church of Christ, Scientist. Mrs. Mims was introduced by Henry Deutsch, First Reader of Second Church, who said in part,—

The final goal of mankind is contentment—happiness—and in this quest we are all engaged. Whatever may seem to be the ideals—wealth, power, position, success—they are but our conceptions of the means to attain this end. In the pursuit of this ultimate, history demonstrates that, eventually, men turn from all other expedients, from all further seeking, to religion—the science of their relationship to a supreme power whom we call God; for there is in every human being an innate strain of religion, and at some time in his experience, when all other expedients fail, its undercurrents rise to the surface, and he turns for comfort and help to God as instinctively as the child does to the human parent. The great weakness of humankind, its irreligion and tendencies towards atheism and agnosticism, arise not from the absence of the religious instinct, but from the baffling indecision occasioned by lack of true understanding. The spirit of religion has been so enshrouded and hidden in the mazes of philosophical abstractions and theological speculations, that when men have asked for the bread of comfort they have seemed to receive nothing but the stone of cold theory and dogma, and the promise of a postponed salvation that offers no present path out of the conditions of chaotic doubt and uncertainty.

Something over forty years ago, a gentle, loving woman in New England, our Leader, Mrs. Mary Baker G. Eddy, was led to the mountain-tops of Spirit, and there beheld again the revelation of the Christ-truth,—religion pure and undefiled, religion that defined clearly and without possibility of question the relation between man and his Maker—man as the image and likeness of God. For three years afterwards she prayed, toiled, and worked earnestly and patiently to discover the positive rules by which this revelation might be brought to mankind. After her search was rewarded, she expounded with the exactness of science the rules by which the understanding of that truth might be obtained now, and thus enable us practically to demonstrate the attainment of our highest desire, a present salvation now at hand. During all the intervening years, this truth—designated by her as Christian Science—has been proving its validity by elevating and regenerating mankind, healing the sick, reforming the sinning, and bringing sunshine and happiness into human experience.

Correspondence.

VINALHAVEN, ME.

A Christian Science lecture, by Frank H. Leonard, was given Monday evening, Aug. 17, in Memorial Hall, which was well filled with a representative audience. The lecturer was introduced by the Rev. Oscar Smith, pastor of Union Church, as follows:—

I understand that a congregation never gathers to hear a lecturer introduced but rather to hear what the speaker has come to say. My remarks, therefore, will be brief, and I shall not detain you except to say that years ago I dedicated myself to the proposition, that whatever subject offers increased knowledge of life and its interests, that subject men have a right to investigate. I take pleasure, therefore, in the honor which I have in introducing the lecturer.—*Correspondence.*

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TESTIMONIES OF HEALING.

As a child, without Christian training, without schooling beyond the art of reading and writing crudely, I was forced to face the world and live by my own efforts. Naturally sensitive, and inclined to be resentful under what I considered harsh treatment, my boyhood years were ever inharmonious and oftttimes turbulent; so, when scarcely more than a boy, I became as a piece of driftwood on the seething sea of mortal life, with nothing better to guide me than a heart full of half formed and evil-bent desires. Thus passed the period of nearly twenty years of a wild, reckless, vagabond existence, an existence hardly above that of the lowliest creatures which make their homes in the rocky caverns of the hills; but, in a manner too long to tell, I awoke to the fact that I was dead,—dead to all that was noble, true, and good; that my years had been squandered; that I had given nothing to the world, but had demanded many things from it.

Health had departed, the result of a wrong life, as I have since learned. Without companions, and with spirits broken, I was alone utterly, for of God's ever-presence I knew nothing. Do any know what it means to be alone, unloved and unloving, and without a knowledge of God? Well, may they never know! Again a few sad years were spent in years of misdirected endeavor to find some foundation more substantial than shifting sand to build my house of hopes upon, both as regarded my bodily health and the need of a higher life. After faithfully trying almost every remedy known to *materia medica*, after consulting and practising all sorts of human philosophy, I became myself faithless that any medicine could do me good, or that it could be demonstrably proved that there was such a thing as truth, or anything save the [illegible] As a last experiment, it appears, however, [illegible]

[illegible] "key to the Scriptures" [illegible] through curiosity and without [illegible] a growing fear that it was the same [illegible] however, started to read it through [illegible] I found [illegible] the second time I [illegible] was better [illegible] more comfortable [illegible] Much I marvelled, and [illegible] ever-increasing [illegible] those words, my eyes [illegible] for ever into the [illegible] wherein we [illegible] of those vast treasures [illegible] shining rights, but little ever [illegible] As happiness flowed [illegible] appeared brighter ideals, a new [illegible] sought, but I felt all the [illegible] it took all the names [illegible] I began the study [illegible] Many [illegible]

mine, but this testimony is my humble offering at the shrine of Truth as taught in our text-book. It is my wish that these words may in some way help my brothers and sisters.

JAMES F. EVANS, San Jose, Cal.

Hoping that my wonderful release from bondage through Christian Science may be of encouragement to some one who is but slowly realizing his own freedom, I would say that Truth does heal. Never considered strong in childhood, when ready to commence the high school course I found myself subject to frequent coughing-spells, which finally necessitated my leaving school for a time. Six months later conditions had become so much worse that a noted lung specialist, after diagnosing the disease as a nervous disorder, stated that further trouble could be averted only by the utmost exertion on my part as well as that of the family. For more than twenty years this effort continued; a year and a half of the time I walked on crutches. While stomach trouble and weariness seemed to hold sway, yet harder to bear were the depression and morbidness of thought, with a haunting fear that it must end in insanity. During the long struggle partial relief was attained through the strenuous efforts of physicians, for whom I shall ever feel gratitude and respect. Long I searched amidst the mazes of "mental science," psychical research, etc., hoping to find mental control over this physical condition, or at least strength to be of some use in the world despite it.

Not until five years ago, however, when the "still, small voice" of infinite Love came to my consciousness through its angel visitant,—Christian Science,—did I find this control. Under its teaching and demonstration the symptoms vanished, slowly yet surely, as the mistaken thought that our Father was ever watching us, only to punish each mistake, was changed to an understanding of Him as ever-present Love. Steadily, too, and in larger measure it seems to me, than ever before, joy and strength are becoming mine, as slowly doubt yields to a restful confidence that the way will be made plain, as self-condemnation gives place to a remembrance of our Master's assurance that he was not sent to condemn the world, as fear yields to ever-widening glimpses of Love, as a burdened sense on awakening gives place to a joyful sense of surrounding beauty awaiting recognition.

[illegible] that words might express my feeling of gratitude [illegible] the dear Leader who so patiently, steadfastly, lovingly has borne this message of Love to a needy world. Tender and deep is my gratitude for the Science which points so plainly the path to eternal Life, the path revealed centuries ago through the lowly Nazarene, and again revealed through Mrs. Eddy's faithful following of the Christ.

MIRIAM POPE, Beverly, Mass.

I am glad to be able to testify to the healing power of Christian Science. I was for many years a confirmed invalid and was never free from pain in my back. I submitted to four operations, and was under the care of the best surgeons and nurses in the Hull hospitals, but they failed to give me any relief, and I left the hospital more of an invalid than when I went there. The doctor told me after the fourth operation, that it was necessary for me to have another for ovarian trouble, but he did not consider me strong enough to undergo it just then. Another doctor told my husband that it would simply be a matter of time, if I did not have the operation, as all had been done for me that could be done. Soon after that we came to live near Beverley, thinking the change might do me good. We then heard of Christian Science, but I was very slow to take it up, after having taken medicine [illegible] for so many years.

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I am very thankful to be able to say that since studying Christian Science, I have not needed the operation, and the pain has gradually disappeared. Instead of being a sickly woman and a burden, I am able to do my own housework, also to walk, or to ride a bicycle any reasonable distance, and have not had one day in bed for the last two years, nor have I taken medicine in any form. Heart trouble, also nervousness and headaches, have been overcome, the above ailments having all left me since I began the study of Science and Health together with the Bible. Influenza was overcome with one treatment from another Scientist.

I am very thankful for all this, and more so for the spiritual uplifting. I never understood the Bible before, or knew that its promises were for us to accept here and now, and that God is an ever-present help. I know if I put into practice daily the little understanding I have gained of the truth, I shall in time be able, by the help of divine Love, to overcome all seeming difficulties. I am very thankful to God, and very grateful to Mrs. Eddy for this clearer understanding she has given us of our relation to God.

MRS. REBECCA MARTIN, Beverley, Yorkshire, England.

It is with heartfelt gratitude that I testify to the correctness of the above statement of my wife's healing. I feel I owe so great a debt to Christian Science that it is my absolute duty to give to others, in some measure, an account of the many blessings I have received from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It has helped me to overcome worry, irritability, envy, hatred, and malice, of which errors I had a large share. I have also learned that divine Love does supply every human need, if only we seek first "the kingdom of God, and his righteousness." I have been healed of stomach trouble of many years' standing. We have also had several other demonstrations of the truth in our family, for which I am most grateful.

I am glad to say that I am a member of The Mother Church in Boston, and an active member in the Christian Science society of this town. I am thankful to God for the clearer understanding of Him which I have gained, —as divine Love. I am likewise grateful to our dear Leader for her life of self-devotion to the good of humanity, and my sincere desire is to help others.

HENRY MARTIN, Beverley, Yorkshire, England.

When I think upon the many blessings which have come to me and mine since this demonstrable Science has been presented to us, and how small a part I have made known, I deem it a duty and esteem it a privilege to grasp this opportunity of so doing. It is over four years since I became interested in this study, through the almost instantaneous healing of a sister whose case had practically been given up by the medical profession after more than a year's treatment with them. It was, as our dear Leader so truly puts it, another instance where "man's extremity is God's opportunity."

I was convinced by this proof that I, too, could be healed of a serious kidney trouble, for which I had been under medical treatment more than three years, when the only relief offered me was by submitting to an operation. This certainly was not a bright outlook, and I turned to God for my healing and received it in, I think, ten treatments from a Christian Science practitioner. After this I enjoyed such freedom of mind as well as body as I had never known before. I had been obliged to wear a bandage during the three years of my illness, and the list of "don'ts" under which I was held in bondage I shall not attempt to enumerate. I rid myself of the bandage in a short time, for I was learning that God is the one and only support and that I required no other. From then on I set to work to know something of that which promised infinite blessings, and through daily watching and praying I have been able to assist myself in the overcoming of many difficulties, both physical and otherwise. Words are indeed inadequate for an expression of my gratitude.

Not quite a year ago, my father, now past his eightieth year, became very receptive to this healing truth, and how true it is that God is no respecter of persons if we but turn to Him, and Him alone, for help. When the season for colds was close at hand, it never slipped his memory, nor ever passed him by, and this particular time his siege of illness seemed more severe than ever before. He was confined to his bed for several weeks in a very wretched condition with a distressing cough. Father was not at all interested in Christian Science, so he looked to mortal man for his relief—but he did not receive it. Then, like a tired child, after his medicines became absolutely distasteful to him, he was willing that some one should speak with him of Life as revealed in Christian Science. He had more than once expressed the opinion that he would simply have to stay in bed, owing to his age, and here was the mischief-maker. I should like to add that father was a Jewish minister for many years, and of course the Bible was no new book to him, so far as the letter was concerned, but he knew nothing of its spiritual interpretation up to this time.

Christian Science treatment was begun, and morning after morning father would touch his bell and ask for what he called "Mrs. Eddy's book," which would be close by his bed. He read this book and responded to the treatments as beautifully as a child, without even an argument. On the contrary, he loved to listen as the practitioner expounded to him some of the truths of the text-book. He began to improve immediately, and in a very short time he was up and about the house—"a new man." His thirst for a knowledge of Life and Love was being quenched, and I know is continuing to be day by day. He seems much younger in every way than before, takes an active interest in everything, is as spry as I am—in fact there is not a vestige of any of the former thoughts left in his consciousness. He used to enjoy smoking to some degree, but this has dropped away from him and he is satisfied that it has.

I know that father desires to express his gratitude to God, and to our dear Leader, Mrs. Eddy, for this beautiful demonstration, and in grasping this opportunity I heartily echo his sentiments for what has been done for him, and myself as well.—EDITH THURINGER, Chicago, Ill.

I wish to express my gratitude for Christian Science by telling of some of the great blessings that have come to me. I used to be very antagonistic to what I thought was Christian Science, even threatening to leave my wife if she had anything to do with it. Ever since I can remember I had been taking medicine, and about ten years ago I underwent a severe surgical operation, from which I received only temporary relief. About two years later my nervous system began to break down. I had a great many doctors treat me, but steadily grew worse, until in March, 1904, I was at the point of giving up my work. I became so desperate that I surprised my wife by asking her to write to her sister, who is a Christian Science practitioner, to give me treatment; which she gladly did. I continued taking treatment for about two weeks, and was completely healed. I have taken no medicine from the day of my first treatment up to the present time.

I had been a slave to the tobacco habit for sixteen years, both chewing and smoking. I had taken nearly all of the so-called cures, and several times had tried to quit by will-power, but without any success. About two months after

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my healing in Christian Science I was prevailed upon to attend a Christian Science lecture. I became so filled with the truth which I heard, the inspiration of Life and Love, that I was raised out of mortal darkness into such a spiritual awakening that the desire for tobacco left me. I have never since for an instant had any craving for it, and my health is better in every way than at any previous time in my life. For these great blessings and many others, for the desire which I have to grow more spiritual every day, for the freedom and great rejoicing which I experience, for the protecting care and guidance of divine Mind, —for all these I am indeed thankful to God, and to our dear Leader, Mrs. Eddy.

W. L. CAVE, Frankfort, Ind.

It would be difficult to tell of all the demonstrations of healing we have had in Christian Science. It has been our only physician for the last four years. My first demonstration was over a burn, caused by spilling boiling fluid over my hand and arm. I at once declared the truth, and in less than a half hour all pain was gone and I went on with my work. A few weeks later our four children were taken with a supposedly infectious disease, and one of them had an attack which alarmed me very much. I was on the verge of going back to my old remedies, when suddenly the thought came to me that this was the time to test Christian Science. I then remembered that my sister had told me if I ever got in trouble when I was alone, to read in Science and Health. I did so, and I scarcely knew how long I had been reading when I thought of the sick boy. My surprise can be imagined when I found him sleeping peacefully, without any cough, and in a few days he had recovered from the illness. I remember how I rejoiced when I knew that the truth had healed him. After taking up the study of the Lesson-Sermons I noticed that the diseases from which I had suffered, such as stomach trouble, headache, etc., also fear and worry, were disappearing. For three years I was well and strong, but in October, 1907, I was taken sick with a fever, and being unable to meet it myself, I called upon my sister for help. She was with me two nights and one day, when the fever was broken. I then got up and dressed, and was soon in my usual health and have been ever since.

I consider Christian Science the greatest blessing that ever came to me, and my gratitude to God, to the great Wayshower, and to our dear Leader, Mrs. Eddy, is unspeakable.—MRS. ROSETTA K. CAVE, Frankfort, Ind.

It is with deepest thankfulness to God that I attempt to tell a little of what Christian Science has done for me. For years I was under a physician's care more or less of the time. My trouble was diagnosed as a chronic disease of the stomach, which had brought on other troubles, finally ending in a serious illness. During this last experience, I tried many material remedies. Physically, I seemed to gain a little, but the foundation of the trouble remained untouched. One Sunday I attended a Christian Science service, and just before me on the wall was this quotation: "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I realized that I was in great need, but did not then feel that I was ready to turn to God. When, almost a year afterward, a dear friend persuaded me to come to divine Love for help, my need was met.

Although the physical healing meant much to me, I am still more grateful for the spiritual uplift which has come. The Bible is becoming a new book to me, and I am finding my life as God's own child. It is my earnest desire that I may express my gratitude in each day's living.

ETHEL R. HULETT, Minneapolis, Minn.

I give my testimony with a heart filled with love and gratitude to God for all the good I have experienced in Christian Science. About two and a half years ago I was afflicted with an eye trouble. I consulted two local doctors, and both advised me to see a specialist, which I did. He told me that I would lose my eyesight. I then went to Kansas City to consult another oculist, who told me that both eyes were diseased, and he gave me a lotion to use which caused great pain. On my way home I saw a friend who was taking Christian Science treatment, and she asked me to go with her to a practitioner. I knew very little of Christian Science, but while she was taking her treatment the thought came to me, Why should not I be helped? I told the practitioner my troubles, and she said that I did not need to become blind; so I took treatment at once, continuing for one week. I then went home, my eyes being very much improved.

The healing was slow, but after five months of absent treatment my eyes were well. I have also been helped in many other ways; for one thing, of constant headache. I cannot in words express my love to God, and my gratitude to our Leader, Mrs. Eddy, for the many blessings I have received through the study of her blessed book, "Science and Health with Key to the Scriptures."

SIDONIA RAMMELSBERG, Ellsworth, Kan.

Trusting that my testimony will be of benefit to others, I feel that I should give it in gratitude for what Christian Science has done for me and my family. Last summer I was attacked with a trouble which was later diagnosed on two different occasions as a gall-stone. During the fall I kept getting worse, and the suffering at times was very severe, so much so that it was necessary to resort to hypodermic injections for temporary relief. After doctoring for two months or more without any benefit, but gradually getting worse and suffering more pain as time went on, I concluded I would try Christian Science, as I knew it had helped other people out of different troubles.

I was run down physically from this trouble and other complications which were brought on by it, and was greatly discouraged, as I had been informed by my physician that some cases lasted a couple of years without permanent relief, and I knew that many such proved fatal in the end. It was in this state of mind and in great pain of body that I made my first visit to a Christian Science practitioner. I received treatment, and as I felt easier, I was encouraged. I took treatment for something over two weeks, and was able to go to work thereafter, the trouble being gradually corrected through the understanding of Christian Science. Besides the treatments, I read daily in Science and Health, which was a constant help, as it was the understanding of Truth and the relationship of man to God that I needed. I was relieved of the gall-stone after two weeks' treatment, and three more treatments relieved me entirely of the other complications which were upon me. Since that time I have had good health, and have gained considerable in weight. Besides this we have had in our family several proofs of the healing power of Truth through the understanding of Christian Science.

My family and I are deeply thankful to God, and we wish to extend our gratitude to Mrs. Eddy for bringing to the world this wonderful truth. I can recommend any one in need of physical or spiritual help to seek it through Christian Science.—H. M. BATY, Los Angeles, Cal.

In grateful acknowledgment of the blessings that have come into my life during the past two years, I write this testimony, for I have had many proofs of the ever-presence of divine Love and have unbounded faith in this blessed truth. I shall never forget the first testimonial

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meeting I ever attended—it opened up a new world to me. I felt very happy, for it seemed as if I had left all sorrow behind and that the future held only peace and happiness for me.

As one of the proofs that God is an ever-present help, and that Christian Science sustains us in times of great danger, I desire to tell of an experience I had during the summer of 1907. I started to light an oil stove, but in filling the tank I had unknowingly spilled some gasoline, and in an instant my hand was a blaze of fire. I tried to smother it with my apron, but the blaze flashed up and my shirtwaist caught. I struggled to put out the fire without letting any one know, but for a moment fear took possession of me, and I rushed out on the porch to call my neighbor. When she saw me in flames she became so excited that she could not come to my assistance, so I saw that my help was not there. The thought came to me that it would soon be all over, and what would become of my two little children! With the next breath I remembered that God is "a very present help in trouble;" and no sooner had I turned to God than I had all the help necessary. I ran into the yard, threw myself on the ground, and by rolling around extinguished the flames. The crowd which had gathered by that time found me perfectly calm, though according to material sense the injuries were very serious. When I asked that a Christian Science practitioner be called, strong men with tears rolling down their faces begged me to have a physician; but I said, "No, Christian Science is what I want." In a little while the practitioner came, and remained with me all night. It seemed advisable to have a physician administer a hypodermic when the burns were dressed for the first time, and his verdict was that I could live but a short time. Ten days later he called to inquire about the case, and remarked that all danger had passed and that the case was an exceptional one.

In thirteen weeks all the wounds were healed, and I was attending to my household duties as usual. My hands are without a scar, and there is no contraction or stiffness, although this was predicted for me, as being the usual result with burns. During the time I was unable to help myself, not only were my material wants supplied by my neighbors and friends, but the command to love one another was certainly obeyed by the Scientists. Every afternoon one of them would come and read to me from some of our Leader's works. The joy and peace this gave me is beyond expression. It seemed to me that every one was eager to help me out of my trouble. Science was always uppermost in my thought, and during the time the injuries were being dressed—which at first required three hours' time—my husband and I would repeat the "scientific statement of being" (Science and Health, p. 468), which was a great help to us. Although this experience seemed a terrible one, yet I rejoice that peace came to my troubled consciousness. Many lessons were learned during this experience, and the proofs of the brotherhood which Christian Science teaches were observed by my neighbors. They witnessed the true sympathy we feel for one another, and which helps us to see the unreality of evil.

I fully realize that I owe my life to Christian Science, and I am very grateful for the spiritual awakening and for God's constant guidance. I am also filled with gratitude to Mrs. Eddy, for leading us into this truth that heals the sick, binds up the broken-hearted, and reforms the sinner.—Mrs. Lizzie Miller, Houston, Tex.

In the hope that it will benefit some one, I wish to give my testimony through the *Sentinel*. Three years ago I was suffering from what one of the best physicians in Louisville pronounced very serious lung trouble, and his advice was a change of climate, as he said there was nothing else that could be done. I had been a constant sufferer from neuralgic and rheumatic trouble for years. As is generally known, when one is in this hopeless condition they try every remedy which is suggested, and this I did, but with no favorable results.

In this condition I turned to Christian Science, and was completely healed in two weeks. Since my healing I have not used any material remedies but am in perfect health and have not been absent a day from my desk. For this healing and for the spiritual uplifting I am very thankful to God, also to Mrs. Eddy for this truth which has led me and mine into a provable understanding of God's healing power.—W. D. Moore, Louisville, Ky.

About six years ago my little boy was taken seriously ill. The attack came on suddenly, about four o'clock in the afternoon, and by eight o'clock the conditions were very alarming. I did not know what to do at first, but I sent for a Christian Science practitioner and she came and treated him, remaining for three or four hours. Still the trouble did not seem to yield, and by that time I was so frightened that I asked the practitioner if I could call a doctor, and she said I certainly could if I wished to do so; but I did not, and she kept on treating the child. By one o'clock he was all right,—was well,—and the trouble has never returned.

I am very thankful to God for Christian Science and the peace we get every day from it, and I am grateful to our dear Leader, Mrs. Eddy, for bringing to us this saving truth.—Mrs. Harriet Hall, Prescott, Ariz.

After reading in the *Sentinel* so many good testimonies of healing, I feel it my duty to tell of what Christian Science has done in our family. To tell all it has done for us would take too much time and space, but what I consider one of the greatest blessings was the healing of our son, now fourteen years old, of lung trouble. He was taken ill, though I did not think it anything serious, but the next morning, very early, I found that he was unconscious, and did not know any member of the family (this was on Saturday). I immediately sent for a practitioner, who arrived about one o'clock and at once began to treat the boy; but in the mean time the child's father had become much alarmed, and he sent for a doctor. After the doctor had pronounced it a very bad case, we dismissed him and went on with Christian Science treatment, and by two o'clock in the morning the child was regaining consciousness. He kept on improving, and on Monday afternoon he was up and dressed and out on the porch, completely recovered; nor has he since felt any inconvenience from the trouble.

Mrs. Bettie Babcock, Waldron, Mo.

[Written for the *Sentinel*.]

THE "HIGH AND HOLY PLACE."

LYDIA B. MC KINLEY-HAY.

Pilgrim, dost seek the high and holy place,
Summit of glory, temple of God's grace?
Art humble, contrite, turning from earth's sin?
Lo! 'tis the vestibule thou'st entered in.
Then is the door before thee, opened wide,
The Christ, the way, the truth that never died:
Have faith in God, no man shall close this door:
Have faith in good, the spiritual, the pure.
Another step remains, e'er thou canst come
Up to the throne of bliss—thy heavenly home:
Step out from sin, and into holiness:
God's love will guide that step, thine effort bless.

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FROM OUR EXCHANGES.

[*The Advance.*]

There never has been a time when more was said about science in religion than now. And yet there never has been a time when there was so much in the sphere of religion which was so unscientific as at present. Nothing could be more unscientific than for professors in theological seminaries to be trying to teach young men religious truth and doctrine when they do not know what they believe themselves; but not a few of them are making the attempt. Nothing could be more unscientific in its line than for the seminaries to be training men to preach and at the same time filling their minds with doubts as to whether they have anything to preach, and yet they are doing it. Nothing could be more unscientific than for preachers to go on preaching when they do not know what they believe, and yet there are those who are doing it.

[*The Christian Register.*]

This mystic way is the search for God, the abiding, indwelling God. A great hunger of the heart, an intense loneliness, a longing for perfection, led men to enter upon a course of life they believed would lead them to the living spring and the place of rest. In the worst and wickedest periods God-consciousness has been alive in men, transmitted from one to another prepared to receive the truth. No, the central fact of religion has not died out. It may flame at any moment in some great soul and kindle the world to new spiritual life. Let us not be too critical of the religious emotions we have never experienced, though we are in good and regular standing in the church. Let us not reject a new pattern of love and faith and devotion because it comes not within the measure of our little yardstick.

[*The Outlook.*]

The words of Christ, like the truth they convey, lie in a region beyond philosophy, science, the processes of education. They express the finalities for which we strive; but we are so encumbered with machinery, tools, and processes that few of us pass through the methods and stages of culture to the lucid heaven of attainment where he lived and the language which he spoke. We have gone so far astray that we have made skepticism, which is by its very nature a passing mood, the test of intellectual achievement, instead of faith, which is the irradiation of character by truth.

[Rev. W. C. E. Newbolt, M.A., in *The Church Times.*]

The sinless Saviour was plied in the desert with suggestions which appealed to body, soul, and spirit, and which left him as they found him, absolutely without sin. No, temptation comes to us because we are men, not because we are sinners. Temptation is an occasion out of which good may be evolved equally with evil. When we are tempted, we are tempted, we may say, to gain a spiritual advantage, as much as a spiritual harm. For a temptation which results in victory has left behind it not a stain, but a badge of honor.

[*The Universalist Leader.*]

To bring the whole human family to a state of willing obedience to the moral law, and thus into harmony with God the Father, is the end to which the efforts of all good men and women are directed. Now, the attainment of this end will not be realized without the energetic and persevering activity of good men and women in the work of substituting that which is true for that which is false in human thinking, and that which is pure and righteous for that which is evil and wicked in human action.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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ITEMS OF INTEREST.

National.

Comptroller of the Currency Murray, in addressing the conference at Washington of national bank examiners representing practically all of the territory east of Ohio, said: "I say to you emphatically that your work must be improved. Embezzlements have failed of discovery, defalcations and dishonesty have been concealed from you, and in many cases you have failed to estimate correctly or even approximately the value of the paper and the securities held by the bank. If getting fees from the bank is more important to you than getting information about the bank for me, then resign at once. If you are unable to discover the true condition of a bank, do not send excuses; simply send in your resignation and your commission for cancelation."

Admiral Sperry, commander of the Atlantic fleet, according to estimates made at the Navy Department, will have saved $75,000 in the coal consumption of the Atlantic fleet by the time it reaches the east coast of the United States from its voyage around the world. He has requested the Department to reduce by eight thousand tons his original estimate of the coal necessary for the fleet on the voyage from Manila to Hampton Roads. On the voyage from Hampton Roads to San Francisco a system of competition in the engine-room forces of the various battle-ships was instituted. This competition resulted in saving fifteen hundred tons on the trip, and was continued across the Pacific.

A bill to establish a National Children's Bureau was introduced in the United States Senate in the winter of 1905-6 at the request of the National Child Labor Committee. The bill did not come to a vote, although it received the hearty endorsement of President Roosevelt and Secretary Hitchcock of the Department of the Interior as well as of many members of both Houses of Congress. More recent reports from various Government departments emphasize the need for a bureau devoted specifically to the interests of the child. Such a bureau should investigate and report upon all matters pertaining to the welfare of children and child life.

Steam shovel No. 256, working on the Panama Canal at Matachin, is the champion digger of the Isthmus. It excavated 55,419 cubic yards of earth during the twenty-five working days in August. This represents as much space as would be enclosed by twenty-five city houses, thirty feet wide, forty-five feet deep, and forty-five feet high. Shovel No. 263 in Culebra Cut has the second high record for the month, having excavated 45,705 cubic yards of material in twenty-six days.

The constitutionality of the Oklahoma deposit-insurance law has been sustained by the Supreme Court of that State without dissent, and two more national banks have given up their national charters and taken out State charters,—making fifteen that have followed this course to secure the benefits of the deposit-insurance law in which Attorney General Bonaparte had decided that national banks could not lawfully participate.

Of the nine hundred and seven cities in the United States that have a population of five thousand or more, only ninety, or ten per cent, conducted playgrounds prior to 1908. During this summer one hundred and seventy-seven cities have had playgrounds in use, and one hundred and eighteen others are planning their immediate establishment.

The Georgia State Senate has passed the measure abolishing the convict lease system practically as it came from the House of Representatives.

The American Atlantic fleet left Albany, West Australia, on the 18th ult. for Manila, 3,649 miles away, where it was due to arrive Oct. 1.

International.

Representatives of Russia who are at present in Tokio have been instructed by the authorities at St. Petersburg to arrange with the Japanese for an agreement regarding pelagic sealing and the protection of the seal herds. The idea is to have Japan enter into the treaty existing between Russia, Great Britain, and the United States. A treaty has been practically concluded between the two nations whereby in the mean time sealing vessels will be prevented from hunting within thirty miles of Copper and Robben Islands rookeries. This is but half the distance of the prohibited zone in the Bering Sea under the Anglo-American sealing treaty.

More than four hundred cotton mills in Lancashire, England, were idle last week as a result of the dispute over wages between operatives and employers. This involves forty million spindles, more than $250,000,000 of capital, one hundred and forty thousand operatives, and $700,000 in wages a week. In view of the present glutted condition of the market it is not believed that this cessation of work will entail heavy damages to the employers. It is expected that the cardroom workers will soon agree to the five per cent reduction in wages, which already has been accepted by the spinners.

The Budget Commission of the Russian Douma met Sept. 28 to begin consideration of the budget for 1909. The extraordinary expenditures, such as the construction of the Amur and other railroads, the naval program, etc., will involve a deficit probably of about $75,000,000. Arrangements already have been made to cover this deficit by a foreign loan. The ordinary budget follows closely the lines of 1908. Economy will be observed in every department.

The German and Italian governments have requested that another peace conference be convened at The Hague. The last one recommended that a third conference should take place within eight years at a date to be fixed by common agreement among the Powers, and that the program should be prepared far enough in advance to insure that its deliberations might take place "with indispensable authority and rapidity."

The municipal street railways of Huddersfield, England, show a gross surplus for the year of $200,269 out of a total income of $412,212. After paying interest on capital, and providing for redemption of debt and depreciation, there was a net surplus of $31,700, which was turned into the city treasury for reduction of taxes.

The Chinese government is about to send two commissioners to investigate the question of the railway administration in the United States. In recent years there has been considerable railroad building in China and there are many questions that require consideration in their administration.

The new Turkish Council of Ministers has been approved. The Council will provide bonds for about $25,500,000, bearing interest nominally at four and a half per cent. This loan is for immediate necessities.

Andrew Carnegie has decided to found a "hero fund" in "his native land," and to this end is about to hand over to trustees the sum of $1,250,000.

Industrial and Commercial.

Cotton stalks, hitherto discarded, are to be used in the manufacture of paper. After many years' efforts, experts have devised a method for using this waste product in making pulp and paper of a good commercial quality. The cotton-stalk paper can be made on any regular paper machine. It is contended that the fiber in the stalk and limb of the cotton plant is considerably stronger than spruce wood fiber and that it is almost as strong as the fiber of the flax plant. Comparing the cost of production of cotton-stalk paper with that of straw paper, it is estimated that cotton-stalk paper costs $14 a ton, straw paper $18.35, while ground wood as stock for paper manufacture costs from $18 to $20 a ton, and bleached sulphite costs from $50 to $60 for the domestic and considerably more for foreign stock. From a compilation of statistics regarding the best fibers for paper making it has developed that cotton stalks make the finest paper for book work, and that paper so made is more lasting and durable than paper from any other material.

The first wire of the thousands of wires to be made into the four cables for the Manhattan Bridge over the East River, New York City, has recently been stretched. The four cables will contain 9,472 wires each, or 37,888 wires in all, each wire being three-sixteenths of an inch in diameter. There will be 23,100 miles of wire used in the construction of the bridge, weighing 12,637,000 pounds and costing $1,567,125. Each cable will have thirty-seven strands, each composed of two hundred and fifty-six wires, and will be completed inside of a year.

The Twin Falls North Side Land and Water Company has awarded a contract to the Carnegie Steel Company for twenty-six miles of steel rails for the construction of a railroad in Idaho. The contract is worth $70,000. The concern will build a railroad between Gooding and Jerome, Ida., for the purpose of penetrating the company's irrigation tract in the vicinity of Jerome. The line will connect with the Oregon Short Line at Gooding.

The Grand Trunk has inaugurated a passenger service over six hundred and sixty-six miles of track from Winnipeg to Wainwright. The territory served is rich in farming possibilities, and most picturesque in places.

The Census Bureau's cotton report shows a total of 4,575,438 running bales consumed in the United States during the year ending Aug. 31 last. The total number of spindles was 27,845,531.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A THOUGHT OR TWO CONCERNING OUR THINKING.

HON. CLARENCE A. BUSKIRK.

THE habit of censorious thinking about others may become a pernicious one, and it is altogether too common. Of course, if one prefer to do so, he may find spots even on the sun, and decline to appreciate the sunshine. Byron once wrote:—

A man must serve his time to every trade
Save censure—critics are all ready-made.

"Judge not," are words of highest authority. Rightly interpreted and rightly applied, they embody a great lesson which the majority of us need to study most carefully. Are we ever perfectly sure that we are capable of judging another person with exact equity? Are we not more or less incapable of discerning all his motives, all his ways of reasoning, all his difficulties, all his besetments, all the influences surrounding and affecting him? May we not even misinterpret his actions and words at times, which are overt, as well as his motives and impulses?

Hate and love are antipodal to each other in effects as well as otherwise. Love is harmonious and healing; hate is discordant, and causative of sin, of disease, of death. Does not a censorious judgment of another person express more or less of hate, and therefore is it not essentially of a nature which makes it sure to harm its possessor even more than the person against whom it is directed? "Love one another" is an injunction for the benefit of him who loves as well as him who is loved. A loving thought (of course I mean the thought which is a reflection of divine Love) is kinetic. It blesses, it purifies, it uplifts, it heals. But a condemnatory thought, when directed against a person instead of being directed impersonally against error, helps no one and is liable to harm its object. Let a husband, for example, indulge the habit of frequently criticizing some unpleasant peculiarity of his wife, or let a wife do this in respect to her husband; let this become a fixed mental habit, even if there be no censorious words, looks, or gestures to cause anger or irritation, and a discordant condition of thought is likely to be aroused and fed, on the part of both husband and wife, which is inimical to physical health as well as to happiness. When understood to apply, not to our faults themselves, but to us as persons, it seems that there is true Christianity in the old rhyme, which reads somewhat like this, as I recall it:—

Be to her virtues very kind;
Be to her faults a little blind.

We may realize that harsh words and harsh conduct can harm our families, our friends, our acquaintances, ourselves; but do we sufficiently realize the cruel and baneful effects of habits of harsh thinking? One who gets into the habit of carrying around with him a quiver filled with arrows poisoned with hatred, will soon become known as a nuisance to others and to himself. We can habitually carry about with us an offensive, irritating atmosphere, and so be shunned by others, or we can carry about with us the sweet and energizing atmosphere of loving thought. The beneficent thought-habit which comes through obedience to the admonition, "Love one another," is well described in the beautiful words of the great dramatist in describing mercy:—

It is twice blest:
It blesseth him that gives and him that takes.

In conclusion, let us consider what is the habit of thinking which is most assiduously to be cultivated. Is it not the optimistic habit—the habit of cheerful, serene, contented, courageous thinking which comes to us from obedience to the blessed injunctions of Jesus, the maintenance of faith in God as our constant consciousness? And how, in the face of the disappointments and disillusions, the sorrows, worriments, defeats, fears, disasters, and their like, which seem to confront us so often, shall we be able, in a practical and provable way, to attain this high and joy-inspiring trust in God and in His ways? Is it not through seeking to understand God and to realize His actual immanence and sovereignty over all? If one can come to a vivid, daily understanding and realization that there is a supreme, all-powerful, all-wise, ever-present Being, who is Love, Life, Truth, who is always absolute loving-kindness, who is always the divine Principle of all existence, who is always true and good, and never false, cruel, capricious, revengeful, unjust, unkind,—if one can come to such a blessed understanding and realization, and clearly recognize the falsity of all appearances and beliefs which seem to testify to the contrary, then obedience to the command of Jesus to have faith in God is sure to follow. But how can it follow if we have a different belief in respect to the Supreme Being? Outside of the teachings of Christian Science, where do we find any modern religious or philosophical teaching which can lead us into this blessed understanding and realization?

In order to retain, as well as in order to get, this high habit of thinking, we need constantly and faithfully to do good; hence we need that habit of thinking which makes the duty of doing good a perpetual presence in our consciousness.

Let me here pen a verse which seems to me to illustrate, from one aspect, the value of doing good as a help to thinking good:—

The dreamer of dreams in the daytime,
In a world that seems rude and awry,
Grows sadder from life's disillusions
As the darkening years go by;
But let him become a doer of deeds,
With something to strive for and gain,
His dreams will be changed into visions heroic,
And victory banish his pain.

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WHAT IS TRUTH?

REV. W. H. DODD.

JESUS' declaration, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," is very frequently quoted by Christian Scientists. Lord Bacon begins his essay on Truth with the remark that when Pilate jestingly asked, "What is truth," he did not stay for an answer; but while this great philosopher discusses the comparative merits of truth and falsehood, he brings us no nearer the solution of Pilate's query. This question has been indeed the question of the ages. It is answered, however, by Jesus in a way that is at once convincing and satisfying, and it would be well for all who are seeking the truth to look for it in the light of his teaching, for the words quoted above will answer the question satisfactorily for all who believe on him to-day.

That which Christ Jesus named "my word," defined the realm, scope, or kingdom of Truth. He declared that the truth is included in the word which is distinctively characteristic of his teachings. His word expressed God, and God is the fulness of truth. If we would know the truth, we shall find it in harmony with Jesus' word, for it is nowhere else to be found. And what was the word which was characteristic of Jesus' teachings? What peculiarity separated that word from the teaching of the rabbis of his time? The word is the expression of thought, and in his thought Jesus practically recognized God as man's helper, his creator, omnipotent, omniscient, God, good, was to him All-in-all. Mrs. Eddy says in Science and Health (p. 52), "The 'man of sorrows' best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good." His word was the consistent expression of this thought, and in this it was characteristic of all his work; but the world, asleep in the belief of matter, did not know or obey his word—it could not see things from his standpoint. Mrs. Eddy adds, "His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal" (*Ibid.*, p. 52). The Master offended their material beliefs,—his word, being the expression of Spirit, is contrary to many of the world's most cherished ideals. From Jesus' standpoint the most noble are those who see God, and the condition of seeing God is purity of heart. Entrance into the kingdom of Truth is to the loving, the meek. Material thought does not accept this teaching, and is therefore barred from the kingdom, for Jesus' words imply the direct conclusion that whatever is not in harmony with this word is of error or untrue.

The boundaries of Truth's realm are defined by Jesus' word. Further, the practical expression of his thought was, "Preach the gospel;" "Heal the sick." When he sent forth the twelve and again the seventy, his commission was to preach and to heal. His word in respect to healing does not include a single appeal to drugs, hygiene, or medicine. His dependence was wholly upon God, Mind, Spirit. He healed through the power of Spirit, not matter. Had he depended upon material remedies he would have instructed his students as to their use. This word of the great Teacher, "Heal the sick," has never been abrogated, withdrawn, nor disannulled, and surely none of his disciples are justified in denying or disregarding such an important and imperative portion of his word.

These words of Jesus declare also the condition of knowing the truth,—"If ye continue in my word." This suggests the thought that the task before the searcher for the truth may not be an entirely simple one. At times circumstances and occasions may arise that would tempt one to turn from Jesus' word. The rediscovery of hid treasures may mean toil and sacrifice. The rich soil has within it promise of a bountiful harvest to the husbandman, but it means labor, effort, and patient waiting before the grain is garnered into the storehouse. On the mount of transfiguration the disciples caught a vision of the real, but a long road lay before them ere it became a constantly realized experience. In one place Jesus speaks of the condition of discipleship as the taking up of the cross and following him. The Christian Scientist is engaged in a warfare, not against flesh and blood but against "principalities and powers." He must learn each day to deny every belief that is not in harmony with the "word." He must learn to recognize the voice of Truth, and refuse to follow the "stranger." By denying every suggestion of failure, overcoming every apparently discouraging circumstance, he meets all the subtle workings of error. By holding fast to Principle he continues in the word of Christ. Every promise of the word is "to him that overcometh." Through this experience in overcoming does Truth become not merely a matter of faith and hope, but of absolute knowledge, and the student enters into his inheritance of Truth demonstrated. The demonstration of Truth is freedom from bondage, the bondage of error.

In the presence of Jesus' word the fetters must fall and the "rights of man" be fully "vindicated" (Science and Health, p. 225). Jesus himself demonstrated liberty from every form of error, through the power of the word, and it is our inheritance to follow in the footsteps of the Way-shower. Through the teaching of their text-book Christian Scientists are learning the way.

What an inspiration and demonstration has been the life of our beloved Leader, Mrs. Eddy, though in an infinite variety of ways the so-called powers of evil have tried to swerve her from her steadfastness. How simple and free was her vision that she was able to discover Christian Science. How steadfast has she been, how loving, how loyal to Truth, until one form after another of error has fallen. Every shaft barbed with the venom of lust, pride, self-will, envy, hatred, bigotry, or ignorance, has been turned aside. Mrs. Eddy holds her position as the Discoverer and Founder of Christian Science, and every spasm of error that would seek to deprive her of her rightful place will but the more clearly reveal what that position is. Christian Scientists are unmoved by the attacks against their faith and Leader, because theirs is a demonstrable religion and they prove Christian Science to be the truth that sets free. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

THOUGHTS FROM A DISTANT FIELD.

HUGH MORETON FREWEN.

A TRAVELER in the heart of tropical Africa frequently feels appalled by the sense of separation from the ties of his childhood and his race, and if he allows himself to brood upon the supposed dangers which surround him, his attitude toward circumstances and his fellow-men becomes colored by a sense of fear and uncertainty. The student of Christian Science, however, when in these wilds feels himself near home, for in the quiet domain of nature the spiritual light is made manifest even more clearly than in the atmosphere of crowded cities, and a primitive order of life carries us straight to the fountain of Truth.

When attuned to the infinite goodness around him, one learns the secrets of the plain and of the woodland, the music of harmony echoes among the waterfalls, and the distant hills are veiled in the blue of heaven. Wonderful indeed are the lessons written by the hand of God for him who has eyes to see and ears to hear. While trekking across country, not long ago, I noticed a beautiful orchid growing in the long grass. It was a wonderful *Cattleya*,

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and but one of its many blooms would have fetched in England a considerable sum of money. There it grew,—in its rare beauty a treasure in the field, a symbol of lavish plenty and of the ever-presence of divine Love.

For three miles around this town from which I write, Zungeru, the capital of Northern Nigeria, there is a game-preserve, and the little ourebi, roan antelope, and gazelle will frequently come and look through the palings into the grounds of Government House. Often, too, they are to be seen at play on the outskirts of the polo-ground, and neither horse nor horseman seems to disturb them in the least. They are a delight to all. Do they not afford us an example of the joy which will come to all through the conquest of the demon fear? Their trustfulness and joy and health are a standing rebuke to those of us who do not behold God reflected in everything.

Christian Science shows us the best means of dealing with a primitive race with certainty of success. As the spirit of our time, or rather let us say the spirit of eternal Truth, sweeps across the earth, the old method of ruling the "subject races" by fear is passing away, and true Christianity is substituting in its place the rule of Love. Missionaries in past years have preached this as a theory with but small measure of success. While teaching equality and universal brotherhood, they were apt to give the native credit for lying and thieving, and even cannibalism, and there is no doubt that from the mortal standpoint the impeachment was justified; but to hold these thoughts about him without a recognition of man's true being, was to attribute to him a separation from Truth, which should be denied rather than admitted, and which belied their own professions of faith.

To-day our course is clear. One by one the mental pictures of moral depravity engendered by mortal mind will yield to the sunlight of Christian Science. Wherever we may meet with them, in Christian or in pagan lands, they will be destroyed by the understanding of the grace of God and man's likeness to God. By meeting wrong thoughts in the right way the Christian Scientist knows that he has deprived them of the power of translation into action. Every day, every hour, the honest mental worker is raising the moral status of all mankind; and in a land like this, among primitive people, it is the experience of those workers who are now in the field, that the simple savage is peculiarly amenable to the gentle influence of divine Love, and answers readily to the healing truth revealed in Christian Science.

LOVE THE LIBERATOR.

JOHN E. FELLERS.

On page 225 of Science and Health, Mrs. Eddy says, "Love is the liberator." This is a plain, unqualified, declarative statement from one and by one who knows, and it is made to a suffering race that needs to know; but there are two facts suggested by this short statement of four words, which until recently had escaped my attention. First: "Love is the liberator;" not has been or will be, but *is*. Second: Love is not one of the liberators, nor a liberator, but *the* liberator. Jesus expressed the same general thought when he said to his disciples, "Ye shall know the truth, and the truth shall make you free;" but the fact that "Love is the liberator" and that the truth makes free, standing alone as a fact, is not enough. We must *know* that Love is creative, active, alterative, operative, reformative, corrective, regenerative, redemptive, constructive, illuminative, imperative, positive; then indeed is "Love the liberator." In like manner the truth makes us free when we know the truth.

A few years ago a large elephant was brought to the zoological gardens in one of our eastern cities. He had but recently been reclaimed from the forest and his natural wildness and shyness indicated to the keepers of the garden that he should not at once be given the full freedom of the park. Accordingly he was kept in chains for a number of years, very much longer, in fact, than was necessary, because elephants are usually very intelligent and are easily domesticated; but the animal's bondage was perpetuated either by the neglect or the thoughtlessness of the keepers, the limit of his abode being the circumference of the circle in which he lived from year to year. Finally the keepers concluded to set him free. They took off his chains, but to their surprise they could not lead, coax, nor drive him out of that circle. The habit of monotonous confinement to that limited abode had become so strong that when his keepers urged him beyond his old limitations, he would stand, with apparently sullen defiance, swinging his heavy head back and forth as if in mute protest. He had accepted the conditions and limitations for years, and was satisfied with them; he did not care for larger fields. In fact he did not know that at last the keepers were his friends and were now desirous of giving him wider range. Neither did he know that he was free, and not knowing this fact, he was as truly bound as before his chains had been taken off.

The manifest stupidity of the elephant may provoke a smile, but can we say with assurance that we fully appreciate and realize the freedom which Christian Science has brought to us from the habits that have limited our lives and opportunities throughout our brief years? Do we not often seem to be standing still in a sort of sullen submission, ignorant of our freedom until we have exercised what we already have? Do we realize that, having a part, the whole must be somewhere, and that some time we must account for the unused talent? The gleams of understanding we now have hint strongly to us the greatness and fulness of the Love that liberates, just as the minutest parts of the house in which we live give intimations of the wealth of mine and forest from which they were taken. Are we seeking as we should the liberty which was promised by Christ Jesus, and which may be demonstrated to-day through the teaching of Christian Science?

THE UNITY OF SCIENCE.

FRANK P. EBERMAN.

As one advances in the thought of Christian Science, he becomes more and more impressed with a sense of enveloping, inclusive oneness, inexpressibly satisfying to human aspiration. The one demand we intuitively make on the truth is harmony. Any new proposition, before it may take a place in the sacred halls of demonstrated truth, must abide comparison with every other truth of the household. A tittle of disagreement disbars it. Disharmony is a stranger in the entire domain of Truth.

This intuitive demand for unity is common to the farmer aspiring to perfect his herds in conformity to a certain ideal, as well as to the realm of philosophic investigation which would discover the universal cosmic law and unfold the riddle of the ages. The pathos of the situation is felt when we consider the earnest men and women whose ceaseless labors in the fields of "natural" science have failed to place them in touch with the great life of humanity waiting without, imploring, patient, hoping against hope in the newest revelations of microscope, "culture," and scalpel. Sage and scientist, agreeing on the supreme importance of discovering this universal law of life, have pursued the elusive forms of matter from atom to ion and to [illegible]my force, until the "baseless fabric" of this vision threatens to vanish and "leave not a rack behind."

To the Christian Scientist this concept of oneness, which has so cruelly coquetted with human longing de-

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spite the love-knots of centuries, comes quickly: and the Christ says, "My reward is with me." Says Mrs. Eddy in Science and Health (p. 467), "The first demand of this Science is, 'Thou shalt have no other gods before me;' " and the Christian Scientist takes this as the lineal, literal, and blood-descended Word of God, traceable in the trial and triumph of every righteous man and woman from Genesis to his Leader. In the light which she has radiated he sees that this God is Spirit, Mind, freed of every animal taint. He has grasped the infinite thought, and the only condition of his advance to infinite possibilities is fidelity to his promise. Nothing but wrong motives on his own part can thwart him.

This idea of Spirit, its oneness and omnipotence, may at first appear as an abstraction, and devoid of determinative quality; nevertheless, it is the "sound of abundance of rain," and although he may have directed an anxious and disappointed gaze many times to an unanswering and brassy sky, yet the "little cloud . . . like a man's hand" will appear and grow until its refreshing showers, blessing first the parched places of his starving thought, envelop the whole earth in their benediction, and he finds "good in every thing."

It is the growth of this thought of unity and harmony that puts the Christian Scientist in practical and sentient touch with all human conditions, develops the divine qualities of justice, mercy, wisdom, and goodness, makes his brother's burdens his own, causes him to see in the flesh a common enemy, purifies sense and self, teaches him to seek happiness in doing good, envelops him and the world in an idealism of Love, and endues him with a consciousness before which all evil seeks the oblivion of its own darkness.

THE UNREALITY OF MATERIAL SENSE.

L. L. KIMBALL.

In striving to gain such a clear sense of the unreality of the material world as to enable one to grow into at least a partial realization of it, Christian Scientists often allude to this human experience as a dream; and our beloved Leader refers many times in her various writings to the "Adam-dream." The difficulty of putting aside sense testimony and turning away from a belief in the seeming to a realization of the truth of Mind's creation, has been somewhat lessened for the writer by a recent dream, and it is with the earnest hope that what follows may help some other traveler to climb over this stumbling-block, that the experience is written.

With that inconsequence which is characteristic of our experiences during sleep, I found myself standing on a wide shelf-like flooring in an enormous brick building. The floor did not reach to the fourth side of the inside wall, so that from this great shelf-like place I could look far down to the first floor of the building, where horses, wagons, and men were seen. The sense of shrinking away from the edge of the shelf was most distinct, and I drew back from the place whence I had looked down, with a shudder. The only person who seemed to be on the shelf with me was a casual acquaintance, and presently, for no apparent reason, I flung my handkerchief out over the edge into the large open space, and again I shivered and felt a throb of nausea as I made some comment to my companion on the horror of falling from such a height.

After a few moments we spoke of going down to the ground, and she called my attention to a small door over in one corner, which on being opened revealed a dark and narrow spiral stairway made of iron and entirely cased in. We discussed the smallness, inadequacy, and darkness of this mode of exit from our shelf, but finally decided that we must use it, since no other way of getting down was apparent. We stepped through the small door with some reluctance, my companion going first, and began to descend. The chill of a small iron hand-rail struck me as I took hold of it, and I noticed that the top wall of the staircase was made of a rough gray mortar and seemed quite near my head.

Having made a few turns on the spiral stairway, I became conscious that the space seemed to be growing less and less. I knew that the bottom must be a long way off, and I felt rather uncertain of my ability to get through a yet smaller space. I paused, and just then my companion called to me from below to say that she could go no farther. I replied that we must return, as I could hardly breathe in that close air and could move only with difficulty. I think I took another step or two down, for when I tried to turn about I was bent quite far backwards in my effort to avoid striking my head against the wall above me. I leaned against the iron stairs at my back, and felt their cold, unpleasantly sharp edges press against me as I lifted my bare hands to the wall, which was cold, damp, and very rough to the touch: I felt the hurt to my palms as I frantically pushed against it, and I thought to myself that it was as immovable as the eternal hills. Nothing has ever seemed more real to my waking sense. In the desperate struggle to release myself I wakened, and for a time I was unable to readjust my ideas: but presently I became convinced that I was really in my own soft, warm bed, while the wretched place and the companion I had just left were—where?

Many times since that night, in striving to overcome a sense of pain or discomfort or evil, I have thought, "This is no more real to you than the iron, the plaster, and the cold of that dream; why accept this as true, if you deny the truth of that?" And the thought has been unfailingly helpful in proving that a seeming reality can be clearly comprehended as a mere belief. Shakespeare avers that "we are such stuff as dreams are made on." Was he, then, unknowingly, a Christian Scientist? For of what are dreams made but unreality? Of what was that solid wall made? In what place had those bricks and horses and men existence? What machinery erected that iron stairway?

Of course any comparison between sleeping and waking dreams fails to present a perfect analogy, since in sleep we are seemingly unable to command that choice of conditions which is constantly exercised in our waking hours, and since our sleeping dreams do not present the constant or uniform similarity of experience known to us in our waking state; but in so far as it may be applied to our sense of those instantly constructed creatures and things met with in sleep, and to our sense of the objective creations of mortal thought in waking, the analogy holds. For if, to the human sense of things, we can create such a vivid, sensible reality during sleep, and on waking so easily dispose of it by calling it a dream, it is entirely conceivable that the same human sense of things can, in waking, construct the whole material concept of things, with its sequents of sickness and of sin, its hateful problems of disease and death, and, upon accepting and realizing God's spiritual creation, find that this material sense, too, is of the nature of a dream. It is our privilege to know that the truth of being is unaffected by the mortal dream and that it is forever harmonious.

RIGHT THINKING.

J. J. MASTERSON.

In the twelfth chapter of Numbers it is related that Aaron and Miriam became angered and spake against Moses because he did that which was contrary to their views; and they began to reason among themselves, and

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said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" Here we see self, pride, and envy shutting out from these people the spiritual understanding which enables us to separate between the human and the divine, the real and the unreal. They were not able to separate between the personal Moses and the truth or knowledge of God which was revealed to Moses, and which knowledge Moses tried to make clear to his people. The Bible states very clearly that this sense of jealousy and envy displeased God, and that immediately Miriam became white with leprosy. Then Aaron, repentant for the foolishness and sin which had brought such sudden and terrible punishment, appealed to Moses to heal her; and we read that Moses besought God, and that she was healed.

Is it not plain that history is repeating itself? Is not the world saying, Who is Mrs. Eddy that the truth should come through her? Are we not as good as she? Are not the prayers of our clergymen and other good Christian people as efficacious and fervent as hers? Why did God let His children wait so long, if this which she has written is the truth? Herein we see mortal mind or envious humanity blindly reasoning, and failing, like Aaron and Miriam, to discern the truth which has been revealed to her as it was to Moses, and which she also is giving through her writings to the world.

We find also, in the book of Samuel, that it was Saul's envious thought of David that eventually cost the former his throne; and it was the envious thought of the Hebrews which shut out from them the great truths which our Master, Christ Jesus, tried to teach them. It was their envy which brought forth the remark, "Is not this the carpenter's son?" "Can any good thing come out of Nazareth?" and finally it was this envious thought which brought about his crucifixion, and this false belief lost to the Hebrew people the liberator of their race. As we advance in the study of Christian Science, how true we find the teachings of the Master and our Leader to be. And when mankind wakens to this great fact and is governed accordingly, sin, sickness, and death will finally disappear. Jesus advised his followers to "watch," and our Leader advises us to "stand porter at the door of thought" (Science and Health, p. 392).

Humanity is longing for the great truth discovered by this grand woman, and this was proven to me recently in the following incident. While boarding a ferry-boat on the New Jersey side bound for New York, I was asked by a gentleman of eighty years to guide him. In the course of conversation he stated that he was almost blind, and as did we, before we understood something of the teachings of Christian Science, he believed that God for some unexplainable reason had decreed his affliction. I discovered that he was a faithful Bible scholar and could quote Scripture quite fluently. We had quite a lengthy conversation, and after many points of the Christian Science teaching had been explained to him he said, "Thank God that a new interpretation of the Scriptures has come, for surely Christianity as materially expounded is fast losing its hold on humanity." My heart went out in deep gratitude to our Leader for her firm and unswerving stand for Truth, and I said in my heart that some day all would acknowledge her great work for mankind, from the least even unto the greatest.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

THE LECTURES.

WALLA WALLA, WASH.

Frank H. Leonard of Brooklyn, N. Y., addressed an appreciative audience at the Keylor Grand Theater last night [May 8] on "The Demonstrable Religion." In introducing the speaker, Attorney E. F. Barker said in part,—

One of the new thoughts of this age is that of Christian Science. I do not understand Christian Science. I have given it no study, but a large and growing class of intelligent men and women of our country have studied this subject and made its teachings a part of their lives. They pronounce it good, and their lives bear witness of its virtue. This ought to warrant a careful consideration, and we are here on this occasion to learn something of this subject.—*Daily Union.*

STERLING, ILL.

Last evening [Sept. 18] a large number of Sterling people went to the Academy of Music, where they listened to an interesting address on Christian Science, delivered by Bicknell Young of Chicago. The meeting was presided over by John Stager, a prominent attorney, who introduced the speaker, saying in part,—

But little more than a quarter century ago a new church was organized in this country,—a new church, but founded on an old religion, a religion claimed by its Founder and followers to be a religion for the body as well as for the mind and soul. From its inception the Christian Science Church has enjoyed rapid growth in the face of widespread antagonism. All great principles, when new, were met with opposition, and the more radical the idea the stronger the opposition, no matter whether the question was one of government, mechanics, medicine, or religion. It has been so in the case of Christian Science. Just as these other principles have been decried without being investigated, so, as a rule, those who criticize Christian Science do so because they have accepted hearsay rumors that it was all wrong, and have not sought to have their first impressions, received from unreliable sources, affirmed or corrected. People are becoming more charitable, however, toward those whose ideas differ from their own, and they have learned beyond dispute that Christian Science has accomplished wonderful things. They cannot deny that those who profess the Science religion live beautiful lives.

The Sterling Standard.

LECTURES AT OTHER PLACES.

Asbury Park, N. J.—Frank H. Leonard, Aug. 16.
Camden, Me.—Miss Mary Brookins, Aug. 30.
Dover and Foxcroft, Me.—Frank H. Leonard, Sept. 1.
Calais, Me.—Frank H. Leonard, Sept. 4.

A NEW PAMPHLET.

Orders will now be received for "Prophecy: Fulfilment: Revelation," and other articles, by Charles Adolphus Murray, Seventh Earl of Dunmore. This pamphlet is composed of articles contributed by the late Earl of Dunmore to *The Christian Science Journal*, *Christian Science Sentinel*, the *New York World*, and the *Cosmopolitan* magazine.

Price: One copy, six cents; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25.

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SELECTED ARTICLES.

[From *The News and Courier*, Charleston, S. C.]

At times *The News and Courier* has intimated some skepticism as to the teachings of Christian Science, but in fairness to the cult we print the following statement of facts, for which we are prepared to vouch. After teaching school at thirty-five dollars the month for about twenty years, a lady's health failed and she became a physical and nervous wreck. Although she had no faith in Christian Science, she was visited by a "healer." She was soon cured, and since that time, seven or eight years ago, has been receiving a salary as school-teacher of twenty-two hundred and fifty dollars a year, and has been sent to Europe to spend her vacations, all her expenses being paid.

[Frederick Dixon in the *Sydenham Gazette*, Deptford, S. E. Eng.]

Our critic closes his last letter with the famous warning of Timothy against "science falsely so called." It may be incidentally remarked that as science does not happen to be the exact rendering of the Greek text, as may be seen by consulting the Revised Version, the quotation is scarcely so appropriate as he had hoped; indeed, I am afraid he scarcely recognizes that it has been used *ad nauseam* against precisely that kind of knowledge which he himself regards as scientific. All this, however, is by the way. For centuries people have been using these warnings of the New Testament against everybody with whom they have chanced to disagree, precisely in our critic's manner. They have, in short, been so particularly busy in pointing out the things their neighbors ought not to have done as to have curtailed seriously their own opportunities for doing the things they themselves ought to have done. The Christian Scientist recognizes this. Perfectly convinced of the truth of Gamaliel's great apothegm, he devotes his energies to the incessant struggle with all that is unlike God, and is never found writing to the papers to point out his neighbors' shortcomings. The Christian Scientist has become a Christian Scientist because he is convinced that the teaching of Mrs. Eddy, as given to the world in Science and Health, is at once the most beautiful and the most practical which he has ever known. That teaching, Mrs. Eddy herself has insisted, on nearly every page of Science and Health, is the teaching which Jesus gave to the world almost two thousand years ago; and when our critic explains that Christian Science was born centuries before Mrs. Eddy was thought of, he is merely offering conclusive evidence of the fact, which could never have been a secret to any Christian Scientist, that he has never properly read Science and Health.

This healing power, our critic may be quite sure, will never be demonstrated by means of giving a child a thrashing in order to prove to him that there is no pain. A Christian Scientist who thrashed a child by the way of proving that there was no sensation in matter could not possibly have an existence anywhere outside our critic's imagination. He is evidently confusing the teaching of Proverbs with that of the Gospels. Jesus said, "Suffer little children to come unto me, and forbid them not," but he nowhere suggested what is supposed to have been the advice of Solomon. Solomon believed in the theory of sacrificing herds of cattle to propitiate God, who was held to have created these cattle, and so, possibly, he did approve of inflicting pain on man held to have been made in the image and likeness of God; Jesus overthrew the tables of the money-changers and the tables of those who sold doves, and in so doing turned human thought from the idea of inflicting pain as a means of worship or government towards a truer understanding of God, who is Love.

Our critic quarrels with Christian Scientists because he says that the God of Christian Scientists "has no shape." The God of Christian Scientists is infinite, divine Love, and it is beyond any Christian Scientist to confine infinity to shape. He will probably find that giving a shape to God ends in anthropomorphism, it ends in setting up a Jehovah with the form of a man and the passions of a man; a Jehovah who can be appealed to with the blood of goats and rams. Christian Science has come to make new again the old teaching of the New Testament. It is doing this by teaching men to overcome "the lust of the flesh, and the lust of the eyes, and the pride of life" in themselves rather than in their neighbors, and it is certain that just in the proportion in which this is done will man truthfully be able to say, "The kingdom of God is within you."

[E. M. Ramsay in the *Dunfermline* (Scot.) *Press*.]

In your issue of Aug. 22, you quote from *The Hospital* of Aug. 1 a short passage on the kind of person who takes up Christian Science; he is described as of a neurotic and emotional type. That people of this type have found the peace, the strength, the poise and stability for which they have so long and vainly sought, at last and alone in Christian Science, is undoubtedly true, but experience shows that neurotic and hysterical people are not more easily helped by this means than are those who suffer from so-called organic troubles. The fact is that while the public at large are beginning to admit that Christian Science heals, they insist on attributing these cures to some form of suggestion; and starting on this assumption, they declare that only nervous and functional disorders can be got rid of by this means. Christian Science, on the other hand, maintains that all illness, poverty, sin, and misery are the effects of erroneous, confused thinking, resulting from a false estimate of God, man, and the universe; that what is needed is to "know the truth," that is, to have a clear, scientific understanding of the absolute, underlying reality of all things, as opposed to mere appearance and superficial seeming. Mrs. Eddy's book, "Science and Health with Key to the Scriptures," is showing us that the utterances of the great Master are not merely beautiful poetical sayings, appealing to the heart and imagination, but statements of scientific truth as demonstrable to-day as of old.

This teaching is so simple that the little child can grasp it and use it, so profound that it is bringing to the thinker and the truth-seeker the understanding which alone can solve the problems of the world, which alone can unite in one grand brotherhood, gentle and simple, rich and poor, capital and labor, east and west, and can set men free from the misconceptions, misunderstandings, passions, and prejudices which hold the world in thrall. Long ages ago Jesus Christ spoke of God as "the living Father,"—cause, Life itself. St. James saw Him as "the Father of lights, with whom is no variableness, neither shadow of turning," and St. John saw Him as Love. With a God who is unfailing Life, and unchanging law, and a First Cause which is inexorable Love, man can go forth with a stout and patient heart and an unquenchable hope, for he knows that the face of the race is set towards the dawn.

[From the *Chicago Herald*.]

Christian Scientists carry on a quiet propaganda. There are millions of people in America who have heard of Mrs. Eddy, but have no idea of the immensity of the organization of which she is Founder. While other organizations were using every means of publicity, Christian Scientists have been keeping their news within their own publications and have avoided noisy display of their marvelous progress.

Great movements start slowly. When Rev. Mary Baker G. Eddy first set forth the fundamentals of Christian Sci-

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ence there were few who grasped its significance. From year to year the teachings of this remarkable woman have been spread over ever-increasing territory, and never in its history has the movement been so talked and written about as to-day. In all our cities, and throughout every State, can now be found Christian Science churches. This growth has not been accomplished without the overcoming of great obstacles. The virility of this Science of Mind-healing has astonished those who have not accepted or who do not understand its great teachings. Like all great movements, it has had strong opposition to overcome. Its adherents have been ridiculed, abused, and even persecuted; but as the gales cause the oaks to strike deeper and firmer their roots, so have opposition, misrepresentation, and calumny affected Christian Science.

Mrs. Eddy defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the Principle and rule of universal harmony" (Rudimental Divine Science, p. 7). The Principle of Christian Science, says the same great teacher, "is God, the Supreme Being, infinite and immortal Mind, the Soul of man and the universe. It is our Father which is in heaven. It is substance, Spirit, Life, Truth, and Love—these are the deific Principle" (*Ibid.*). Having attained where its importance cannot be overlooked, having built all over the country great numbers of churches that express the architectural harmony of a people to whom harmony is the natural outcome of divine Principle, having gathered into these churches thousands of our most refined, cultured, and influential people, it is but natural in this commercial age that the Christian Science movement should attract the attention of publishers and critics.

[Editorial in the *Calumet* (Ill.) *Index*.]

To an observing person it is evident that the spirit of the age is against the use of medicine. To those who have not thought the matter over such a statement as the above seems preposterous—even silly. The use of medicine has been universal and from time immemorial; and for any one to advocate the breaking away from the custom seems revolutionary. Nevertheless the break is coming, and the indications of it are on every hand.

There are the Christian Scientists and the mental healers. Few will maintain that there is not something at least in the position taken by these people. Then there is a growing sentiment against the use of drugs. Leading magazines and newspapers are making sentiment against their use and refuse to advertise them in their columns. Others will fall in line as fast as they can make up their minds to dispense with the income from the advertising of drugs. The homeopathic school of medicine is opposed to the use of drugs or strong medicines. The osteopathic doctors use no internal remedies whatever.

This movement against the use of medicine has had its drawbacks. There have been the errors and extravagances of overzealous followers, and the fraud of charlatans, who take advantage of the advantages the movement offers to impose on the credulous and ignorant.

[Mrs. S. Isabel Ward in the *Henderson* (Ky.) *Gleaner*.]

In the magazine articles used by the recent "lecturer," Mrs. Eddy is not more grossly misrepresented than are her principal books. I have read Mrs. Eddy's books, and have failed to discover anything to indicate that she means herself when she calls God "Father-Mother." Mother love is accepted by all to be the best and most complete representation of pure and tender love that can be conceived of, and to make the tender, compassionate love of God more real to us, we learn to think of Him as both Father and Mother. Is not God the only creator, the only origin of man? Then He is our only parent, both Father-Mother, divine Love.

It seems somewhat strange that those who wish to disprove the facts of Christian Science and its teaching, claiming it to be contrary to Bible doctrine, should ever feel called upon to use aught but the Bible in refuting its claims. In trying to disprove Christian Science they run away from the Bible, stoop to personalities, etc. Christian Science brings to every household that lives this truth, a sweet peace and joy never before known. Even if but one member of a family embraces its teachings, the health and harmony of other members of the family begin to improve, and this is as it should be—"the unbelieving husband is sanctified by the wife."

Christian Science teaches that the "sweet amenities of Love" (Manual of The Mother Church, p. 40) should govern mankind in their relations with each other; that we should no more criticize a man's spiritual food than his table food; that if we take time to attend properly to our own spiritual attainments, we shall have little time to spare in dictating to our neighbors what theirs should be.

[C. R. Munro in the *Ottawa* (Can.) *Free Press*.]

It is universally acknowledged that Jesus was the greatest healer the world has ever known. All Christians look upon him as the great Exemplar, whose life and practice they regard as the ideal after which to pattern their lives and conduct. The question arises, How did Jesus heal? Did he call upon the medical doctors to diagnose his cases for him, turning over to them the more difficult cases, such as those of organic disease, and reserving for his own practice only cases of nervous and functional troubles?

Jesus healed all manner of disease, and never stopped to inquire whether it was organic or functional. He practised and taught an absolute and unqualified reliance on God, Spirit, to heal, and any method that would try to unite spiritual and material methods and means of healing is most certainly not in accord with Jesus' teachings. It is evident from the uniform success he met with that Jesus must have healed in accordance with a fixed immutable law, or Principle, which he understood and taught to his disciples, and by which he was able to bring about such marvelous results.

Christian Scientists believe that this Principle which he demonstrated has again been discovered and revealed to the world by Mrs. Eddy in her book, "Science and Health with Key to the Scriptures," and they have proved the truth of its teachings by healing numberless cases of sickness, including the most severe cases of organic diseases, such as cancer, tuberculosis, diphtheria, smallpox, and others mentioned by our critic.

MEMORANDUM.

Because of receipt by the Publishing Society of various requests in connection with the trimming down of the *Quarterly*, the following portion of the notice printed in the *Sentinel* of Sept. 19, on page 52, is republished:—

"Trimmed copies of this size—4¼ x 6½—will be furnished on application, *provided* the request is made at the time of submitting the original order or subscription, or when subscription is renewed. The Publishing Society cannot undertake to cut down returned *Quarterlies* or those covered by partially expired subscriptions."

The following information is given for those who have recently purchased the small *Quarterly* cover:—

To place pocket-size *Quarterly* in the small *Quarterly* cover, slightly clip the pasteboard covers of the *Quarterly* at corners diagonally, so they will slip snugly into the pockets on the inside of the leather cover. The pockets are not intended to hold the pages.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

NO MODIFICATIONS OF CHRISTIAN SCIENCE.

THE wise saying of a century, that "imitation is the sincerest flattery," is often cited, and when the *New York Evening Sun* says editorially that "indirect testimony to the extraordinary success of Mrs. Eddy's propaganda may be found in the innumerable imitations and modifications of Christian Science which have appeared under other titles in the last few years," we think there can be but little questioning of the fairness of this judgment, except to call attention to the fact that while, strictly speaking, there have been and can be no modifications of Christian Science, we frankly admit there have been a number of imitations. Like many others who have essayed to criticize Christian Science, or to compare it with other systems which may be grouped under the general term "psychotherapy," the writer of the article referred to has failed to grasp the great and vital differences which exist between the genuine Christian healing taught by Mrs. Eddy and these other systems.

Nothing can have a clearer bearing on this point than the statement by Mrs. Eddy in "Science and Health with Key to the Scriptures" (Pref., p. xi.): "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> To preach deliverance to the captives [of sense],
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

The psychotherapeutic systems do not depend upon "the operation of divine Principle," but upon hypnotism, or the control of one human mind over another. Christian Science is practised upon the basis that evil, sickness, sin, and death are not of God's creating, and are therefore unreal; a demonstrable fact utterly ignored by these so-called systems of mental healing. Furthermore, Christian Science has established through demonstration the fact that its successful activity is not confined to the healing of any particular kind or class of diseases; whereas the systems which employ hypnotism confess themselves powerless in the face of everything except a selected list of functional disorders. Nor is the mission of Christian Science limited to the healing of physical disabilities; rather is this simply incidental to its declaration of God's omnipotence, and consequently of the unreality of all evil.

Through Christian Science mankind are learning that they are not in bondage to an unknown and far-off God, who afflicts the race with sin, sickness, and death; but, on the contrary, that they are free to commune at all times with the Father-Mother God,—the God who, as the psalmist sang, "forgiveth all thine iniquities; who healeth all thy diseases."

ARCHIBALD MCLELLAN.

MAKING WAY DESPITE DIFFICULTIES.

THE story of the three Hebrews who were cast into the "burning fiery furnace" gives us a tragic picture of the enmity of material sense toward every manifestation of Spirit, its self-disclosing, self-defeating endeavor to destroy all that is not amenable to its attempted rule. It also brings to our thought the inspiring fact that, when Christianly met, the fires of trial serve only to burn away the fetters which false sense has fixed upon us, and bring us that larger freedom which is always realized when we are defeating asserted material law and human destiny and are companioning with the angels of the divine appearing, a freedom which was most interestingly described by the astonished king when he cried out, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

In all history the furnace has been heated "seven times" for those who have dared to be loyal to their highest concept of Truth, and in ten thousand instances these have proved that the question whether human experience shall advance or retard spiritual growth is determined not by the nature or the severity of experience, but by the way in which experience is met and mastered. The writer of the epistle to the Hebrews was evidently seeking to impress this thought when he declared that "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

It is safe to say that the humble heroes who stood by their conscience against the machinations of Nebuchadnezzar's courtiers had no idea whatever as to the way their problem was going to be worked out. They had, however, an imperturbable confidence in the ever-presence of God and His power to save, and they proved what every other disciple may prove, namely, that the struggles and sufferings which mortal beliefs bring in some form to every aspiring heart, and which seem to be especially abundant in the path of those who in their loyalty to the ideal offend present-day prejudices,—that all such painful experiences may be made to yield a continuous increment, not only of spiritual gain, but of spiritual joy.

We can easily imagine something of the significance of their overcoming to these Hebrews,—the sense of anointing, of security, and of peace which they experienced when they came out of the fiery furnace unfettered and unscathed; and Christian Science emphasizes the thought that it is ours to possess this calm, uplifted consciousness not only *after,* but before and during every hour of trial. It is ours to know with St. Paul that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us" from that realization of the presence and protection of God which means spiritual freedom and sufficiency, and which witnesses to our escape from the long-time shackles of false belief.

To be thus knowing is to profit by every threatening pain and adversity; it is to win from the assaults of the enemy what the clever sailor wrests from an adverse "blow," namely, sure and steady progress toward his goal. He who has acquired a clear apprehension of the possibility of continuous spiritual advance, regardless of trial, and even of seeming defeat, and who has gone on to demonstrate this compensating fact in his own experience,—such an one will manifest that brave and beaming faith which means redemption and victory in every human place, employment, experience, and circumstance. He has found the true basis of rejoicing, and can smile in the presence of what would otherwise dismay, for he daily proves the verity of our Leader's words, "When the real is attained, . . . joy is no longer a trembler, nor is hope a cheat" (Science and Health, p. 298).

JOHN B. WILLIS.

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ENDURANCE.

THERE is no grander idea than that expressed in the word endurance, which is defined as "the ability to bear and continue under destructive forces; patient fortitude," etc. It is given great prominence in the Bible, the psalmist declaring that divine truth "endureth to all generations," and Christ Jesus says, "He that endureth to the end [of the error] shall be saved."

The human sense is apt to shrink from the experience which calls for endurance, but James presents the subject in quite another light, when he says, "Behold, we count them happy which endure." After Paul had spent several years as a prisoner in the Roman garrison at Cesarea, he wrote to Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ." How he himself had endured for Truth's sake we learn from his own words: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

When we read these words we should remember that no one has ever accomplished anything of value to the world or to himself who did not "endure," and in many cases the experience has been far more prolonged and severe than that of the early Christian martyrs. The example of all who have endured in order to demonstrate the truth of being should serve to arouse the heroic spirit in us, and make us ashamed of whining over the trial of our faith when complete relief does not come quickly. Impatience may be the very thing which delays our complete emancipation—and this is no plea for submission to evil of any sort, but rather for a calm determination to endure to the end of the error, to win at any cost.

A story is told of some horses which were drawing a heavy load up a very long and steep hill. They at length gave out completely, when their master unharnessed them and drove them to the top of the hill, which had been invisible lower down, and let them rest there a short time. He then took them back to their load, which they brought to its destination without difficulty. Is not this the very thing that we should do when mortal sense cries out that we can never reach our goal? Should we not lay down our burden and go up higher, up to the very hilltop, where in the sunlight of Spirit we behold the allness of God and His creation? We can then go down and take up our problem with the renewed strength of the vision of Truth, remembering all the while that God never requires us to carry aught which is unlike Him.

A familiar hymn says,—

> Could we but climb where Moses stood,
> And view the landscape o'er;
> Not Jordan's stream nor death's cold flood
> Could fright us from the shore.

Christian Science enables us to climb even higher than did Moses when he looked for the promised land in materiality, in that it reveals to us the sinless, deathless life of Spirit. Our revered Leader says, "The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids" (Science and Health, p. 385). Her own achievements have fully proved the truth of these words, and when she also says (p. 99), "I love mankind, and shall continue to labor and to endure," we may well take heart and press on, knowing that our endurance will help to cheer her and inspire some other pilgrim to go on and "endure hardness, as a good soldier of Jesus Christ."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Anchorage, Ky., Sept. 18, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—It is fitting that to-day I should write and thank you for the wonderful truth you have given to the world in your book, "Science and Health with Key to the Scriptures," for to-day I have addressed a letter to my bishop asking to be deposed from the office of priest in the Episcopal church, relying from henceforth on God, good, in Christian Science, to enable me to grow into a more complete understanding and usefulness. The "little book" is my constant companion, and its marvelous revelation is my meat: it is the angel that strengthened me and encouraged me to come back to Kentucky after two years of hopelessness in searching for health in the West. One of your loyal followers, like an angel of mercy and healing, has renewed my hold on life both for the body and outside of it. The sweetest hope and vision of my life is being fulfilled, namely, that God is a present, available power. The cup of my spiritual joy runneth over; and I shall dwell in the consciousness of divine Love forever.

Accept my thanks and gratitude.

Affectionately,
C. F. C. LONBERG.

West Melbourne, Victoria, Australia, July 1, 1908.

Dear Mrs. Eddy:—At the first Australian Exhibition of Women's Work, which was held in Melbourne, Victoria, December, last year, I had the opportunity given me of photographing the exhibit of your publications. I am sending you, per favor of Miss Burkitt, a photograph of the exhibit, showing how the books were arranged. Your picture occupies the center and the books are arranged around it, Science and Health being open at the tenets of the Church, and "Miscellaneous Writings" at "Love Your Enemies." I am sending you this as a small token of gratitude for the many benefits and blessings myself and family have received through Christian Science.

Devotedly,
W. J. EDWARDS.

San Francisco, Cal., July 15, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader:—Many years ago I touched the hem of the Christly garment of Christian Science, and was healed. I was one of the great multitude who, with many weary burdens, were walking in darkness, and have seen a great light. This light came into my consciousness gently, bringing with it countless blessings. Through your efforts and your work the way has been opened for me to be unfettered, and to throw off little by little those limitations which do not belong to man in God's likeness. For this I am grateful.

I am thankful for nobler life-motives, for a clearer perception of God's ever-presence and omnipotence, for better health and increased capacity for business, for the abundant supply resulting from work well done; and thankful for those truest of friends who have been instrumental in guiding me to this great blessing,—Christian Science.

Gratefully yours,
W. A. NEWMAN.

Kansas City, Mo., Sept. 22, 1908.

My Dear Mrs. Eddy:—Ten years ago I was healed through reading "Science and Health with Key to the Scriptures," and it has since been the only teacher for me and my little girl of eight.

With much love,
EVELYN LOUISE HUGHES.

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Los Angeles, Cal., Sept. 17, 1908.

Mrs. Mary B. G. Eddy, Brookline, Mass.

Beloved Leader:—My heart goes out to you in thankfulness for the light that has come to me through the clear revelation of Truth which has come in Christian Science. It has lifted me out of the dark shadows of atheism into the light and the understanding that there is a God, a God who is Love. Words cannot express my gratitude for your Christlike example, but by daily striving to follow in the path you have pointed out, I hope to prove it. I thank God for giving us such a Leader, one who teaches us to obey the command, "Glorify God in your body, and in your spirit, which are God's." In love I send you this feeble expression of gratitude.

KATHERINE BRUNER.

Savannah, Ga., Sept. 16, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dearly Beloved Leader:—I wish the English language could supply words to express my gratitude to God, and to you, dear Leader, for the health, happiness, and the spiritual uplifting which the truth given me through Christian Science has brought into my life. I have waited nearly fourteen years to make this acknowledgment to you in writing, but many hundreds of times have I thanked God for directing you in discovering this divine truth that made me free. My healing surely came from God, through one of your loyal students, and it was instantaneous. I was taken from a bed of pain and placed on my feet, perfectly free and well, both in body and mind, and during the past twelve years and nine months I have not lost a day from my vocation.

Can I ever pay this debt of gratitude? Yes, I can by being obedient to you in helping to build up God's kingdom here on earth, in freeing mankind from the bondage of sin, sickness, and sorrow in which I was held for years. Mrs. Rowe joins me in much love and gratitude.

Sincerely and lovingly yours,

WESLEY H. ROWE.

Lake Charles, La., July 12, 1908.

Beloved Leader:—Just one year ago to-day more than a score of us met together for our first Communion service in this city, and since that time our growth has been steady and our spiritual progress encouraging. We understand that God, good, is All, and mortal sense an illusion. During the year we have grown into a deeper understanding of Spirit, God. We are learning more of love—how to forgive and to forget. Many expressions of thanks to you for the knowledge of the healing power of Truth, are heard in our Wednesday evening meetings. Pulpit and press have had their say; the medical bill before the Legislature has been amended, as proof of the divine power ever present to protect and save. You have shown us the Master, who "swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness" (Science and Health, p. 20). We now resolve for this coming year to live closer to God, divine Love. The seed has been sown here, and the little branch is beginning to bear fruit.

Lovingly yours,

MRS. HATTIE ANDREWS, MRS. MARY E. CHEATHAM,
MISS ORA M. SMITH, *Committee.*

Lyons, Wis., Sept. 14, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dearly Beloved Leader:—Ever since reading your last edition of "Science and Health with Key to the Scriptures,"—issued February, 1908,—I have thought of writing to you. I received great spiritual help while reading and carefully studying the inspired book, comparing it with one of the editions of 1907. This work of comparing was pleasant, and easily done by taking one hour each day. I noted the many changes and additions which do not in any way alter the spiritual import of the whole book, but by a careful and industrious study they help to lift the thoughts of the reader to a clearer insight (understanding) of omnipotent Truth—our Father, "with whom is no variableness, neither shadow of turning."

In the past I have longed to see you personally, but that desire is all gone. I now see you in your writings and in your efforts to raise us from a sense of personality to the understanding of Spirit, to a ceaseless communion with God,—divine Principle, Love. I have had several copies of Science and Health, and have prized each very highly. My first was the fiftieth edition, published in 1891, about which time Christian Science raised me from a dying condition. Lovingly and gratefully,

Your student's student,

MRS. AURELIA C. COLE.

Galesburg, Ill., Sept. 23, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—On last Thursday evening the members of the recently disorganized First and Second Churches of Christ, Scientist, together with other loyal students of Science and Health, met and organized a new First Church of Christ, Scientist. The church has leased Beecher Chapel, formerly a Congregational church but now the property of Knox College. We rejoice greatly in this union, for the coming together has not been forced to serve selfish ends, but has come naturally as the result of growth; many within and without both former organizations have earnestly, faithfully worked and prayed. It gives us great joy to be able to send to you this good news.

For your consecrated life of love, sacrifice, and service, for our inspired text-book which you have given us, and for the many wise and loving provisions made for our help and guidance, we deeply, sincerely thank you; for thereby has our joy of to-day been made possible. May we so water and care for this branch of the Mother Vine that all who come hungering and thirsting may find their need supplied.

Gratefully and lovingly,

First Church of Christ, Scientist.

MISS GRACE KIEFER,
J. NEWTON CONGER,
Committee.

London, England, Sept. 8, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—While attending a Christian Science testimonial meeting, last Wednesday evening, and listening to the songs of gratitude that went up for Christian Science, the second coming of the Christ, I seemed to hear the words of Jesus: "If these should hold their peace, the stones would immediately cry out." Hosanna, "the kingdom of heaven is at hand," the universe of Spirit is revealed, in which "we live, and move, and have our being." The magnitude of the work which God has given you to perform, and the infinite wisdom in which and by which you are doing it, have been dawning on my consciousness more and more. As Science and Health (p. 3) says, "Gratitude is much more than a verbal expression of thanks." My prayer is that I may thank you by keeping my lamp trimmed and burning, humbly watching, working, and striving to enter in by the way which is straight and narrow, thereby demonstrating the power of the Christ and learning the great art of being a Christian Scientist.

Yours with a heart full of love,

GRACE ENSMINGER.

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AMONG THE CHURCHES.

FARNBOROUGH, ENGLAND.

Many experiences of physical healing and spiritual help received through the study of Christian Science were related at a testimony meeting held in the Town Hall, Farnborough, on Wednesday afternoon [Aug. 5]. This was the first meeting of its kind; indeed, the first Christian Science meeting or service ever held in Farnborough. A large number of residents in the immediate vicinity were present, as well as a few strangers who came by motor and train from a distance, while Aldershot town was well represented by those who are regular attendants at the services held there every Sunday. There was at least one well-known medical man present who listened with interest to the relation by a lady of how Christian Science had cured a surgical case. To those who were present the testimonies and the service which preceded them were of an impressive character, and served to denote to those who attended out of mere idle curiosity the new reading of the Scriptures which Christian Scientists teach.

The meeting was bright and interesting, and the congregation showed marked attention. The First Reader spoke very briefly as follows: "Christian Science does not put before us a new religion, but it calls attention to that taught and practised by Jesus of Nazareth, who pointed repeatedly to his works as proof of his divinity, and of his at-one-ment with the Father. These works consisted in the main of healing the sick, and he repeatedly commanded that those who followed him should also prove their faith by healing the sick. These meetings are held in order that those who are trying to obey the Master in this respect should have an opportunity of telling others of the health and happiness which they thus obtain, and which they greatly rejoice to share with others." Several interesting testimonies of the healing and saving power of Christian Science followed.—*The Aldershot* (Eng.) *News.*

DES MOINES, IA.

With strong efforts being put forth by all denominations to increase church attendance, it is interesting to note the progress made by the followers of Mrs. Eddy, whose numbers have increased every year and every month. It is estimated that a new society, from which the church edifices spring, is formed every four and one half days. Iowa has witnessed a growth in Christian Science, which was introduced into this State about 1886 by pioneers of the movement. At first its mission was confined to the larger towns, and in Des Moines, Sioux City, Davenport, Cedar Rapids, and other places, meetings were called and later on steps were taken toward establishing churches. At the present time there are substantial church buildings in many Iowa towns, and in other places ground has been purchased and steps are being taken toward the building of church edifices.

The movement in Des Moines had its inception in 1887. Many persons belonging to the most prominent families in the city testify that they have experienced its beneficent results, and have become ardent advocates of its teachings. Meetings were first held in private houses. In 1892 the church was organized, and reorganized in 1900. Apparently its growth has been steady, its prosperity undiminished, and its influences for good are incalculable. In Des Moines the movement has developed into a $30,000 edifice, with prospects of another church building soon. This church seats about seven hundred people. It was built in 1903.

That there are many in Des Moines not members of the church who are interested in Christian Science is shown by the numbers who call at the Reading Rooms, and by the calls for the fourteen copies of Science and Health, the Christian Science text-book, at the public library. All Scientists have their own copies of this work, and its use from the library is therefore by people not members of the church.—*Des Moines* (Ia.) *Daily News.*

COLORADO SPRINGS, COL.

Thinking it may be a help to branch churches that have building projects in hand, we, the board of trustees of First Church of Christ, Scientist, Colorado Springs, Col., desire to state briefly the experience of our church in the erection of its edifice. In the fall of 1906 the erection of a temporary church building came up for consideration. We had already acquired one of the best corner lots in the city, 125 by 190 feet; and though this was but half paid for, after some hesitation it was concluded we could raise twenty-eight hundred dollars, and by borrowing twenty-two hundred in addition to the loan already on the property, erect a temporary building to cost five thousand dollars. Preliminary sketches for such a structure were drawn, submitted, and rejected as inadequate; the board being then instructed to submit plans for a structure to cost seven thousand dollars. These were prepared and submitted only to be pronounced inadequate also, and plans for a structure to cost about twelve thousand five hundred dollars, without seats, were finally accepted.

Here the question arose as to the wisdom of spending so much money on a building that would surely be insufficient in a few years. This difficulty was solved by building on the rear sixty-five feet of the lots, fronting the church on the intersecting street, and leaving the corner proper, of one hundred and twenty-five feet square, vacant. A Reading Room, committee room, auditorium, and Readers' room were all included; also a basement and chimney of more than double the capacity needed, so that a second and larger heating apparatus than that now installed could be placed therein. Thus, when a larger building is needed, it can be erected on the corner, and connected with the present structure, heating system, etc.; so that no money has been wasted, the present structure taking the place of the basement and first floor of the ordinary church building. After careful investigation the church was built by the board, who bought all the material and hired the work done, a large saving and a much better building being thereby secured. The funds kept coming in, so that we were able to meet every bill when presented.

The building is finished and paid for, and the congregation that in 1906 discussed the question of its ability to raise twenty-eight hundred dollars, found in 1908 that it had raised thirteen thousand and four hundred dollars for building purposes, besides meeting all its other expenses promptly. And now, in gratitude for her healing, a beautiful pipe organ has been presented by one of our members. The result of this enterprise is a better standing in the community, a largely increased attendance, a more loving and united membership,—in a word, payment in full and more, for the efforts put forth. From this experience we have learned that God, and not man, builds—that He is the source of all supply, and that when we surrender ourselves as His instruments, He uses us, and we need not fear the outcome. We also conclude that any Christian Science membership, if united and really desirous, can erect a building suitable to its needs. We therefore bring you greeting, and say, "If it is needed, do not be afraid to begin to build a Christian Science church. When the bills are due, the money will be found on hand with which to pay them."

CHARLES D. BENJAMIN, *Clerk,*
For the Board of Trustees.

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TESTIMONIES OF HEALING.

Love and gratitude have much to tell, but are often speechless, not knowing how to express themselves; and thus it is that I find myself unable to say what I would. But, as I think of our beloved Leader's unceasing labor of love, her unflinching courage under every difficulty, her patience and endurance, I thank God and go on my way rejoicing. I first heard of Christian Science in 1890, when a friend came from the West to Greensburg, and hearing of my condition, visited me. I told her of my troubles, which were many, and I shall never forget her loving words as she told me that I could be healed and without medicine—that God would heal me. She gave me a copy of *The Christian Science Journal* which she had with her, and I promised I would read it. I have never parted with it, as it was my first reading of Christian Science. My friend also said that she was going to have the Lessons from the *Quarterly* read every Sunday at the home of a lady who had become interested in Christian Science, and she invited me to attend. I went to the meeting, and words fail me to express my gratitude for the truth that I received. I soon procured a copy of Science and Health, and the Bible and the "little book" were my strength and stay day and night in passing through deep and dark waters.

Through the study of Science and Health I am a living monument to the healing power of Truth. By studying this book and applying its teachings as I grasped the spiritual understanding, I was healed after many physicians had failed to help me. I had suffered from heart and lung trouble. I was much reduced in weight, and coughed a great deal; in short, I was a physical wreck. As I studied the text-book I began to improve in general health and also gained in weight, and later I found I had been healed of all my former sufferings, except the extreme fear and the cough, which did not then leave me entirely. Later on, I had class instruction from one of Mrs. Eddy's students; and one day, when the fear was very great, I sent my teacher word. I knew when she received the word, for I was healed instantaneously—all fear and the cough had left me. I arose from the chair and said to a Scientist who was stopping with me, "I am healed! I am healed!" Since I first heard of Christian Science I have never used medicine or material remedies of any kind, but the Science of Truth has been my remedy at all times and under all conditions. I would say to one and all, Come, see, and taste! God is indeed "a present help" in every time of need.

Prior to my healing in Christian Science I went from one physician to another; they did all they could to help me, but the relief was only temporary. One doctor told my husband he expected to hear of my death at any time. Another said that unless I had an operation performed there was nothing more could be done for me. The last doctor I had advised me not to take medicine of any kind, for I had taken too much already. I tried homeopathy, allopathy, electricity, everything I heard of in those many years of suffering. Christian Science has lifted me out of the deepest darkness and suffering that any mortal could come through. I shall never forget the glorious revelation, and the spiritual uplifting that came to me as I studied Science and Health,—the realization that God is our Life and our strength. Since then I have had many proofs of the ever-presence of divine Love, and although the way has at times been steep and rough, my every need has been met. Strengthened with this assurance of the Father's watchful care, I have pressed onward, and I have been able to meet and banish the discords which manifest themselves, for which I am most sincerely thankful. Not only am I able to help myself, but through the understanding of the allness of God which I have gained from the teachings of our Leader, I have been permitted to be the humble instrument of God's mercy whereby many others have been healed of divers diseases.

As for our Leader, I simply say, God bless her! I can only try to follow her example, and endeavor to live up to what a Christian Scientist ought to be,—to obey so far as it lies in my power our Lord's command to heal the sick.

MRS. ANNA E. BAKER, Greensburg, Pa.

Our dear Leader has said, "Who hath not learned that when alone, he has his own thoughts to guard, and when struggling with mankind, his temper, and in society, his tongue?" (Miscellaneous Writings, p. 126). How helpful these words are to us in our daily work, for many times we have a struggle with mankind and need to guard our temper. The world is full of people holding different opinions, and from this has resulted many forms of religion. For many years I was a follower of one of these religions, and received much good, for it taught me many of the beautiful lessons of the Bible, which made me want to know more about God and to obey His commandments. These teachings made me a better boy, for they taught me to do right,—to be honest and love the truth. For all the blessings which I received through this church I am very grateful, but as time went on, my health seemed to fail me, and I was stricken with a disease which brought me to the brink of the grave. I thought much of the beautiful promises of the Scriptures which I had heard read in my church, but they did not give me the health for which I was earnestly striving. I went to a physician, and he did what he could for me, but with no good result; and when, after trying five physicians, I still grew worse, death stared me in the face.

As a last resort I tried Christian Science, and in a very short time my health returned, and all the blessed promises of the Scriptures became a reality to me when I found myself well. This new-old religion did not take away any of the truths which I had been taught in my church, it only gave me a better understanding of them. Christian Science made them a living reality to me; it gave a Principle and rule whereby I could demonstrate with certainty that "God is our refuge and strength, a very present help in trouble." It taught me that "the prayer of faith" does "save the sick;" that we shall know the truth, and the truth shall make us free; that we should not be overcome of evil, but should overcome evil with good; that we should let that same Mind be in us "which was also in Christ Jesus." Science and Health says (p. 426) that "sin brought death, and death will disappear with the disappearance of sin."

As one takes up the study of Christian Science, he finds that he loses nothing good. Because Christian Scientists think differently from the physicians, this does not make them at variance with each other. We all are working for the uplifting of humanity and to relieve suffering and distress. The physician looks to matter for the cause and cure of disease, while the Christian Scientist regards the carnal mind, which is "enmity against God," as the source of disease. We know by actual experience that we have found a better way in Christian Science, and no one would wish to deprive us of this blessing, for we have found that Christian Science heals when other methods fail. I know from experience that I still love the churches for the good they are doing, and also the physicians, and I know that Christian Science is not at strife with either, but is only laboring to relieve mankind of its false beliefs and suffering, and is striving to bring us all into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—AUGUST KRANERT, McGregor, Ia.

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I certainly have reason to be grateful for what Christian Science has done for me. Since the age of three years it had been necessary for me to wear glasses. One specialist declared me to be totally blind in one eye and the other eye to be very weak, while two others agreed that perhaps by exercising the utmost care of my eyes, and using them no more than was absolutely necessary, they might in time grow stronger. During the last year, in fact, they seemed to be in such a bad condition, and caused me so much inconvenience, that I thought I should have to stop attending school. A few months ago I became interested in Christian Science and resolved to take treatment. After the second treatment I was able to read and study without the use of glasses, and after two weeks under the care of the practitioner my eyes were completely cured, so that no inconvenience was noticed even after the most continued use.—R. M. PARKS, Urbana, Ill.

Five years ago my spine and head were badly injured in a railroad accident, causing me great suffering, and one side was paralyzed. Besides all this I had internal injuries, for which the physician said an operation was required. I tried all kinds of medicines, also massage, electricity, and everything I could think of, but when it seemed as if I could not live an hour longer a Christian Science friend came to see me and gave me a copy of the *Sentinel* to read. I grasped at the paper like a drowning person, and after I had studied it for two or three hours the alarming conditions disappeared. I have never used any material remedy since that time, which was over six months ago. My friend brought me more papers, and in three weeks I went to a practitioner for my first Christian Science treatment, and she asked me to get a copy of Science and Health.

I had been brought up in the church, and taught to be good; but though I tried to do my best, I was not satisfied with myself. When I commenced to study Mrs. Eddy's text-book it seemed like starting a new life. The more I study it and the more I live it, the happier I am and the more I wish to help others. I have had only a few treatments in Christian Science, and now I can keep on my feet all day. I am grateful to God for showing me the way, and to Mrs. Eddy for her book that has done so much for me.—MRS. ANNA JOHNSON, Los Angeles, Cal.

It is impossible for me to express in words my gratitude for the many blessings that have come to me through the study of Christian Science. I did not come to it for physical healing, but after a long search for a God that could and would meet every human need,—an all-powerful, ever-present God. Now, after four years' practical reliance upon this divine Principle as made known by our beloved Leader, I have found the understanding of a perfect God and man in His image and likeness. One great lesson for which I am specially grateful is that given in the following words of Scripture: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you." The realization of this truth has been a never-failing help in many times of trouble, and for this and many other blessings, I am truly grateful.

MRS. H. C. DE WOLFE, San Francisco, Cal.

In love and gratitude to God I wish to express something of what Christian Science has done for me. I was led to study Science and Health by Mrs. Eddy, through the healing of a relative, who had suffered for years from rheumatic trouble and was finally given up as incurable. At first I could not understand the text-book; it seemed to be different from anything I had ever read. I was not looking for, or expecting any physical benefits from the study, but what was most wonderful to me, although my understanding of it was so limited the blessings were manifold. I found that my eyesight was greatly strengthened; bowel trouble of long standing was overcome; disturbed dreams, to which I had been subject for years, ceased to trouble me, and above all is the spiritual uplifting and peace of mind, for which I cannot be grateful enough. After I had been in Science only a few months I was attacked by three dogs while going through a piece of woods. Although I have always been fond of domestic animals, I had a fear of strange dogs, and these bore down on me so quickly and were so vicious that I had no time to defend myself. After kicking at them for a few seconds, in retreating backwards I stumbled and fell, and about this time the owner of the dogs came out and called them off. When I came to examine myself, I found I had two very bad bites, one on my arm and the other on my leg. I treated myself in Christian Science the best I knew, and went that afternoon for a treatment from a practitioner. I was then entertaining feelings of resentment against the dogs, against the owner for allowing such vicious animals to run at large, and against the city authorities for allowing such conditions; but as the practitioner talked with me my whole thought was changed. The swelling went down while I was there, and I never experienced the slightest pain or inconvenience from the injuries afterwards, the one treatment having overcome the trouble entirely. I am very grateful to Mrs. Eddy for the truth revealed through "Science and Health with Key to the Scriptures."—WM. J. BENNER, Indianapolis, Ind.

I offer my testimony in thankfulness to God for His goodness, and trust it may be a light to some one's path. I am indeed grateful to our dear Leader for the understanding of Truth I have gained in Christian Science, as I realize that through this wonderful teaching I have passed from death unto life. My suffering seems beyond description, as for thirty years I had been afflicted with that distressing disease known as asthmatic trouble. Part of the time I was unable to walk, even from one room to another. I also suffered greatly from a severe form of catarrhal trouble, and was much reduced in flesh. In later years an eruptive disease caused me great distress, and though I tried every remedy I heard of, I got no relief. I had given up all hope of ever being well, as I had suffered in one way or another nearly all my life, and only expected to worry along until God saw fit to take me out of the world.

I was (as I thought) trying to live a Christian life. When I felt able I would study the Bible and then wonder why God had sent this affliction upon me. I even prayed Him to take the life which seemed such a burden, for I could scarcely be said to live. About two years ago, however, Christian Science, the messenger of Truth, came to me and healed me. It revealed to me the true God, and I cannot tell how happy it makes me to let others know of this healing Truth. I can truly say, "Praise God from whom all blessings flow." My son was also healed of chronic trouble at the age of thirteen. He had hardly ever seen a well day from the time he was a babe. We have all accepted the truth and make it our daily study. We have had many beautiful demonstrations, and have no need of any material remedies. We have relied on God as our only source of help since our first healing in Christian Science. We are trying to show our gratitude to God by daily watching and praying for that Mind to be in us "which was also in Christ Jesus."

MINNIE LODS, Douglas, Okla.

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I have waited long for words which would adequately express my thoughts, but now it has come to me that my gratitude can never be given full expression in this way; hence I send in my testimony as it is,—my "mite." I remember reading, years ago, in the *Journal*, "Is thy cup of comfort low? Go share it with another." In obedience to this thought I now write; giving that I may receive.

It is now over six years since I have had the privilege of meeting with any considerable number of Christian Scientists, but we always have our Sunday service and usually the Wednesday evening meeting. Three times, lately, two families who have become interested have met with us on Wednesday evening, and are anxious to attend regularly both services. I know the way will open up, for it is of God, not man. One day I was thinking, "I am doing nothing," when with a beautiful realization came the words, "Truth is ever at work;" and within a few days I heard of several different places where the light of Truth had come. The understanding of God that Christian Science has given me, has enabled me to overcome for myself and others many ailments, among which are burns, bruises, sprained ankle, and a severe cut. Sorrow over the loss of relatives has also been overcome. Many times, when there was a seeming lack, divine Mind has been my source of supply. Sometimes I have had hard lessons, when I have failed to bring out the truth of being, but I have always found that it was because my own mentality was not clear; I had not cast the mote out of my own eye.

If women only knew what the understanding of God, as taught in Christian Science, can do for them in destroying fear, also of the perfect demonstrations possible to them as mothers, they would look only to God for help in time of need, for He is the only creator. I could fill pages if I attempted to give even a fraction of what Truth has done for me during the last ten years.

Away on this western prairie, far from other Scientists, the Lesson-Sermons are a great comfort to me, and my thought often goes out in gratitude to the compilers. It has been my privilege to give away many copies of the *Sentinel* and *Journal;* and we also have four copies of Science and Health loaned out, which are being read constantly, and there are two families that have their own copies. If we were not scattered over such a wide expanse of country there are enough Scientists here to hold services, but as it is we have our home meetings. I feel as if I must at least speak of Mrs. Eddy, but words fail me. God grant that I may be worthy to be called her follower; that I may follow her "as she follows Christ" (Message to The Mother Church, 1902, p. 7).

MRS. SUSIE A. NORTON, Medicine Hat, Alberta, **Can.**

With a heart full of gratitude I wish to acknowledge what the study of the Bible, as interpreted through the teaching of "Science and Health with Key to the Scriptures" by Mrs. Eddy, has done for me and my little family. So wonderful have been the demonstrations that I scarcely know where to begin. I took up the study of Science and Health before I was married, and had many fine demonstrations of Truth's power. After that time, though my husband never opposed me, my progress was slow. I did not work as I should, and something seemed to hold me back. Then came the demand, "Choose you this day whom ye will serve." I responded with a determination to serve God the best I could by daily putting into practice what I had read, studied, and understood. The earnest desire brought many blessings, and Truth has rewarded me most abundantly by pouring into thought the spiritual understanding of His Word as I have never felt it before. These spiritual thoughts of Truth and Love have not come by merely wishing for them, but through an earnest desire and inward striving hourly to know the truth that makes free,—which brings us to a loving Father "whom to know aright is Life eternal" (Science and Health, Pref., p. vii.).

The way has been straight and narrow, and oftentimes so dark that not a ray of light could be seen; but a gentle voice would whisper, "What is that to thee? follow thou me;" and again the way would be opened up. Thus it has ever been all through my journey from darkness into light, and it proves to me without questioning that the loving Father will never leave or forsake us if we will but trust Him as a little child and listen for the "still, small voice." Through Christian Science I have learned how to be humble, have found out who is my brother, and been taught how to love my neighbor as myself.

During all this time I had never discussed Christian Science with my husband. The thought came to me that I should let him alone, and that he would be all right. One afternoon last winter (1907), our little boy had to sense a very high fever; heretofore a doctor had always been called, but this time my husband took the child in his arms, and said, "I will hold him while you write to a Christian Science practitioner in Chicago to treat him." He noted the time of the probable arrival of the letter, and the little one was instantly healed. A sense of the presence of Truth and Love filled the entire house, for we were beginning to live the life that is of God.

A little later our faith was put to a more serious trial. My husband came in one evening suffering intensely with a finger that had been badly crushed, and which presented an alarming appearance. I tried to bathe it, but he could not stand even the touch of water. Mentally I repeated the "scientific statement of being" (Science and Health, p. 468), and in a little while the hand was wrapped in a cloth. When I asked him what he was going to do, he replied firmly, "Try your medicine," and he asked me to help him. It is impossible for me to express my feelings: the sense of responsibility which came upon me. I silently went to work, declaring that "perfect love casteth out fear." My husband retired and I read to him awhile, still holding in thought the perfect child of God, and the teaching of our text-book, that "matter can have no pain nor inflammation" (Science and Health, p. 393). I left the rest with God, and the battle was won. He fell asleep, and there was no further trouble with the finger more than to wrap it in clean linen as required. One day, while he was at work, the covering came off, and he saw that the finger was well. This was another great proof of God's love and presence in time of need. We have two little boys, three and five years old, and their childlike trust teaches us many lessons.

Neither tongue nor pen can express the love and gratitude we feel for Christian Science, and for our dear Leader, who has so unselfishly pointed us to a God who is Love—the fountain of truth where we each and every one as His children may drink and share in blessings untold. May we pray without ceasing, looking inward daily, and casting out whatsoever there may be in consciousness that is unlike Christ.—MRS. A. F. ST. CLAIR, West Point, Ky.

I have received many benefits through Christian Science, the most remarkable being the overcoming of abdominal trouble, from which I had suffered for years. Four different doctors had declared that an operation was my only hope, but no two were agreed in their diagnosis except on that point. Inasmuch as the doctors disagreed, I decided to send for a Christian Science practitioner, and sweeter than any music I have ever heard were her words of reassurance and hope. "Those doctors cannot make laws for you," she said, "you are under but one law—the law of God." A few more declarations similar to the

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above changed my thought, and my temperature was soon normal, although it had been very high. The 91st Psalm seemed to give me a sense of security from every foe.

Before this time I had not asked God for anything. The God I had been taught to believe in seemed too far away for me to tell my troubles to Him, and for several years I had been glad to get away from the distress I had felt as a child in trying to think about Him. I am grateful to Christian Science for the understanding it has given me that God is Love.—Eva O. German, Kansas City, Mo.

I feel it to be high time that I told others of the blessings I have received through Christian Science. Seven years ago I was healed instantaneously of abscess of the breast through Christian Science, after several operations had been performed and I had endured ten weeks of intense suffering. This was the first healing, but only a small beginning of our blessings. I have been wonderfully helped at the birth of my two children, after the doctor's verdict that I could never have a healthy child. My little girls are both fine, strong children, have had but few troubles and these have been quickly met with the truth, —our ever-present remedy.

I would like to speak of a severe attack when I and my three-months-old baby were away from home visiting relatives. It was a dreaded disease and we were quarantined, but were treated absently in Christian Science. The newspapers misrepresented the case, but divine Love proved, as it always does, that "one on God's side is a majority;" and this was proved with glorious results,—not a scar nor a blemish. Then there were at least a hundred others exposed, but not one person took the disease, proving absolutely that divine Love is the only power.

It takes the "new tongue" to express our gratitude for our dear Leader, Mrs. Eddy, who has shown us how to live so that error misses its mark. I can only hope to prove my love for this dear woman by deeds more than by words.—Ida M. Sperling, Boise, Idaho.

I esteem it a great privilege to testify to the good I have received, and am receiving daily, through a knowledge of the truth as it is taught in Christian Science. Previous to the time that I became interested in this subject I was much opposed to, and prejudiced against what I later learned was a false concept of its teaching. Like thousands of others, I had condemned Christian Science without any reliable or trustworthy knowledge of the subject.

My interest in Christian Science dates from the healing of a daughter, who had been in very delicate health and under medical treatment almost from her birth, and who had been pronounced incurable by several physicians, owing to a serious spinal condition which had supposedly caused numerous physical and nervous troubles. Referring to my own physical experience, at intervals for more than ten years previous to this time I had been a great sufferer from a seemingly incurable case of stomach trouble. My condition was such that I was unable to take even the most delicate food without intense suffering. I had tried many so-called remedies, and almost every system of medicine, but without any permanent relief. Finally the condition became so serious that I was compelled to retire from business, my only relief from suffering being in the use of an opiate, which I used for weeks and months.

This seemed to be my extremity and also God's opportunity, as I finally yielded to the advice of a friend and began Christian Science treatment. The practitioner told me that all God had made was good, and could be used without fear of harm. This appealed to me as being so reasonable that after the second treatment I accepted the truth, and was able to eat anything that I wished without the slightest resultant injury or inconvenience. This healing was more than two years ago, and since that time, with slight exceptions, I have had perfect health, and the spiritual blessings have been even greater than the physical. During these last two years, the consciousness of this truth —of the omnipotence of God, good—has strengthened me and upheld me through what would otherwise have been a sorrow too great for me to bear.

I am convinced that no one can study Science and Health with an honest intention of getting good,—being just to the author and themselves,—without gaining a broader view and a higher concept of life, of heaven, and of God. It is also safe to say that no one can experience this physical healing and spiritual uplifting without a great sense of gratitude to the one who has given this saving truth to the world.—D. A. Williams, Indianapolis, Ind.

Christian Science found me without God, and the Bible was to me a sealed casket, whose jewels I knew not how to possess or enjoy. Science and Health has indeed been the "Key" which unlocked that beautiful casket for me, and now all its treasures are mine to use. Said the Master, "Seek, and ye shall find;" and each time I seek, I find a gem of thought which irradiates my life and brings me peace and joy. My heart is filled with gratitude for this blessed revelation, and with love for our dear Leader, whose pure, consecrated life enables her to walk with God and direct the way. Gladly I follow her guidance, grateful for the revelation of Truth in her teachings, and rejoicing that I may thus serve the Master.

Frances Willard Munds, Prescott, Ariz.

It is now eight years since I became interested in Christian Science, and in that time I have been healed of many ailments. I was completely healed of a severe case of rheumatic trouble, from which I had suffered greatly; and in less than three weeks was healed of a difficulty with my eyes, for which I had worn glasses for some years. I have never used the glasses since that time. For this healing and many more blessings, I am grateful to God.

Elizabeth Garrity, Chicago, Ill.

[Written for the *Sentinel*.]

THE REAL WORLD.

MAXWELL ARMFIELD.

When all the ways were gold with sheaves,
Or green within a patterned tent
(Where the blue came between the leaves),
I sometimes thought myself content.

But soon the golden sheaves were gone,
The green ways withered into gray,
And through the bare brown twigs there shone
The pale sky of a wintry day.

And then I thought, the loveliness
Of gold, and deep green-patterned blue,
Were threadbare places in earth's dress,
With God's real world seen faintly through.

And sometimes, brushed by angels' wings
(Fair thoughts of Truth and Life and Love),
I am made sure of perfect things
No human logic can disprove.

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FROM OUR EXCHANGES.

[Charles Johnston in *The Christian Register.*]

To put the matter in a more modern way, Jesus taught, not a dogmatic religion, but an experimental science; and, until one has made the experiments, one cannot come into possession of the facts of this science. Jesus states this truth with equal simplicity: "If any man *will do his will*, he shall know of the doctrine, whether it be of God." As the first experiments, so to say, of this real spiritual science are renunciation and self-sacrifice, it is not to be wondered at, though it is to be deplored, that later generations of disciples found it easier to reason than to obey, and so converted the living, spiritual science of Jesus into a binding and continuing dogmatic theology. The remedy is simple. We must carefully gather and learn the commandments of the Master, and then in love obey them, and we shall soon verify for ourselves the superb scientific accuracy of these teachings of spiritual science. The awakened spiritual will, not the argumentative mind, is the golden key of wisdom.

[*Zion's Herald.*]

God is love—but God's love is neither an arbitrary favoritism nor a nerveless sentiment. Yet many people talk of the love of God as if it were a mere indifference point in religion, where all moral distinctions disappear in a haze of good-nature. God is love, but God does not love everything. He is benevolent, but He cannot show favor to sin. Evil is alien to the nature of God, and foreign to the best interests of man; and if God condoned evil anywhere, He would not be loving towards His creatures who trust in Him. God is truth and justice as well as love. Let no one, then, be deceived by the pernicious error of confounding divine love and benevolence with indifference to moral distinctions and a kind of universal tolerance of conditions which are opposed to the law and rule of right.

[*The Universalist Leader.*]

It is not enough that ministers preach on Sunday the gospel of faith and love and good works enunciated by Jesus, and that they are listened to by a respectable number of respectable men and women. This is well, helpful as far as it reaches, but the gospel demand is that between the Sundays ministers and their congregations shall stand for, in word and act, the truths and duties which are set forth in the Sunday preachments; that they shall conduct themselves as becometh real soldiers of the divine army, whose weapons are not carnal,—the weapons of truth and righteousness,—but still mighty in the pulling down of the strongholds of all classes of iniquity.

[*The Examiner.*]

No life is at its best, no life can inherit its possibilities, no life can know true happiness, no life can attain highest character, no life can rise to great victories that is self-centered in attention, purpose, and conduct. We must lose ourselves in some great and good work in order to attain unto power and efficiency in life and service. For the Christian the life must be "hid with Christ in God." No law in the Christian life is greater than this, and for it there is no substitute.

[Llewellyn Brown in *The Standard.*]

As long as the Church demonstrates its value no one will deny its right to exist, but there is a marked reaction going on against the ideal which the past has presented in the ministry, and a clarion call for a new type. There are many arguments which might be adduced to prove this, but the most convincing is that whenever a man appears with a message from the living God, that man will command a hearing.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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ITEMS OF INTEREST.

National.

Hartford, Conn., this week dedicated, with festivities lasting three days, its handsome stone bridge spanning the Connecticut River. The bridge takes rank as the finest of its kind in the world, taking into consideration its length, size of arch, perfection of structure, and symmetry of outline. In every respect save one, it is claimed, it surpasses London Bridge, which hitherto has ranked first among stone bridges. It is 1,102.5 feet long, 82 feet wide, and is composed of nine arches, with a maximum span of 119 feet and a maximum clear height of arch of 45 feet. The bridge has taken three years to complete, includes an extensive boulevard at either end, and has cost $3,000,000.

The extent to which the various express and gas companies doing business in New York City are allied through stock ownership is detailed in the first volume of the Public Service Commission's annual report just issued. From this it appears that the Adams Express Company and the American Express Company are holders of stock of the United States Express Company, and that the American Express Company holds nearly all the stock of the National Express Company and of Westcott's Express Company as well. It also appears that the Consolidated Gas Company owns all the stock of the Westchester Lighting Company.

Chief Justice O'Rear, of the Court of Appeals at Frankfort, Ky., in an opinion affirming judgment in a case of the Commonwealth against the Adams Express Company, which had been indicted and fined for carrying whisky from one local option county into another, said that "common carriers ought to obey the law like other persons, not merely in keeping the statute while breaking its spirit, but both in letter and spirit, as others are expected to do."

The second hearing in the suit of the United States Government to break up the alleged anthracite coal monopoly was held in Philadelphia last week. The action was brought by the Government about a year and a half ago. The defendants are the various coal-carrying railroads and a number of smaller corporations. The Government alleges that the defendants have formed a conspiracy to restrain trade in anthracite coal.

It is probable that the Administration will ask Congress to place under one department the various bureaus and divisions of the Government now doing work relating to the public health. This will mean a readjustment and realignment of the public health and marine hospital service, the pure food and meat inspection bureaus of the Agricultural Department, and other minor health bureaus.

The National Association of Cotton Manufacturers was in session at Saratoga last week. "Forest Preservation from the Point of View of the Cotton Industry, Cotton Growing, and Cotton Manufacture," was discussed at some length, and its bearing upon the cheap production by water-power of electricity for manufacturing and other purposes.

An officer of the Government Forest Service estimates the forest fire loss in Minnesota at from five to ten million dollars. The loss in the Northwest is estimated at forty million dollars. More than two thousand acres of the Michigan Forest Reserve have been destroyed and over a million acres of timber land devastated.

Constitution Island, a three-hundred-acre tract of land lying in the Hudson River opposite West Point which the military authorities have long desired to possess, has recently through the joint action of its owner, Miss Anna Bartlett Warner, and Mrs. Russell Sage, been given as a gift to the nation.

Commander Peary, who sailed from New York in July, is now well on his way among the ice fields of the Far North in his search for the pole. The secretary of the Peary Arctic Club has received a report that on Aug. 17 he set out from Etah in North Greenland.

The 34th annual meeting of the Association of American Bankers was held at Denver, Col., last week. Committee reports were unfavorable to postal savings banks and to a bank deposit guarantee fund.

The sixteenth annual session of the National Irrigation Congress convened last week at Albuquerque, N. M., with an attendance of four thousand people.

International.

"I believe that a few years will see the utter abolition of caste lines in India," said Lilavati Singh, the Indian educator, at a reception tendered her by the Women's Foreign Missionary Society in Boston recently. "The force which will accomplish this will be the western ideas, taught in the colleges of India. These western principles are incongruous with caste, and as they are rapidly gaining influence the walls of caste are gradually breaking down. Another result of western ideas in our education is the establishment of the home in India. Owing to the different stations of the husband and wife, home life as in the west is entirely lacking. But as we send out girls from our colleges at Lucknow every year they are instituting more and more the real home life."

The Provincial government of British Columbia will set aside a strip of land sixty feet in width along the international boundary line, which will not be available for preemption and upon which a permanent reserve extending to all mining rights, etc., will be placed. This follows an arrangement with the United States Government by the British Ambassador at Washington. Frequent trouble in the past has been occasioned by the lack of this "buffer strip" in the arrest of criminals and in the application of mining and other laws. The United States Government also sets aside a similar strip, and thus the neutral zone will be one hundred and twenty feet in width.

A large excursion party made up of merchants of San Francisco and other Pacific coast cities sailed Sept. 25 on the Japanese liner Tenyo Maru. The purpose of the journey is to destroy as far as possible the traces of bitterness resulting from the racial trouble of last year. There are forty merchants in the party, and about twenty are accompanied by their wives. They will arrive in Yokohama a few days before the battle-ship fleet reaches that point. They will spend several weeks in the business and industrial centers of Japan.

The Chamber of the Argentine Confederation has approved of the bill authorizing the executive to contract a loan of $17,800,000 gold at interest of not more than five per cent. The government has also resolved to submit to medical inspection immigrants from the Baltic and Mediterranean and to send sanitary inspectors to Genoa, Barcelona, and Hamburg to ascertain where immigrants to Argentina come from.

Notwithstanding the cabinet's efforts towards economy, the Russian war budget for 1909 as submitted to the Douma carries an increase of $20,000,000 in the current expenditures, of which $8,000,000 is assigned to meet a general raise in the salaries of officers of the lower ranks, and $11,500,000 to the betterment of the conditions of the service and quality of the rations.

Lazare Weiller, the French aeroplane promoter, has given an order to Wilbur Wright for the construction of fifty Wright aeroplanes. The amount of this contract is $100,000.

The Prussian Academy of Science has inherited $7,500,000 from a banker named Sampson. The money is to be expended for scientific purposes.

The State Council at Berne, Switzerland, has approved the arbitration treaty with the United States.

Industrial and Commercial.

Work is to begin immediately on a new flour mill of six thousand barrels daily capacity, at a cost of $500,000, for the Washburn-Crosby Company at Buffalo, N. Y. The company, with its present mills, will then have twelve thousand barrels capacity at Buffalo. With its large Minneapolis output, the Buffalo enlargement, and its mills at Louisville, Ky., and Great Falls and Kalispell, Mont., the company's daily capacity will exceed forty thousand barrels, by far the greatest in the world.

Nearly every railroad in the Western Passenger Association has agreed to abolish all low or reduced rates after Jan. 1, 1909, and to maintain a minimum rate of two cents a mile everywhere. This determination has been reached because of anxiety caused by reductions in the net passenger revenues of the Western roads.

According to figures given out by the national chairman of the Prohibition party, there was an astounding decrease in the production and sale of intoxicating beverages in the United States during the months of July and August last. The decrease in production amounted to nearly one million dollars a day.

The number of idle cars on Sept. 16 was only 173,587, a reduction of 40,045 since the report for the previous fortnight. The maximum was 413,000 on April 29.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

[Frederick Dixon in *The Onlooker*, London, England.]

CHRISTIAN SCIENCE AND THE LAMBETH CONFERENCE.

THE report of the Lambeth Conference with respect to the "Ministries of Healing" has been issued over the signature of the Bishop of Winchester. It is a remarkable document, affecting many schools of thought, both within and without the Church, but it is entirely with respect to its attitude towards Christian Science that I wish to examine it here.

There was no compulsion on the bishops to examine "the claims" of Christian Science. Indeed, the bishops, though some of them are men of deep learning, and all of them are men of high character, are very far from forming an ideal judicial assembly. There was, again, no compulsion on them to accept the offer of information made to them from the official quarters of Christian Science, though it might have been imagined that, as they were accepting the assistance of certain members of the medical profession, they would not have ignored this offer. What is remarkable is that they should have been so devoid of the salt of humor as not to have foreseen the inevitable fate of a report arrived at by such means.

The object for which the committee was appointed is stated with admirable clearness in the preamble: "To consider and report upon the subject of ministries of healing: (*a*) the unction of the sick; (*b*) faith-healing and 'Christian Science.'" The conclusion arrived at is stated with equal clearness in the report. So far as healing in Christian Science is concerned, this is set out as follows: "The committee considers that the claim to heal all manner of diseases and organic troubles has not been substantiated, while suffering has been caused, with many deaths, by the refusal to allow the sick, children as well as adults, to profit by medical attendance and care." Now the Bishop of Winchester, who signed the report, is one of the foremost scholars in the country. He knows the value and meaning of words better than most people. It is permissible, therefore, to ask him whether he considers the phrase, "the committee considers that the claim to heal all manner of diseases and organic troubles has not been substantiated," to be a fit one to employ to describe a report compiled after an inquiry from which the evidence of Christian Scientists had been excluded and that only of its opponents accepted. This is the gentlest way of putting it. The wording of the report really suggests, to a public absolutely ignorant of the facts, that evidence as to healing had been tendered by Christian Scientists, and found unconvincing.

Next, the phrase that "suffering has been caused, with many deaths, by the refusal to allow the sick, children as well as adults, to profit by medical attendance and care," can be characterized as nothing better than a frank attempt to create prejudice, and as a piece of reasoning is absolutely childish. To make it anything more than the merest *obiter dictum*, the percentage of deaths under Christian Science treatment would have to be shown in comparison with the percentage of deaths under ordinary medical treatment, and even this would be extremely unfair to Christian Science, as it would leave out of sight the enormous number of cases which are only brought to Christian Science after every other means has failed. To be quite frank, you have in this section of the report a statement founded, as Carlyle would have said, "like the world itself, on nothing."

Furthermore, if the words in this sentence of the report mean anything at all, they mean that the patients of Christian Scientists are in some mysterious manner prevented from receiving ordinary medical attendance. In the case of adults this is manifestly so absurd that the statement refutes itself; no adult ever comes or can come to Christian Science except of his own free will, and no Christian Scientist has the power, much less the desire, to prevent his reverting to ordinary medical practice the moment he has any inclination to do so; while in the case of children Christian Scientists have been among the most careful observers of the law, not because they believe medical attention to be more efficacious in the case of children, but because they recognize the danger of the evils the law was intended to prevent.

No one has ever accused Mark Twain of undue partiality to Christian Science, yet writing on this very question this is what he says: "Isn't it touching? Isn't it deep? Isn't it modest? It is as if the person said: I know that to a parent his child is a possession so dear that he will trust its life in no hands but those which he believes to be the very safest; but it is a burning shame that the law does not require him to come to me to ask what kind of healer I will allow him to call." This only makes the action of the authorities, in the one or two cases in which they have been able to represent parents who were Christian Scientists as guilty of a technical breach of the law, as more than usually intolerant and cruel.

There remains the final paragraph of the report, in which Christian Science is arraigned for being unorthodox. There is really no word in the English language with more edges to it than the word "orthodox." There is probably not a single orthodox religion which has not passed through the period of being unorthodox. The act *"de heretico comburendo"* was passed for the purpose of extirpating the views which the Bishop of Winchester is preaching in his own cathedral to-day. Whatever meaning attaches to the word is one of purely local and temporal significance. It was, I think, a predecessor of Dr. Ryle, in the see of Winchester, who, with a more humorous appreciation of the inconsequence of the word, declared, "Orthodoxy is my doxy, heterodoxy is anybody else's doxy."

There is, however, in the Gospel of St. Mark, a definition of a believer, in the words of Jesus himself: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink

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any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is, of course, true that a large number of Christian commentators have attempted to prove that these verses are an epilogue by a later writer, but the effort is scarcely worth the trouble, for it leaves untouched the infinitely stronger saying, in the fourteenth chapter of John, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The Christian Science Church has accepted Jesus' test of what constitutes belief, and is endeavoring to give practical expression to his command, and it is a little curious that it in particular should be singled out for the charge of being anti-Christian.

LAW VERSUS STATEMENT.

BLANCHE HERSEY HOGUE.

ONE who studies the Scriptures is given much reason to ponder the question of law and to think deeply concerning the law of God in its relation to the welfare of humanity. In modern thought the term law is universally used to distinguish the operative force which carries affairs systematically forward from cause to effect, and to define the process of continuous government, unseen by the physical senses, by which all existing things are related, regulated, and adjusted, whether they be universal or individual, moral, mental, or supposedly physical. The uninterrupted passing from cause to effect, the steady unfolding of component elements from a definite beginning to a logical ending, in the mental and moral life of the mortal, and in what are termed the physical conditions of man and the universe, are considered evidences of law which proves its existence by and through its effects.

That which is governed by law is admitted to be governed irresistibly, unfailingly. Law itself involves force, and law must by its very nature carry out the command of that which impels and compels it. Law knows no staying hand, else it would be less than law. Then whence, says the onlooker, arises this which looks like the blighting and blasting and upsetting of law in the natural world, this apparent confusion and tangle in the affairs of men, this chaotic rule which claims to be law, and which to all appearance thwarts the intention and operation of God's law? Or, again, are there not many kinds of law, lesser and greater, evil and good, material and spiritual, each and all struggling for supremacy? Material evidence answers that it cannot account for the origin of this discord, but admits its presence and confirms its claims. Enlightened analysis, however, from the standpoint of Christian Science, shows so-called material or evil laws to have no basis in eternal, divine Mind, and hence to be nothing but statements,—statements of aggregated human belief, so long and so universally believed that they have come to operate in an assertedly logical sequence which simulates law, and to govern wherever they are accepted as law. Divine Mind operates through the action of law, and the counterfeiting carnal mind of mortality very naturally apes the divine method and calls that law which is nothing more nor less than a false statement,—a cleverly constructed and lawful-appearing lie about the truth.

Webster defines law: "In general, a rule of being or of conduct, established by an authority able to enforce its will; a controlling regulation; the mode or order according to which an agent or a power acts." A statement is defined as "that which is stated; a formal embodiment in language of facts or opinions." Hence, much that is generally named law is thus seen to be a mere "embodiment in language" of opinion, rather than of fact. Eternal Truth is stated; God's Word is stated; law is stated; but error, too, finds words for itself, so that the one is a statement of fact, the other a statement of untruth. Christian Science reveals God, good, to be the only power, and law to be that only which carries out the will of God, the will that is good, for man and the universe. From this basis it looks out upon the conflicting elements of evil and challenges as false statement all that would frustrate the dominion of good. Law must be true, and move majestically to establish all that accords with Truth. A statement of the truth is true, but a statement claiming that any power is existent in evil is false, no matter how plausible it may appear, and the only hope such statement has for its claims is its possible temporary acceptance as truth. Furthermore, let it be remembered that any kind of a statement about any existing condition or circumstance, if erroneous, is not at any instant true, even though for generations millions of earth's peoples have believed and still believe it, accepting its procession of suggested causes and effects as the invincible law and fact of existence.

Mortals are under the government, in belief, of an innumerable multitude of statements which have masqueraded as law,—statements time-honored and conservative, statements novel and progressive; statements concerning pleasure and pain, happiness and sorrow, success and failure, sickness and health, life and death. To escape submission to this host, the student of Christian Science is finding shelter in his understanding of actual law, the law of God which ordains and enforces a good and satisfying existence for man. Mrs. Eddy's book, "Science and Health with Key to the Scriptures," is doing mighty service to its every student, for it is enforcing Scriptural teaching concerning that which is law and that which is not law, and in its distinction between the two is inaugurating an understanding of right and might which will eventually grow into a universal and unobstructed reign of righteousness.

As between statement and law, scholastic theology teaches that man is a sinner, and that eternal punishment befalls the unrepentant; superstition states that fate, the stars, the departed, the past, innumerable material influences, may ordain catastrophe and otherwise determine personal experience; *materia medica* states that conditions of matter, involving heredity, contagion, food, exercise, rest, drugs, over-work, over-strain, over- or under-development, can govern health. It is further stated that sin can tempt mortals; that fear can incapacitate them; that grief can crush them; that disease can waste and prostrate them; that temperamental evils can disappoint hopes and wither affections under the action of perpetual misunderstanding. Timidity, self-pity, self-condemnation, lift their voices to restrain honest endeavor and to cripple right motive and action; while law, invincible and incorruptible, resisting all this clamor, advances steadily to the establishment and fulfilment of that which blesses in all its beneficent unfolding, that which is righteous and eternal and true. Needful indeed it is, that we should distinguish law from the network of statements which claim to operate as law! Without the understanding of divine law, thought is left unsheltered, easily persuaded to accept the terms materiality would make in the name of law. With the knowledge of the law of God, a divine conviction abides that only such statements as declare the supremacy of good accord with law, and then experience builds upon a rock, law-governed and law-protected.

Christian Science calls the world to a revealed knowledge of the law of God, and this knowledge exposes the disorderly suggestions of material sense as being in reality lawless, and powerless to govern man. Thus does this teaching become a refuge for the oppressed, a shelter from

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the storms of sin and sorrow, a highway of deliverance from the shifting accident, the chance and change of mortality's unhappy pitfalls, for it offers immortal thinking, right consciousness, here and now, in exchange for mortality's sin and fear. Evil cannot employ law, for law is harnessed only to the service of good, the will of God. He who lifts his thought to consistent and continued obedience to his highest understanding of God, thinks in accord with law, and ensures for himself and for all whom he is endeavoring to help, law's protection. Christian Science finds the mortal more or less bound by the intricate and interwoven statements of the carnal mind, finds him living in conscious and unconscious obedience to this multiplication of taskmasters, and its mighty work is to unloose and liberate thought from this unholy and unlawful bondage. The revelation of law as upholding only good, uncovers all evil as false statement,—its seeming law merely falsehood about law. Mrs. Eddy urges the Christian Scientist to be a law to himself (see Science and Health, p. 442), for the upbuilding of all that is good and the demolishing of all that is evil; and after her clear teaching concerning law, the way cannot be mistaken.

The student who would obey, discerning somewhat of that divine will which makes for heaven, can face one after another of the statements of earth and refuse submission to their rule,—refuse to be governed by anything less than that divine and infinite law which in its prevailing will accomplish Jesus' prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

THE QUINTESSENCE OF DUST.

WILLARD S. MATTOX.

THERE are many serious misconceptions of Christian Science, and among them must be enumerated the supposition that it teaches that we have no bodies. Many critics have asserted this, and many beginners have worried over it until they saw the truth and realized that Christian Science teaches no such thing. Christian Science is not a doctrine of annihilation. It does not wipe out anything that really exists. It could not if it tried, but it does not even try. Divine metaphysics does not deprive a man of aught that belongs to his real being. On the contrary, our text-book says "consciousness constructs a better body when faith in matter has been conquered" (Science and Health, p. 425). It should be understood, however, that body and matter are not identical, synonymous, or suggestive, the one of the other.

Whatever of denial enters into the statements of Christian Science comes there to destroy a false belief. When the false belief disappears there is nothing left to deny. Truth is conscious only of what is true. Truth's very presence and all-efficiency is the only denial of error which it is possible or necessary for Truth to make. We are accustomed to associate a vigorous denial of error with our affirmations of the concord of being, but this association arises *only* because we still seem to be conscious of some*thing which* needs to be denied.

It may be said, then, that Christian Science is emphatically a religion of affirmation. It affirms that all good is, here and now. It affirms the truth about God, man, and the universe, about Mind and body, about law and government. It declares that whatever is real about our being, God made, and that therefore it must be good, and that what God did not make is not real and has no actual existence. Man's individuality or identity is his true being, and it would be impossible to rob him of his God-given individuality and identity. Christian Science has not come to destroy but to fulfil.

A right understanding of what constitutes man's being involves a comprehension of substance. Material sense accepts only its own concept of substance; that is, matter. It cannot possibly conceive of an idea as substantial. This would be intangible, inconceivable, even absurd, to material sense. So, then, whenever a statement is made concerning man's being, material sense immediately outlines matter, thinks of pounds avoirdupois, and from this erroneous standpoint seeks to quarrel with a statement which was never meant to embrace or designate matter.

The fundamental statement of Christian Science includes the declaration that infinite Mind *is*. The office or function of Mind is to think, to be mentally active. A mind which does not think, which is not active, which is dormant, or stagnant, is no mind. That which characterizes Mind is its capacity to think. We speak of Mind, and immediately we think of Mind's activities, of consciousness. We may say, then, that infinite Mind must express itself; in other words, that it embodies itself, and that its embodiment is to be found in infinite ideas, like itself. This teaching as to Mind and its manifestation is sustained by the spiritual account of creation, as given in the first chapter of Genesis. "And God said, Let us make man in our image, after our likeness." If mortal man, with a diseased and limited matter body, is this image and likeness, then God as his originator must bear the general contour and similitude of the matter body, a thought too shocking to admit for a moment.

Organization and matter go hand in hand. When we speak of one, the other is always suggested to our thought. We do not think of Spirit as organized, or outlined, because organization means limitation, and the basic statement of Christian Science is that Spirit, Mind, God, is infinite; that is to say, without limitation or organization. The material body, then, with its elaborate organization, can give us no correct idea of the reflections of infinite Spirit. The material body is a false sense of being, a material or perverted view of a spiritual reality. When this view is changed, the truth about man will be apparent. Mortals believe in a world made up of organized matter, peopled with personalities. Christian Science reveals a world of spiritual substance, peopled with spiritual ideas. When we exchange "personality" for "individuality," we reach a scientific basis, and begin to get a glimpse of man's true embodiment. Our Leader says, "To scientifically impersonalize the material sense of existence —rather than cling to personality—is the lesson of today" (Miscellaneous Writings, p. 310). Paul says practically the same thing when he pleads with us, "Be ye transformed by the renewing of your mind."

The belief that matter constitutes our selfhood, that material organization is necessary to carry on the functions of being, that man is corporeal and limited, is responsible for human discord and bodily suffering. Christian Science teaches a simplicity of existence and an integrity of individual being which rest upon the declaration that man cannot be separated from God, for "in him we live, and move, and have our being." Speaking of mortal man, Shakespeare says,—

> What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world, the paragon of animals! And yet, to me what is this quintessence of dust?

That seems to sum up the whole of material man. The quintessence of dust! The acme of nothingness! The hope of immortality, which is latent in all consciousness, would be unhappily placed if it had no surer foundation than matter, but there is much consolation and everlasting hope in the reasonable and demonstrable teaching of Christian Science with respect to man's individuality and immortality.

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"BY MENTAL, NOT MATERIAL PROCESSES."

CARL HORTON PIERCE.

PERHAPS no other problem has a tendency to perplex the business man to-day as does the money problem,—the question of daily bread. It matters not whether a man has thousands upon thousands of capital in the bank, the conditions are such in the business world that he is being daily driven from dependence upon his capital in the bank to the capital which is in heaven,—the one capital, the understanding of divine Love. A valuable testimony given in the *Sentinel* some years ago, stated that it took three hundred blows of an axe to remove an unsightly stump of a tree, that the otherwise beautiful landscape might be preserved. This article pointed out that the first and the second and every other blow of the axe, even to the last, was as necessary as any other one blow, and that all were directed to the one end,—the removal of the stump. This testimony helped a struggling Scientist to overcome a compound rupture, through this continual blow upon blow at the error which would try to hold him in bondage to fear and inharmony; and it is again offered, in these seemingly strenuous financial days, to help every one who is struggling to demonstrate that the only capital is the truth, and that the call to every one in the Field is to "trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903).

In the case of the business man, struggling with the fear of limitation, there needs to be more of the quickening, active work done. With his business there is apt to be the almost hopeless hope that conditions will right themselves. They cannot right themselves, but God will right them through the man who thinks righteous thoughts. It is not thinking rightly to entertain fears of the poorhouse, or of the pawnshop, yet that is what one is very apt to fall into, if he listens to the arguments of discouragement which are more and more rife as mortal mind finds its asserted laws failing, and divine Mind is calling to the Scientist to rise higher into the understanding that there is only one power; that "evil is not power" (Science and Health, p. 192); that the silver and gold belong to God, "and the cattle on a thousand hills." Are you discouraged: then "count your many blessings, see what God has done." Are you ill at ease, and seemingly poverty-stricken: remember that it is better to be ill at ease, with your bark launched on the troubled waters of truth,—as our Leader has pointed out (Science and Health, p. 254),—than to rest on beds of ease, with no experience in the demonstration of the Love that meets every human need.

Even faith the size of a grain of mustard-seed removes mountains of doubt and dense fear. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." This promise is only for him that "dwelleth," not for the man who prays one minute and doubts the next. The martyr Sanctus allowed no thought of fear to enter his mind, as they burned him with hot plates, but said, "I am a Christian;" and the martyr of this age may take his stand as firmly, while error defeats itself and business methods are undergoing the purging of Truth. Armed with the truth, we press onward, viewing the overturning of the money tables, and fearing not the separating of the tares from the wheat. To-day, as of yore, aspiring thoughts in the temple are or have been bartered for gain, but Truth's mighty angel is rapidly whipping the usurers from their vaunted positions, and the world is beginning to know "the only wise God," and Jesus Christ, whom He has sent. Time was, perhaps, when we prayed to be delivered from this battle with the demons within ourselves, and to flee as a bird to our mountain, apart from this struggle with false thoughts and money demonstrations, but it is like the spiritual growth of the one who first prayed to be healed for the healing's sake, but later was content to suffer until he should have been completely reformed in thought; so with the business man, there comes the desire even to have the struggle continue until every thought shall have come into subjection to Christ, Truth, and the desire for gain shall have given way to the desire for the heavenly riches which moth and rust do not corrupt.

Underlying our crying need, perhaps, lies the desire for material riches. But Christian Science heralds not the day of great personal gain. Rather does it prefigure the day when all men shall have enough for their needs and to spare; the day of peace and plenty for all, with thoughts for the betterment of mankind, not for money. The old thoughts of selfishness, of keen competitive methods, or unscrupulous ways and of any means to an end as being justifiable, are quickly merging and dissolving into competitive methods wherein men help each other and lift each other's burdens,—a condition wherein the presence and power of Love can be found in Wall Street just as much as in the home, where the capitalist as well as the housewife is, to use Mrs. Eddy's words, "perpetually repeating this diapason of heaven: 'God is my God, and my God is good'" (Miscellaneous Writings, p. 206). There is one thing that every business man ought to know, viz., when his thought is right, everything moves rapidly. It may take years of poverty and hand-to-mouth struggles to get the thought cleared for action, but he learns in time that there are no delays in the divine activity. Jesus declared, "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

When the business man gathers his harvest "by mental, not material processes" (Unity of Good, p. 15), he turns his clouds inside out, and beholds the golden lining: he sees in this financial depression the elimination of false thinking and erroneous business conduct, and exclaims with the poet,—

> Like the star of Bethlhem shining,
> Love will guide us all the way,
> From the depths of error's darkness,
> Into Truth's eternal day.

"LOVE-IN-A-MIST."

MAXWELL ARMFIELD.

I WAS looking at the blue petals of some "love-in-a-mist," and thinking how well the little flower typified the hope that is seen clearly to be emerging everywhere through the world's discontent, when my friend drew my attention to a belated yellow daffodil that she had found hidden under some thick leaves. To me it appeared a vivid green, and I supposed its strange color to be due to one of those lapses from which no so-called natural law is free. She however assured me that it was a pure yellow, and until my eyes gradually lost the memory of the blue that was clouding its purity, I maintained that my friend should have immediate treatment for her sense of color-blindness!

In a way somewhat similar, I think, we are so convinced of the reality of error that when Christian Science is first presented to us we too often are unwilling to accept the seemingly ridiculous statements of those who know the truth of being, and it is some time before the memory of the belief in sin, sickness, and death ceases to mar the purity of the perfect conception of Life that Mrs. Eddy has so beautifully and clearly explained for us; so that those of us are wise who agree to take a great deal that appears incomprehensible, on trust, knowing that if we persevere, this seeming veil of error which taints our vision must eventually be rent away, for it is but the memory of something that never really existed.

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SELECTED ARTICLES.

[Mrs. Livingston Mims in the *Rome* (Ga.) *Tribune-Herald.*]

Paul, that zealous and mighty apostle of our dear Lord, Christ Jesus, admonished the church in Corinth that their minds be not "corrupted from the simplicity that is in Christ," and again, he reminds them that "truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Jesus declared that these signs and wonders should accompany the belief in or understanding of him. He said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." May it not be that the creeds and dogmas of a scholastic theology have corrupted the minds of Christendom so that the proofs of discipleship demanded by primitive Christianity seem no longer possible, although there was never greater need of them?

Mrs. Eddy's great mission to humanity is to bring back to the world "the simplicity that is in Christ," with the signs and wonders, and the most prejudiced must admit that many proofs of true discipleship are being given by her faithful followers. Thought is uplifted and spiritualized, sin and disease are banished from the consciousness of many sick and sorrowing ones, as divine Science explains the hidden mysteries of the kingdom, glorious mysteries hidden to the corporeal senses, but clear and open to the spiritual vision. Jesus said to his followers: "It is given unto you to know the mysteries;" and those who follow his command to heal the sick as well as preach the gospel, rejoice in the illumination and the glorious unfoldings of Truth resultant from this obedience.

Now what is "the simplicity that is in Christ" which results in such wonderful manifestations of power? Nothing can so deeply concern this sinful, sick, and suffering humanity as to find an answer to this question. Mrs. Eddy in her revelation of scientific Christianity alone explains it to us. In the small volume, "Rudimental Divine Science," she defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the Principle and rule of universal harmony." In Romans we read: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is quite rational to suppose that disease is the intermediate condition between sin and death, as Jesus and his disciples proved.

That God's law (and the Scriptures inform us that God is the only lawmaker, and He is also our Life) must be and is logically and inevitably a law of life and health and harmony, Jesus proved by healing the sick, rebuking the waves, stilling the tempest, and raising the dead. He said, "He that believeth on me, the works that I do shall he do also." The utilization and demonstration of this law must and does bring health, harmony, and immortality on earth as it did two thousand years ago. It is only the recognition and application of this law that is needed. . . .

May not all Christians profit by Paul's declaration of what his ministry was: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power." This is what heals the sick, reforms the sinning, raises the dead, and which must establish the kingdom of heaven on earth. Creeds and dogmas pale before the vision of a new earth and a new heaven, brought into view by this Christianity that is the demonstration of God's spiritual laws, redeeming humanity from its sad illusions by the blazing light from the throne of perfect good.

[John H. Rendall in *The Midwestern.*]

Because God is the creator of all that is, He is also the intelligent Principle by which all reality is governed and controlled. His laws therefore are the laws which govern man's being, and the intelligent application of His laws has always resulted in those conditions of harmony and perfection which constitute man's real being. In a corresponding inverse ratio, do we find that ignorance or repudiation of God's laws, or the refusal to be governed thereby, has resulted in conditions of sin, sickness, disease, and death.

Prophet and apostle have united in the recognition of certain fundamental and indisputable facts relative to health and harmony of mind and body. The thunderings of Mount Sinai found their gentler response in the teachings of the Galilean Prophet, to the effect that all sin, all sickness, all discord, even unto death, may be overcome by the recognition of God's infinite love and power. The teaching that "sin brought death" is met with the truth that "righteousness [rightness with God] tendeth to life." The idea of healing the sick and sinful through prayer and faith in God is taught and was practised throughout all Bible history; it is not therefore a "new idea," neither is it an "experiment;" rather is it a fundamental part of Christianity and of religious experience as explained and taught by Jesus Christ and his disciples and apostles.

A close study of the teachings of the Bible reveals a clear line of scientific reasoning throughout its pages which differentiates between true methods in healing the sick and those which are faulty and inimical to man's welfare. This is illustrated by an experience recorded in Chronicles: "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died." It is also illustrated in the case of "Naaman the Syrian," who failed to find healing for his leprosy until he complied with God's requirements. It is further illustrated in every case which Jesus healed. An illustration of the difference between true and false mental methods is in the experience of Moses with the magicians of Egypt, of Saul with the "witch of Endor," of Daniel with the astrologers and soothsayers of the Babylonish court, and in many other instances given in Scripture. These illustrations make a clear distinction between the claims of hypnotism, mesmerism, spiritualism, necromancy, etc., as expressed in the belief in "minds many" and the positive power of the one infinite Mind, or God. Jesus Christ in his healing ministry recognized and emphasized true methods of Christian healing, and only those are entitled to be thus designated which conform in every particular to the teachings which he established.

During the first three hundred years of the Christian religion, healing was an essential doctrine of the Church. Because of departure from the high spiritual understanding which made this healing possible, it fell into disuse, and only in isolated cases and under the stress of deep religious fervor have there seemed to be occasional instances of the healing of the sick through prayer. Forty years ago a New England woman, Mary Baker G. Eddy, through prayer and Scriptural research discovered the Principle of Christian healing and made it known to humanity; that God's laws are just as applicable to the healing of the sick and the reformation of the sinner to-day as in Jesus' time. The wonderful growth and success of the Christian Science movement have at last stirred the thought of church people to the possibility of Christian healing. They are seeing that Christianity includes much of great value which their systems have failed to appropriate. Thus we find that movements have been and are being inaugurated under various names for the purpose of endeavoring to heal sick-

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ness within other churches, and a general discussion of the possibilities and probabilities of healing by prayer has resulted.

Christian Scientists, however, are fully awake to the fact that now as during the past ages there is but one exact, scientific method of Christian healing; namely, the one practised by Jesus Christ and set forth in the Bible. This admits of no admixture with *materia medica*, physical culture, suggestive therapeutics, psychology, mesmerism, hypnotism, phrenology, hygiene, etc., but is separate and apart from all such methods, recognizing but one power, that of Almighty God. True Christian healing requires no aid from a drug or from questionable mental methods; it depends not upon the uncertainties of speculative human hypotheses for the healing of both mind and body, but recognizes as absolutely true the words of the psalmist, "He sent his word, and healed them, and delivered them from their destructions." The word of God is just as potent to-day as in Jesus' time, and Truth, which heals and saves, is with us as promised by our Master.

Christian Scientists are awake to the truth of the Scriptural statement, "Ye cannot serve God and mammon," and they recognize the futility of the effort to eradicate a disease which has been induced by sin or erroneous thought-process, by physical or mental gymnastics. In Paul's epistle to Timothy we read: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

During the past forty years Christian Science has healed "all manner of disease among the people:" it has proved itself unlimited in scope, presenting incontestable proofs of its divine efficacy. Its mission is twofold, including the healing of the sick and the reformation of the sinner, thus fulfilling the essential requirements of Jesus' injunction, "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

[R. Stanhope Easterday in the *Indianapolis* (Ind.) *Star*.]

A careful study of the writings of Mrs. Eddy will reveal the fact that they are what their author claims them to be, nothing more nor less than a commentary on the Bible, or a recapitulation of the teachings of Jesus, who frustrated the philosophy of all ages, spake as "never man spake," and "wrought wonders." He who declared fearlessly, "The words which I speak unto you, they are spirit, and they are life," inaugurated the only true philosophy, incomprehensible to material senses, to the carnally minded, because spiritually discerned, and only so. His system of philosophy is entirely satisfactory, inasmuch as in its final demonstration or consummation it conduces to immortality, to the absolute solution of one and all of life's problems. Superficial critics of Jesus' time, unable to discern the source of his authoritative utterances, questioned helplessly, "Whence hath this man knowledge?" but they were wiser than their fellows in this later age of skepticism and doubt, and, as their question evinces, did not attempt to trace his sayings to some humanly philosophical teaching of bygone ages.

[Orison Swett Marden in *Success*.]

One of the most unfortunate things that has come to us through what we call "higher civilization" is the killing of faith in our power of disease resistance. In our large cities people make great preparations for sickness. They expect it, anticipate it, and consequently have it. It is only a block or two to a physician, a drug-store is on every other corner, and the temptation to send for the physician or to get drugs at the slightest symptom of illness tends to make them more and more dependent on outside helps and less able to control their physical discords. During the frontier days there were little villages and hamlets which physicians rarely entered, and here the people were strong and healthy and independent. They developed great powers of disease resistance.

There is no doubt that the doctor habit in many families has a great deal to do with the developing of unfortunate physical conditions in the child. Many mothers call the doctor whenever there is the least sign of disturbance in a child. The result is that the child grows up with this disease picture, doctor picture, medicine picture in its mind, and it influences its whole life. The time will come when a child and any kind of medicine will be considered a very incongruous combination. Were children properly reared, were they trained to right thinking, a doctor or medicine would rarely be needed.

Within the last ten years tens of thousands of families have never tasted medicine or required the services of a physician. It is becoming more and more certain that the time will come when the belief of the necessity of employing some one to patch us up, to mend the Almighty's work, will be a thing of the past. The creator never put man's health, happiness, and welfare at the mercy of the mere accident of happening to live near physicians. He never left the grandest of His creations to the mercy of any chance, cruel fate, or destiny; never intended that the life, health, and well-being of one of His children should hang upon the contingency of being near a remedy for his ills; never placed him where his own life, health, and happiness would depend upon the chance of happening to be where a certain plant might grow, or a certain mineral exist which could cure him. Is it not more rational to believe that He would put the remedies for man's ills within the man—in his own mind, where they are always available—than that He would store them in herbs and minerals in remote parts of the earth, where practically but a small portion of the human race would ever discover them, countless millions dying in total ignorance of their existence?

There is a latent power, a force of indestructible life, an immortal Principle of health, for every individual, which if developed [understood] would heal all our wounds and furnish a balm for the hurts of the world.

[W. E. Brown in the *San Bernardino* (Cal.) *Index*.]

Our critic asks why Christian Scientists heal only those who are willing to be healed. In so doing the Christian Scientists are following the example of the Master and his disciples, whose custom it was to heal those who sought healing. The promise is to him who seeks, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." It is related of Jesus in Matthew's Gospel, that in a certain country "he did not many mighty works there because of their unbelief." . . . Christian Science is daily proving that its interpretation of Jesus' teachings is correct by healing all sorts of diseases, many of them pronounced incurable by *materia medica*. In doing this it is healing the slaves of sin and is transforming them into earnest, consecrated followers of the Master. These are the signs Jesus promised should follow "them that believe."

Our critic cites Jesus' action in anointing the eyes of the blind man with clay and spittle and the instruction to wash in the pool of Siloam as evidence of his belief in their therapeutic value. Christian Scientists gather just the opposite evidence, *i.e.*, that these actions of Jesus showed

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his contempt for material remedies. Among the Jews it was customary to spit upon that for which they had no regard. In the instance under consideration it is related that Jesus "spat on the ground." Christian Scientists interpret this action of Jesus to show that all earthly or material remedies are of no avail. It will also be noted that before the blind man saw, he had to wash off the clay and spittle in the pool of Siloam, clearly showing that material remedies are useless and that true healing can come only from the understanding of God.

Much of the teaching of Jesus was by parables and symbols, and undoubtedly to this class belong the incidents of spittle and clay and the oil and wine our critic mentions. If these incidents are to be interpreted literally, and if the oil, wine, and spittle really had a therapeutic value and were necessary to healing, why did not Jesus and his disciples use them constantly? If they were efficacious and necessary in one instance, they would surely have been so in all. Furthermore, if a mixture of clay and spittle could cure blindness in the time of Jesus, it could do it now, but we do not hear of the blind recovering their sight in this manner. Jesus and his disciples healed the sick and sinful through their understanding of the power of God, and did not need to stoop to any so-called material remedies. The system of *materia medica* and material remedies prevailing in Jesus' time received a severe arraignment in the story of the woman who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

True prayer is the only remedy for sin and disease, and it was this method and this alone employed by Jesus and his disciples. It is this method and this alone that Christian Scientists stand for. Like the disciples of old, they preach that the kingdom of heaven is at hand and that the gospel will save from sin and its consequent sickness. As it was said of the disciples, so also can it be said of the Christian Scientists of to-day, that they preach the glad tidings, "the Lord working with them, and confirming the word with signs following."

[C. R. Munro in the *Hamilton* (Can.) *Spectator.*]

Christian Science heals entirely by a reliance on God, and an absolute faith in His power to cure all manner of diseases, whether functional or organic, and whether in their early or advanced stages. Christian Science accepts fully and unreservedly the teachings of Jesus and follows unswervingly in his methods. He never advocated, by word or example, the use of material means of healing, never employed mental suggestion, and never taught his followers to do so. He knew that God, the "great Physician," is able to heal all things, without recourse to any material means or methods. We can scarcely imagine Jesus as consulting a physician to know whether a disease were safe for him to treat, or whether it should be left to the physician.

There are some Christian teachers who regard disease as being of material origin, and accept the usual medical theories in connection with the body. Their treatment is a combination of medical methods and mental suggestion, while Christian Science heals through an understanding of God and man's relation to God, which understanding, when properly applied, effects as sure and certain results as the working out of a problem in mathematics when the principle of mathematics is understood and adhered to. Jesus worked according to Principle, and to a fixed and definite rule, which he taught to his disciples, and his practice was in no way connected with the medical practice of his day. Jesus in no way resorted to the use of mental suggestion or hypnotism. He said, "Ye shall know the truth, and the truth shall make you free." The truth he taught was not mental suggestion, but the ever-presence and ever-availability of a God who is Spirit—"a very present help in trouble"—and of man, who does not need to be diagnosed or doctored in order to be made perfect, but who is already made "in the image of God."

[J. V. Dittemore in the *Hornell* (N. Y.) *Tribune.*]

Mrs. Eddy has not denied the fact of judgment or punishment for sin. The Christian Science text-book makes it very plain that men suffer for the deeds done in the body. The orthodox Christian church teaches that there will be a final and collective judgment for all mortals who have ever lived and died, that this vast assemblage will be collected at a given time, chronologically, and at a stated place, geographically, to face God on His throne and to be judged for their past conduct.

Mrs. Eddy simply declines to believe in any such scheme. She does not say that there will not come a time when the judgment of mortal man will be ended, but that time will arrive when the individual has been so regenerated and purified that, as Paul says, the old man has been put off and the new man, after Christ, appears. In other words, Christian Science teaches that the judgment of mortals is individual and not collective. It is a progressive purging process and not an event which is to occur for all at one time.

[Frank W. Gale in the *Berkeley* (Cal.) *Gazette.*]

In regard to the "Emmanuel movement," it is said to be "an alliance between medical science and the forces of religion," and a medical diagnosis determines whether a case is a nervous or functional disorder to be treated by the minister by suggestion and religious influence, or an organic disease to be given regular medical treatment. Under these circumstances what hope has it to offer to the one with an organic disease who has already been pronounced incurable by skilful physicians? Christ Jesus made no such distinctions, and used neither "suggestion" nor drugs in his healing work, but cured "all manner of sickness and all manner of disease among the people," "by the Spirit of God," and instructed his disciples to do likewise. Christian Science fulfils the Master's injunction by healing both functional and organic diseases and giving a spiritual understanding of God that is demonstrable in every-day life.

[From the *Cleveland* (O.) *News.*]

America's winner in the running high jump in the Olympic games, Harry F. Porter, who was credited with a record-breaking jump of six feet three inches, is known among his associates in the Irish-American A. C. of New York, of which he is a member, as the "Christian Science athlete." This title Porter gained through his queer methods of training and his belief in the teaching of Christian Science as applied to athletics. In his entire career as an athlete Porter has never undergone the same training routine as other athletes. He does not believe in it, and his trainers, both at Cornell, where he first gained fame, and later at the various clubs in New York, always indulged what they at first regarded as a mere whim, but which they later came to regard with respect. Porter's belief is that he is always in perfect condition; that no special preparation is necessary for competition in athletic contests, and that an athlete need only consider himself fit to do his best. This rule might not apply in many cases, but in the case of Porter it has never failed.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

CHRISTIAN CITIZENSHIP.

A GOOD many Christian Scientists appear to be at a loss to decide what is their duty in regard to politics,—what they should do and how much they should do as individuals in the way of taking part in national, state, and municipal elections; but it would seem that these questions should not be difficult of answer.

Plainly it is the duty of every citizen to participate in the government of his country, and he is the best citizen who most carefully, prayerfully, and punctually exercises his right of suffrage. This does not mean that the admittedly undesirable in political methods shall be perpetuated, nor that blind and unreasoning partisanship should govern the actions of any one. Right thinking and right acting must be paramount in the domain of public as well as personal affairs; and in order to bring about this condition, rightly directed individual effort is required. The people who stand for civic righteousness and just and equitable laws and their impartial administration, cannot delegate their duty in this regard to those who are not actuated by unselfish motives.

It is incumbent on every good citizen to do his share toward the election to public office of men of unselfish motives and sterling integrity, for just and wise laws and their fearless administration are essential to the general welfare. Consistent Christian Scientists are well qualified to perform this duty, and the plea that they do not approve of methods now in vogue, or that the heat and turmoil of the ordinary political campaign is distasteful to them, is not a valid excuse. To stand aloof will not cure the evils of the partisan and corrupt methods which have so often been justly criticized. If practical politics are not what they should be, the blame lies largely with those who decry present methods without taking active steps to correct them. Ambition and selfish desire for private gain have no place in the ideal social condition, and there must be individual and concerted effort on the part of public-spirited citizens to secure their elimination from civic affairs,—a condition which can be accomplished not only through casting one's ballot for the best men who have been nominated, but also through active participation in the "primary" processes by which the nomination of the best men can be secured.

If political methods and conditions are to be improved, the change must come through the individual whose ballot is cast unselfishly, whose every thought is one of love for his fellows, and whose every desire is for the establishment of Christ's kingdom. ARCHIBALD MCLELLAN.

"MAKING MUCH OF MATTER."

CHRISTIAN SCIENCE is often criticized on the ground that it "makes so much of matter,"—has so much to say about the physical senses, etc.,—"when in fact," declare the critics, "sin inheres not in matter but in motive. There is no occasion to condemn matter nor to wish it out of existence; what we need is right thought about it."

The plausibility of this statement grows out of its partial truth. No one will question that wrong thinking makes the sinner, or that we need a right thought about everything; but the critic would have us believe that "right thought" about matter is that it is real, and that it serves as a vehicle for Spirit, both of which assertions are proved, in Christian Science, to be untrue. Here it is seen that false sense constitutes both the sinner and the sin, the materialist and his material. It is also seen that thought and purpose as well as action are for the most part immediately related to and determined by desire, and that to human sense the bulk of the objects of desire are material. It is the satisfaction of sense by the possession of material things, the attachment of every estimate and anticipation of happiness to certain material conditions, which establishes the interaction between the objective world of material belief and the gross selfishness and sin of the believer. Mortal sense first, and in large part unconsciously, declares for the objective validity of the products of material belief, and is then influenced and controlled by these products in a way which renders the consideration of materiality so absolutely necessary to the elimination of wrong desire, and thus of wrong-doing.

To the Christian Scientist it is clear that the belief in matter—that it has substance and life—is the tap-root and explanation of all sin, for it gives rise to all those false concepts about the desirable, about happiness and the way of securing it, which lead directly to selfishness and sensualism. This Mrs. Eddy has seen and stated with a frequency and force which is awakening and transforming the thought of all Christendom. It is being realized that sin cannot be eradicated so long as material belief remains; that matter is the final retreat for every unspiritual thing and thought, and hence that belief in it must go. There is none other name than Spirit and the spiritual "whereby we must be saved."

This radicalism of Christian Science respecting the unspeakable wrong to the race involved in the acceptance of the theological teaching that God created matter and called it good, constitutes one of its greatest distinctions. Here it takes its stand against that mortal belief in material substance which is the greatest deception and deceiver of human thought, since it can but vitiate every concept and judgment which is grounded in it. This is the evil which St. Paul declared to be always present with him, and when we remember that the Christian theology of the centuries has not only raised no objection to its dominion, but has insisted upon the legitimacy of its place and authority, we begin to apprehend something of the need of the vigorous denial of this claim which Christian Science is making. Said Jesus, "If thy right eye offend thee, pluck it out, and cast it from thee." In this he condemned not the eye of God's creating, but the eye of material sense, the eye through which "offenses come." The "old man" must be put off. Moreover, what is true of our so-called "members" is true of every projection of material sense. All are to be denied, put off, that the new heaven and new earth of John's vision may appear.

However sound its logic, material philosophy has ever failed, and must forever fail, because of the colossal fallacy of its major premise, the belief of substance and intelligence in matter; and in centering its fire upon this belief, Christian Science is simply adhering to the main contention. It is bearding our chief enemy in his den.

JOHN B. WILLIS.

DISCIPLINE.

THE word discipline is very generally taken to mean punishment, or is at least closely associated with it, though the dictionaries give this word as a secondary definition, the first being "systematic training or subjection to authority; especially the training of the mental, moral, and physical power by instruction and exercise."

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It should be self-evident that where discipline is submitted to, punishment is unnecessary. The difficulty with most mortals, both children and adults, is that they fail to recognize the value of discipline—its absolute necessity to their progress in every direction. They therefore disregard law and order, and find themselves the subjects of punishment; which is always humiliating, whether it be mental or physical. Now discipline, no less than punishment, is imposed by an authority other than one's self, and in most cases it is submitted to for no better reason than to avoid unpleasant consequences, but from such a basis its results are very unsatisfactory.

In Christian Science we soon learn that we need not submit to any authority which is not good,—that we owe obedience only to divine Principle and to that which is nearest to absolute right in all things. Obedience to material health laws (really disease laws) gives neither health nor freedom. What is more, it distracts attention from the mental and moral discipline essential to the working out of every human problem. In Christian Science entire obedience to spiritual law and order is required to subjugate the mortal sense of selfhood and to establish instead the rule of the Christ, and the discipline thus demanded is well defined in Paul's words, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Our revered Leader says, "The guerdon of meritorious faith or trustworthiness rests on being willing to work alone with God and for Him,—willing to suffer patiently for error until all error is destroyed and His rod and His staff comfort you" (Miscellaneous Writings, p. 118). This surely means trusting God absolutely and desiring Him to have His will with us, whatever the cost to our human sense. It also means the knowing of the difference between discipline and punishment. If divine Love is working to make us perfect, why should we shrink from the high demands of Truth and be sorrowful, when we should be going "from strength to strength." It may be that the effort called for in Truth is

> Just the one note the great final harmony needs,

and when we welcome the opportunity to have a part in this harmony, we shall not walk in darkness but will have the light of Life.

In Science and Health (p. 4) Mrs. Eddy speaks of the striving which is necessary to "mold and fashion us anew, until we awake in His likeness." In thus striving we see each day more clearly wherein our mortal sense differs from the divine model, but we at the same time come to understand something of man's true selfhood, and we welcome the discipline which corrects every mortal fault and flaw. We also become conscious that Truth's processes are not painful to Truth's ideas. The one who strives to express the divine idea will come to admit that Tennyson is right when he says,—

> O well for him whose will is strong!
> He suffers, but he will not suffer long;
> He suffers, but he cannot suffer wrong.

No, when the purpose to do right "is strong," sorrow is turned into joy, as the Master said.

ANNIE M. KNOTT.

In the *Sentinel* of Sept. 5 we quoted from an address delivered by Rev. E. J. Craft, as reported in *The Standard*, Bridgeport, Conn. We have since been informed that Mr. Craft states that he was incorrectly reported in *The Standard*, and we regret that we should have quoted him as saying something which he did not actually say. The words which *The Standard* attributed to Mr. Craft might, we think, have been uttered by him with entire propriety, but if they were inaccurately reported, he should not be held responsible for them.

LETTERS TO OUR LEADER.

East Aurora, N. Y., Aug. 29, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Beloved Leader:—Through Mr. Dickey I have just received notice of your favorable judgment of my drawing, and the request for permission to use the portrait in Science and Health. Surely this is a splendid crown for my effort, and I am at loss how to express my satisfaction in this unlooked-for result of my work.

Although the drawing was not made with this end in view, you have recognized in it a labor of love. The desire and purpose to make as good a portrait as I could, have indeed been mine ever since my recognition of the truth and beauty of Christian Science and of its bounty and benefit to me: so that, in a small measure at least, this drawing testifies to my gratitude and love.

Devotedly yours,

JULES MAURICE GASPARD.

Seattle, Wash., Sept. 13, 1908.

Dear Mrs. Eddy:—I want to thank you for the verse that you have given us on the page following the title-page in the recent edition of Science and Health. It was such a sweet surprise when I turned to that page yesterday, to read to a dear patient who seemed burdened with a sense of personality the verse beginning, "I, I, I," etc., to find instead the beautiful words which eliminate all personality and give so clear a realization of God's presence.

Lovingly yours,

LILLIAN HARDING.

Le Hurel, Guernsey, Channel Islands, July 7, 1908.

Dear Leader:—Recently, accompanied by two little children, I stood on the deck of a tossing steamer. The three of us were free from fear and consequently from discomfort. Often had I wondered whether it would ever be possible to enjoy a sea voyage, yet here we were, watching the sunlit waves and talking delightedly to some friends of the great things of God as revealed in Christian Science. These dear friends have since become earnest students of our wonderful text-book. It is impossible to speak of the gratitude which filled my whole being as I silently praised God for your life and works, and the unutterable sense of beauty and of joy which your teachings have brought to me and to my family.

Allow me to thank you for the new By-laws. The entire Field need no longer waste one lingering thought as to the desirability of being in a "place" every third year. You have, however, made it incumbent upon your followers to seek, until found, our rightful places as "lively stones" in the "spiritual house" of our God. The little church here unanimously decided to invest its building fund in the publishing house. Mrs. Le Messurier joins me in heartfelt gratitude and loving thoughts.

Your grateful and humble follower,

ALBERT W. LE MESSURIER.

Brooklyn, N. Y., Sept. 8, 1908.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—Through your teaching we have been awakened to see the fascination, selfishness, and idolatry which play so great a part in the emotions of mankind. We are also able to recognize the error of clinging to individuals and to material systems for aid, to the love of fame and power, and the pride of great possessions. As I progress, the better do I realize how little I know, and through my own struggles I catch a glimpse of the "passage from sense to Soul" (Science and Health, p. 566) which

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you have so patiently, lovingly, and courageously shown us in this age.

In grateful recognition of the blessings you are bringing to mankind, I endeavor to "rejoice all the rugged way" (Miscellaneous Writings, p. 397), knowing that all who will may prove the omnipotence and omnipresence of God.

Gratefully yours,
FANNY S. FERRIS.

Newburgh, N. Y., Sept. 30, 1908.

Mrs. Mary Baker G. Eddy.

Dear Leader:—We have just completed the third year of our existence as a Christian Science organization in Newburgh, N. Y. Each year has marked a distinct stage in our understanding of your life's mission and what it means to be a Christian Scientist. On this third year of our ascending thought, the dead beliefs of the past are falling away and the "certain sense of eternal Life" (Science and Health, p. 509) seems surely dawning upon us. We welcome each new By-law, knowing it is a clearer revelation of Truth that you feel we are capable of understanding. You were the first to expose error's hidden ways, which are "the source of all error's visible forms" (*Ibid.*, p. 559), and the influence of your life and example will be a never-failing source of high inspiration to your many faithful followers and to the distant generations of posterity.

We are personally striving not to "entertain a false estimate of any one whom God has appointed to voice His word" (*Ibid.*, p. 560), and we deeply appreciate your labors to expound the power of divine Love.

Lovingly your followers,
First Church of Christ, Scientist.
ALIDA PHILLIPS, *Clerk.*

Melbourne, Australia, July 15, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Revered Leader:—In sending you, as representing and on behalf of First Church of Christ, Scientist, Melbourne, renewed greetings of love and steadfast loyalty, we desire to convey to you our appreciation of and deep thankfulness for the privilege which the church here has recently enjoyed in having for the first time a lecturer in this distant part of the Field. The lectures given by Bicknell Young in the Melbourne Town Hall, on June 22 and 23, were very largely attended, and we are conscious that much general good has already resulted therefrom; while as a church, and as the individual members thereof, we have been greatly strengthened, assisted, and encouraged by Mr. Young's visit.

We wish also to take this opportunity of expressing to you our gratitude for the continuance of your patient, constant, and self-sacrificing labors for the advancement of the Christ-kingdom on earth; and we assure you that here in distant Australia our endeavors will unceasingly be to bring forth the fruits of Love.

J. R. GEORGE, *President.*
DAVID ANDERSON, *Acting Clerk.*

Cambridge, Mass., Sept. 11, 1908.

Dear Mrs. Eddy:—For a long time I have wanted to tell you of the work I have tried to do among the negroes on my plantation home in Alabama, but the feeling of my own unworthiness and little knowledge of Truth has thus far kept me silent. But if I wait to be worthy, I am afraid I shall never be able to thank you for all the good that Christian Science has brought to me. From childhood I longed to know about God, and once when a schoolgirl I cried out like Jacob, "I will not let thee go, except thou bless me." Though many years passed before my cry was answered, yet at last it was answered when I found the truth, as taught by you in Science and Health.

When I first came into Science, those around me cared nothing about it, and with the thought, "He came unto his own, and his own received him not," I began to help the negroes. No one knows the battle I had with self when I first started this work; pride, tradition, environment,—everything, as it were, shrieked at me, but no one can know what a blessing has come to me through what I have seen Truth do for them. Their beautiful faith and child-like trust in God is a constant rebuke to me. One girl especially is remarkable; she cannot read or write, but her understanding of Science is wonderful, and she does beautiful healing. Of course I was grateful for the healing that came to them, but what I wanted was to lift them out of their gross darkness and ignorance, and it has been beautiful to see how some of them have blossomed out under the touch of Truth. Knowing their superstition, I have tried from the first to make them see that the healing came from God.

Gratefully and lovingly your follower,
UNITY D. DANCY.

Washington, D. C., Sept. 26, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Dear Mrs. Eddy:—Thinking that another joy may be added to your already brimming cup of reward for Christly labor, I take pleasure in informing you that the Sunday School of First Church of Christ, Scientist, here in the national capital, is thriving and rapidly increasing in membership. We endeavor to take each advancing step as pointed out by you, dear Leader, and the last important move which we considered in accordance with your wish was to cease counting our membership. Therefore we may not say how many members are enrolled, but we can speak gratefully of an efficient corps of officers and teachers, and of full classes, ranging from little ones as yet unable to lisp their own names, to young ladies and gentlemen nearing the Sunday School age limit of twenty years. The school responded joyfully to the call for funds for the publishing house, and our watchword is obedience,—obedience to the teachings of Christian Science as found in Science and Health and to the precepts of the Church Manual.

With expressions of personal gratitude for the privilege of being a worker in this vineyard of your planting,

Thankfully your follower,
ARTHUR L. HITCHCOCK, *Superintendent.*

White Plains, N. Y., July 15, 1908.

Beloved Leader:—First Church of Christ, Scientist, of White Plains has sent its Communion Sunday collection to the building fund of the publishing house, and we take this occasion to express our deep appreciation of the great good which is being brought to human thought through the world-wide circulation of our periodicals. For this "table in the wilderness" and for your wise and watchful leadership we tender to you our loyal and loving gratitude. Our wish is to follow, so to prove our obedience and utility.

Lovingly yours,
ELLA E. PERRY, *Clerk.*

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

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THE LECTURES.

DULUTH, MINN.

Clarence C. Eaton of Tacoma, Wash., lectured Aug. 30 at the Lyceum Theater, under the auspices of Second Church of Christ, Scientist. The lecture was attended by about fifteen hundred people. The introduction by W. D. Bailey, a prominent attorney of the city, was in part as follows:—

The last twenty-five years have witnessed a wonderful growth in science and industry. The advance in religious thought has been no less marked. Men are learning to emphasize those things on which they agree rather than those on which they differ. With a clear statement of the points on which they agreed, they have often found there were few left on which they differed. Every creed that attains and keeps a considerable following rests on some essential truth. No organization can long flourish which is founded wholly on error. Truth is for universal appropriation by mankind. That church is narrow which emphasizes a single truth to the exclusion of all others. That church is broad which does emphasize its particular truth and yet is receptive to others. To-day the word denomination does not necessarily signify a point of difference, but only an emphasis of some point of agreement. So to those of us who are not Christian Scientists an examination discloses not so much a difference as an emphasis of certain teachings overlooked or neglected by other churches.

Christian Science does not seek to interfere with those who are satisfied with their religion; it does not proselyte; it does not appeal to the emotions; it holds no revivals; it produces no sensational sermons, such as attract vast metropolitan audiences. Its churches do not even employ personal pastors, and this rule is observed with a view of emphasizing truth rather than personality. Christian Scientists do not believe in pressing their views upon others, and only state them when information is sought. These being their tenets, it is a rule that each church shall provide at least once a year a lecturer who shall set forth their beliefs for the benefit of those who are seeking information.—*Correspondence.*

AYER, MASS.

On Sunday, Sept. 13, Frank H. Leonard lectured on Christian Science. He was introduced as follows by Rev. G. A. Kratzer of Fitchburg:—

I doubt not that many of you have come here to learn what Christian Science is, and what adequate reason there is for establishing churches and propagating the gospel of Christian Science. It will be the province of the lecturer to tell you many things in answer to such questions; but, before introducing him, I am going to say a word as to what I have found in Christian Science that I did not find in any other form of religion which I ever investigated, although several years of my life were given more or less to the earnest investigation of the teachings of various forms of religion. A Christian Scientist, in his thinking and in his declarations about himself and about all things, stands with God, Spirit, against the testimony of the physical senses; for he knows that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be;" and that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

The materialist stands with the testimony of the physical senses against God, often even to the extent of declaring that there is no God, or to the extent of declaring that, if there be a God, He can and does exercise no control, either directly or indirectly, over the phenomena of the physical universe. However, the various churches other than the Christian Science church have tried and are trying to construct a theology and a philosophy of life which shall square with so-called physical science and with the testimony of the physical senses on the one hand, and with Spirit, God, on the other. As it seems to me, this course is logically loyal neither to Spirit nor to matter, "neither cold nor hot." He who is not loyal to Spirit, but unwittingly renders service to "other gods," surely cannot hope to be able to heal the sick by spiritual means; indeed, he is impelled to believe that those sick with organic diseases cannot be healed by this method. There is so much of materialism in such theories, that those who accept them practically stand with the materialist in thinking that the power of God cannot be applied to produce so-called physical changes in such a way as to heal so-called organic disease.

Christian Scientists know that the various states and forms of matter are but the objectifications of mortal mind; and they know that the untrue and inharmonious assertions of false sense can be destroyed by the knowledge and declaration of Truth, God. Hence, the Christian Scientists confidently deny the testimony of the physical senses when they make troublesome or inharmonious assertions about conditions of the body or about any of the outward affairs of life. They confidently affirm that God created all reality, that He made all good, and that His all-power preserves all in the perfect condition in which He made it; and they deny that there is any real evil, sense testimony to the contrary notwithstanding. By doing this, the physical senses are compelled to cease testifying to evil, whether in the form of sin, disease, poverty, or discord; and in the end they will be compelled to cease from all such testimony. I have found that various phases of evil disappear from our personal experience in proportion as we are loyal to Truth, Spirit, and faithful in the declaration of the all-power thereof.

Correspondence.

KEWANEE, ILL.

In the Kewanee Opera House, Thursday evening [Sept. 17], a lecture on Christian Science was given by Mrs. Sue Harper Mims of Atlanta, Ga. Mrs. Mims was introduced by Mrs. S. E. Bone, one of the pioneer Christian Science workers of Kewanee, who said in part,—

Very many are insistently asking, What is Christian Science? What is it that is turning thousands of men and women to search the Scriptures for health and happiness? The answer is this: The Christ has indeed come. Twenty years ago I was a hopeless sufferer. No hope of heaven had I, until I found this little book, "Science and Health with Key to the Scriptures," written by Mary Baker Eddy, through which I have learned to love the Bible and demonstrate its teachings.—*Kewanee Star-Courier.*

THE MANUAL.

The 74th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Sentinel.*

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul Streets, Boston.

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TESTIMONIES OF HEALING.

A little more than one year ago a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was placed in my hands, and being attracted by the title of the book I opened it and read the chapter on Prayer. On my expressing a desire to read the book, it was kindly loaned to me. I fairly devoured the volume, reading every spare moment during the day, and late into the night, something I had not done for years; in fact, I had not read any book through for more than five years, on account of a serious eye trouble with which I was afflicted. When I began reading this book I was wearing glasses that had been fitted to my eyes by an eminent specialist, and my eyes had been examined by three other specialists, all of them declaring that I would always be compelled to use glasses while reading or doing any work which required close application. I was also using, two and three times daily, a medical remedy which had been prepared especially for my eyes. Before I finished reading Science and Health the first time, I realized that my glasses had been left in their case and that the medicines were left untouched. I have used no material remedies since that time, and have not worn glasses for months, although I am using my eyes for bookkeeping work day and night, work which I had been obliged to give up entirely on account of my eyes, even while wearing glasses. Since childhood I had been almost a slave to medicines, but while reading this wonderful little book I realized that I was cured of a bowel trouble which was supposed to be a hereditary disease, and I have stayed cured. With the little understanding I have gained in Science I have been able to overcome many minor ailments during the past year. I have also had some financial demonstrations that have been very helpful to me, and they have enabled me to realize more fully than ever before that in God is our only supply, and that with Him there is no lack.

Since beginning the study of this Science a great sorrow has come to me and to my home, but the understanding which I have gained in Christian Science,—that God is our Life and our All, and that our loved ones do not die when they pass from our sight,—this has lifted me out of the depths of sorrow and despair and placed my feet upon a firm foundation, even the rock, Christ Jesus; and I can truly look up to our great and loving Father-Mother God and say, "O death, where is thy sting! O grave, where is thy victory!" Our Leader says, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith" (Science and Health, p. 45), and our crucified and risen Christ has not only ascended to the Father, but has come the second time to all those who are ready and willing to accept and receive Christ, Truth, in their hearts.

The gratitude for the spiritual uplifting which I have received I am unable to express in words. At times that "peace of God, which passeth all understanding," comes to me, and I have sweet communion with God. I had never appreciated or understood a great deal of my Bible reading, but with our text-book to guide me and give me the spiritual interpretation, the Bible has become a new book, the Scriptures seem to be illumined, and a new meaning is gotten from every page. The promises are full of sweet assurance and hope, as never before, and now I love to read the Bible more and more each day. I had been a church member for about thirty years, and tried to live a consistent Christian life, but it was left for Christian Science to point out to me many errors into which I had fallen, and to-day I am happy to say that they have been overcome through the knowledge of this Science. I wanted to stay in my old church and conform my life to the higher ideal of Christianity as set forth in our text-book, but as our Leader says, "We cannot hold to beliefs outgrown" (Science and Health, p. 28), so I withdrew from my church and have become a member of The Mother Church. To say that I am thankful for the physical help that has come to me is but a faint expression of my gratefulness, but for the spiritual healing and uplifting that have come into my life mere words fail to express even faintly the gratitude which I feel. Only those who have experienced help from the same source can realize my feeling.

I am thankful to God for all the spiritual blessings and the physical healing. I am deeply grateful to Mrs. Eddy, our revered and beloved Leader, who through her life of self-sacrifice, devotion, and consecration has been enabled to again acquaint this sin and disease-stricken world with the glorious gospel of the healing of sickness and the destruction of sin. May God continue to shower His blessings upon her devoted head. It is my humble and fervent desire to follow her even as she follows Christ, and with the apostle Paul I can say, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

JAMES GATTIS, Charlotte, N. C.

I have wished for some time to send my testimony to the *Sentinel*, to tell of the healing of my son of a dreaded fever. I do this hoping it may encourage some other mothers who are in trouble as I was. I got a message that my son, who was in a distant town, was ill. I left home at once, and when I got to him I found that friends had sent for a physician and that he was taking medicine, so I nursed him under the doctor's direction for four weeks. The doctor then told me he had done all he could for my boy, but that his stomach had rejected everything and he was almost a skeleton. I told the doctor that my son wanted Christian Science treatment (he had asked for it several times). The doctor became very angry, calling me "a crazy woman." A dear Scientist was with me, and she went to the office at nine o'clock at night and sent a telegram to a Christian Science practitioner in Baltimore. It was received at ten o'clock and my son slept well and took nourishment through the night. He was much stronger the next morning, and kept on improving so that in one week I took him home; and in two weeks after getting home he was able to go back to his work. None but a mother can know how happy and thankful I am that I had Christian Science treatment for him. I get good letters from him and I know I am living nearer to heaven (harmony), than I ever thought I could on this earth. I study the Lesson-Sermon each week, and Science and Health with the Bible is my daily companion.

MRS. H. B. MOORE, Rocky Mount, N. C.

Most persons come to Christian Science through physical suffering. I accepted it through conviction, nearly twenty years ago. When first I heard of Christian Science my mother was investigating it, and it seemed to me a very beautiful theory. The practical side of it did not appear to me until a year later, when the subject was more fully explained to me by one who had just begun to practise in this city. I saw at once that this was the truth, and I have never changed my opinion. This new-old knowledge so absorbed my thought for many months that I could read nothing else, not even a novel or newspaper. I read everything I could find on this subject, and the Bible became a new book to me. What held me was the wonderful fact that the same healing performed in Jesus' time could be done in ours, although the Church had

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neglected this work of the Master for fifteen centuries. Instead of there being two distinct periods, the time in which Jesus lived and our time; instead of his being a remote divinity whom we had been taught to worship, the Christ now bore a personal relationship to me. My first healing was an added wonder to me, further intensifying this relationship.

There being then no organized Christian Science services where we lived, we remained in our church until the clergyman denounced Christian Science from the pulpit because some of the members were investigating it. Then we left. I stayed at home Sunday mornings and read the Bible and "Science and Health with Key to the Scriptures." It has been interesting to observe the development of Christian Science in St. Louis in these years, from the meager gatherings in private houses to the occupancy of the new First Church edifice in July, 1904. It was said that we would not retain those large congregations after the Exposition. As a matter of fact, it has become one of the problems of this field how to handle conveniently the increasing numbers at services and lectures,—three flourishing branch churches having left First Church since that time without being missed.

I have seen many proofs of the truth of Christian Science in physical healing; having been myself healed of malarial trouble with two weeks' treatment. One summer, while traveling abroad, a tooth began to give me great pain. I was leaving Paris with friends, doing the regular sight-seeing every day till we stopped at The Hague. I got little relief, being on the go all day and getting no sleep because of the pain till after midnight. I was using my best understanding of Science for it; but had no privacy for reading, my friends not being Scientists. After two weeks the rest of the party left for home, and I settled down to sketch in a little village near Amsterdam. But the first day I was in too nervous a state to do anything. I made an engagement with a well-known dentist in The Hague; also writing to a Christian Scientist in Paris for treatment, there being no practitioner in Holland at that time. The treatment was given on receipt of the letter, and that night I slept normally for the first time in two weeks. The next morning all pain had vanished, so that when I appeared at the dentist's and told him this, he looked greatly surprised. The pain did not return. As well as receiving help myself, I am thankful to be able to help others. A sister asked for help for a trouble of three months' standing after the birth of a child, the doctor failing to give relief. The result was not only physical healing in two days, but a changed mental attitude towards Christian Science, and to-day she is an efficient worker in her own family.

I am also grateful for the benefit received in my work. It has been my privilege to spend some time abroad in the study of art, devoting a good part of that time to the pictures in the great galleries,—and among various new ideas brought to the student's notice, one fact impressed itself very strongly; that is, the expression or manifestation of the one Mind. It was to me a special proof: because I realized that no human intellect, unaided, could possibly have accomplished those marvelous results. If the religious thought of the old painters, such as Albrecht *Dürer, Holbein*, and Fra Angelico, had not been so strong, *and if they* had not done their work with the guileless sincerity *of children*, they would not have held the admiration of succeeding generations of artists nor inspired them to individual effort. Our gifted contemporary, St. Gaudens, like them, possessed that primitive sincerity.

No career is so bound by human restrictions as this of art. There is first the limitation of talent and temperament; then of power, and age. Even sex will enter into it. To these, Christian Science has a complete answer—a rule to combat this falsity of argument. For, to the student of Christian Science, admitting the necessity of a distinct bent for expression along a special line, how can there be limitation to the one creative action, annihilating, as it does, the sense of lack, the ban of years, and all discrimination between masculine and feminine ability? Another obstacle is criticism,—not alone that from our fellow-artists and the lay brother, but that which we load upon ourselves. This is fear—and one of the strongest opponents to progress. To this, Christian Science offers a panacea of surety for fear; power, for the feeling of incapacity; union, for separateness of the masculine and feminine qualities. Whatever bearing Christian Science may have on the art of the future will be evidenced first by sincerity; and secondly, by omission of the competitive spirit which is specially generated in the business side of this profession.

Christian Science is of inestimable value to workers in any branch of art. I wish all might avail themselves of the open fount. As for myself, the study has changed a natural inclination to discouragement and self-limitation to more confidence that in infinite Love there is supply of ability, strength, and insight into the truth which I wish to portray; and, keeping hold of this thought, after some years of simultaneous study of art and Christian Science, in the face of obstacles and apparent failure, I succeeded in finding myself in my work. Fear has also been reduced —the fear of not achieving my place. The interest in competition has been destroyed, knowing that there is abundance for all, and that just credit will be given my own work without crowding out another. Then, the spirit of criticism has been much modified, so that some good may be seen in work which formerly I condemned as hopeless. If every work attempted, every picture painted, were handled mentally in this way by artists, there would be more general success.

In one respect, particularly, we have Mrs. Eddy to thank, for breaking that mortal spell upon the world—the inequality of the sexes. This one point has given special freedom to the artist, and expansion never experienced before. If she had done nothing else, this alone would make her what she is to-day—the world's foremost citizen.

CORNELIA F. MAURY, St. Louis, Mo.

For forty consecutive years I was addicted to the use of tobacco in all of its forms, even to the vile habit of cigarette smoking. I did not consider the use of tobacco injurious to my health, as I was always apparently healthy, and had no desire to discontinue its use. About six years ago I became interested in Christian Science, and purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. The first time I opened this book I read until one o'clock in the morning. It appeared so marvelous to me, and was so different from anything I had ever heard of, that my attention was held with the greatest interest. The following evening I again took up this book, and so continued until I had read it through. During its reading the desire for tobacco left me completely. A member of my family noticed that I had discontinued smoking and inquired why. My answer was that I had no desire to smoke, as I had lost the taste for it. From that time I have never had the least desire to use tobacco, although daily thrown in contact with friends who use it and who frequently invite me to join them.

Having always been physically robust, demonstrations for me in that respect have been limited, but I may speak of an accident which befell me recently: I arose one night to go to the room of an invalid nephew. I had only a few nights before changed my room, and instead of going directly to his room I mistook the way and walked to the head of the stairs and fell headlong down twenty steps to the landing. I immediately realized God's protecting power, got up and went back up-stairs, and although I

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weigh over two hundred pounds I had not sustained the slightest injury. Surely divine Love does protect us by night as well as by day. I have also received many other blessings from the knowledge which I have received of Christian Science, for all of which I am indeed grateful.

GEORGE R. BRINGHURST, Houston, Tex.

Hoping that this testimony may help others, as we have been helped, we joyfully send it to the Field. When we think of what our lives were without Christian Science it seems as if we never really lived until we were born into the understanding of Christian Science. All her life my wife had been a sufferer and in very poor health, which in later years developed heart, liver, and stomach trouble, etc., besides a very severe form of female complaint; and at the age of forty-three years she was given up to die by our three local physicians, also by four physicians of Colorado and one specialist of Missouri. With all of her former diseases in aggravated forms, a dreaded disease of the kidneys appeared, and when practically on her death-bed Christian Science was recommended to us through a friend whose wife had been healed three years before. Having exhausted every available means in *materia medica*, we took up Christian Science, as soon as arrangements could be made with a practitioner, and it was not very long before its healing influence was made manifest. My wife began to lose one ailment after another, until all had vanished into their native nothingness, through the power of Truth.

It is now over three years since we took up Christian Science, and I must also say for myself that I was healed of a very severe case of stomach trouble, of sixteen years' standing, which had developed into a case of gall-stones, from which I suffered, many times nigh unto death, for seven years. Kind physicians did all in their power, but at last the verdict was the knife or death. All of our business tangles have been unraveled, and many beautiful demonstrations have been made in our family of seven. Our prayers are that infinite wisdom, Truth, and Love may make and keep us ever worthy to be found in the upward and onward march of the true Christian Scientist. We realize that we owe endless gratitude to divine Love for having thus helped us, both physically and spiritually. Now we see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Our hearts go out in gratitude to God, to the great Wayshower, and to Mrs. Eddy for the work she has done and is still doing for the human race, for the betterment of the world. We are more than grateful that God guided us to the truth, that we may have life and have it "more abundantly."—A. OTT, Concordia, Kan.

For me to attempt to tell all the good that Christian Science has done me would be impossible. It is about nine years since I had my first severe attack of rheumatic trouble. I was confined to my bed sixteen weeks, and when again able to sit up I was little more than a shadow. I began mending very slowly. I cannot enumerate the different remedies I used, but I gave them all a fair trial. I was treated by the best physicians in Ohio and Indiana; was at a sanitarium for weeks; in fact, I did everything and used everything that was said to be a sure cure or that it was hoped would restore my health, but all to no avail. I was also said to have a very bad case of kidney and heart disease. I had a second attack of the rheumatic trouble in April, 1900, which confined me to the bed three weeks, and I lost the use of my limbs entirely. My shoulders had been stiff for six years, in which time I never could put my arms to my head. My fingers, wrists, toes, and ankles were all in a terrible condition. I could not turn my head, and sat in a chair for fifteen months. I had not been up-stairs for even longer.

I first heard of Christian Science through a dear friend, who had been similarly afflicted. She had been taking Christian Science treatment, and was being benefited. I took my last dose of medicine Sept. 27, 1906, and my first treatment in Christian Science in October. I began to improve at once, and the following December my sister gave me a copy of Science and Health. I began a diligent perusal and study of the book, and found in it "the pearl of great price." The same month I got my book I lost my appetite for coffee, which I drank to excess. I used crutches for about two months, but now I have discarded them. I go up-stairs whenever I like, dress myself, and I can play the piano again. My fingers are getting straight, I can lie in any position, and have perfect use of my arms. My health is perfect,—I have been healed of the heart trouble, and never feel bad or get tired. I have also a clearer view of the Bible.

Christian Science has been a wonderful blessing to our home. I am indeed more than glad to tell the world of my healing in divine Science. I tried all material remedies without being helped, and my extremity was "God's opportunity."—MRS. LUCY E. STALEY, Englewood, O.

It is with great pleasure that I send this testimony, hoping some one will receive help through my experience. When I came into Christian Science I had been under medical treatment fourteen years. Two months before my first treatment in Christian Science the attending physician told me I would never be well. It is now two years since I began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the aid of a Christian Science practitioner nearly all of the numerous ailments have disappeared,—not only the old troubles, but many others which came up; and one by one they have been overcome through the understanding as given us in the writings of our revered Leader, Mrs. Eddy. To benefit those seeking the healing, I will mention in brief some of the physical ills that held me in bondage,—paralytic trouble, and a supposed growth on the brain; liver, bowel, ovarian, and bladder trouble, all of which have been destroyed.

This healing is truly wonderful, but the overcoming of sin is the most beautiful, and I am striving each day to overcome evil with good. The Bible, with Science and Health and the Lesson-Sermon, is my daily study, and now I am able to help myself and others. Only by living this truth in thought and deed can I show my gratitude to God, and to our meek and gentle Leader, Mrs. Eddy.

BLANCHE DAVY, Chicago, Ill.

About five years ago, when Christian Science was but a name to me, I began questioning as to what Christ Jesus meant by the "Spirit of truth" which he said he would send to us. I prayed earnestly about it, and began searching the Scriptures for enlightenment. I could not understand why the beautiful promises which the Bible contained were not for this day and age. I was at this time an active church member, part of the time able to attend to my duties, but more often unable to do so, having been a sufferer for many years from stomach, bowel, and nervous troubles, also from a bronchial affection which was supposed to be hereditary, although I had tried every remedy that I could hear of, to no avail. I had also had experience, as it seemed, with almost every disease that flesh is heir to, as every member of my family had passed on, afflicted with some dread sickness. While in the midst of this overwhelming sea of despair and discouragement, I was led to Christian Science through the statement of a

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friend whose wife had been wonderfully healed, although she had gone to church from mere curiosity. I began to make inquiry, and one day, about two and a half years ago, I found myself in the Christian Science Reading Room. I asked some questions of the lady in charge, who advised me to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, read it, and see what it would do for me. I purchased the book with a great deal of trepidation, but by getting some understanding of its teaching, the bowel, stomach, and nervous troubles were healed, also a very pernicious habit of worry. Then I indeed learned what the blessed promises in the Bible meant, and what our Saviour meant when he said, "I will send you another Comforter."

Words are inadequate to express sufficiently my gratitude to a good and loving Father, who sent His beloved Son to be the Wayshower to us; and later on, our dear Leader, whose spiritual illumination has again brought to light the teachings of the Master. It is through a clearer understanding of the Bible that I can best show my deep gratitude, consecrating myself to God and striving each day to live nearer and follow closer the truth that makes free.—SARAH C. LOCKWOOD, Indianapolis, Ind.

Recently I was asked if Christian Scientists had any religion. To this I would say that three years prior to coming into Science, I had joined an orthodox church. The preacher asked me to read a chapter from the Bible every day, to which I agreed, saying that it would be no difficult thing to do; but at the end of two years I found myself looking for the shortest chapters. I did not wish to break my promise, otherwise I think I would have given up the reading altogether. After coming into Christian Science, however, the Bible became a new book to me. Often eleven and twelve o'clock at night still found me up and reading, whereas before I would not have been able to stay up even had I wished to.

We are a family of nine, and yet I have less worry and care than in the old thought. Then, though we were fewer in number, there was always more or less sickness, but all this winter, with only one exception and that of short duration, the children have been entirely free from illness. To me Christian Science means even more as a preventive than as a curative. For one thing I am especially grateful, and that is for having all fear of storms and of contagious diseases taken away.—ROSE CRUEY, Rantoul, Ill.

[Translated from the German.]

It is now nine years since I became an adherent of Christian Science, and in these long years I have had ample opportunity to receive its blessings. It was through my good mother I became interested in Christian Science. She had been healed of trouble with her limbs, which had distressed her for a long time. I regularly attended the Christian Science services with her, and became an ardent adherent of this blessed teaching. To-day I feel impelled to express my gratitude for several healings.

In the year 1899 I had a severe attack of illness, with a high fever. I asked for Christian Science treatment, and in a fortnight I was so far recovered that I could go out. Some time afterwards, feeling indications of an intestinal disturbance, I again went to a practitioner, and was healed. Although these were to me wonderful proofs of the blessings of Christian Science, yet I experienced still more at the birth of my child, which was harmonious and without medical assistance. Our child is healthy; all ailments which have appeared having been overcome readily. At the appearance of a serious throat trouble I had another opportunity to realize the great blessing of Christian Science. The child was suddenly stricken with a high fever and did not even recognize us; but after a few treatments he was better, and in a week this treacherous disease was gone. I have only spoken of some of the main points, but we have had many more helpful experiences. Our child is now six years old, and has never taken any medicine or used any material remedy.

Christian Science is not only a help in sickness, but also in business. Although my husband was not opposed to it, he was indifferent, but now he is attending our church. He had been a great smoker in former years, but he does not use tobacco now. We certainly have experienced in our business that trust in God leads us to victory, and although we have not overcome all error yet, we know that with firm reliance upon God, divine Truth, we shall constantly progress. Our business does not give me much spare time, but I never miss the Wednesday meetings, and often attend the Sunday services. Next to God I wish to thank Mrs. Eddy, the Discoverer and Founder of Christian Science, for this healing and saving religion.

FRAU AGNES MEYROSE, Dresden, Germany.

Every day I feel more grateful for what Christian Science has done for me. For many years I was a great sufferer from a complication of diseases said to be incurable. I was treated by many physicians, and tried every kind of remedy that I thought would help me. I often wondered why I was sick so much of the time, and if it was God's will. I felt that I could not live in the eastern climate, so we decided to go to California, thinking that the change might cure me. I had never heard of Christian Science until after reaching California. The first winter we were here I met a friend, a Scientist, who loaned me her copy of Science and Health. I read in it for a few days, and thought it was very good, but did not think it could do anything for me. I yet clung to the thought that the milder climate would help me, but the second winter came and I was no better. I was then ready to take up again the reading of Science and Health. To me it did not seem like the same book I had read before, and I became so interested that I spent all of my spare time in studying it. For a number of years I had not been able to see to read or sew without my glasses, but after reading Science and Health for about a week something seemed to tell me that I did not need glasses, so I took them off and found I could read without them. I read that day and until late that night, and then I realized it was the voice of Truth that had spoken and healed my eyes. I have also been healed of headache in its worst form. Gradually all my so-called incurable diseases have been overcome, and I can do a big day's work without even feeling tired.

Christian Science has not only helped me in a physical way, but most of all spiritually, and I am very thankful for even the little knowledge I have of this truth. It is everything to me, and for all these blessings I am truly grateful to God, and to our dear Leader, who has made it possible to demonstrate this blessed Christ-healing.

MRS. KATIE M. FIKE, Pasadena, Cal.

To be a fellow-citizen "with the saints, and of the household of God," is surely a blessed privilege, and Christian Science confers it upon every earnest seeker for Truth. For twenty years Christian Science has been the light of my life; my only physician; my unfailing comforter and guide. I am deeply grateful to Mrs. Eddy, the peerless woman who has restored to us this light of Truth. I pray that the understanding of Life, Truth, and Love may so abound in our lives that strength, courage, and unity shall bring forth abundant fruit to gladden the heart of that tireless watcher, our Leader.

MRS. HARRIET E. T. GILES, New York, N. Y.

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FROM OUR EXCHANGES.

[*The Independent.*]

Nothing finer has been said or can be said on the subject than this which Mr. Taft has written for a missionary meeting. He admits that there was a time when, "enjoying a smug provincialism," he did not appreciate the importance of mission work, but experience in the Orient taught him better. He writes: "No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only bases for hope of modern civilization in the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of men before God, the equality of men before the law, which is, as I understand it, the most Godlike manifestation that man has been able to make. . . . It is my conviction that our nation is just as much charged with the obligation to help the unfortunate people of other countries that are thrust upon us by fate on to their feet, to become a self-governing people, as it is the business of the wealthy and fortunate in a community to help the infirm and the unfortunate of that community."

[Rev. Benjamin S. Winchester in *The Outlook.*]

The minister of to-day must know human life, in all its manifold conditions and with all its variety of disease and sin. He must also know God, and know how to bring to every kind of human need the infinite strength and healing power of the divine Spirit. The seminary which seeks thus to adapt means to end has before it a great opportunity. By the time it is ready for students they will come. By the time students are graduated, churches will be begging for such service as they can render. And business men will be glad to invest their money in an institution that is "practical."

[Edwin Markham in *Success.*]

There is no miracle, if by miracle is meant the abrogation of the law. The natural law never has been and never will be broken. So when Jesus performed his wonders he simply laid his wise hand on the lever of the unknown law. In this law all things are circling to their destinies. This does not mean that God is ever balked in the final achievement of His purposes, for in the all-wonderful law all things are possible. Men, as they rise toward the arch-natural, or higher, degree of life, will rise into the realm of miracle. "Greater works than these shall he do," said Jesus.

[*The Christian Register.*]

When a church or a denomination is really alive and is set in motion by worthy impulses bred of noble sentiments, little heed is taken of the external forms of expression. The spirit of all truth can speak in any language and express itself through any form, and out of things old and new shape for itself, without thought or effort, the form of speech or the mode of action which best suits the inner life which is striving to express itself. They who have life, and have it abundantly, must acquire the active habits of well-doing. For well-being seeks to express itself in action.

[*The New York Observer.*]

That which travels by the avenues of the ear or the eye into the mind advantages nothing unless it be properly assimilated into character and spiritual fiber. We all take in much more of Christian teaching and exhortation than we actually absorb into our being.

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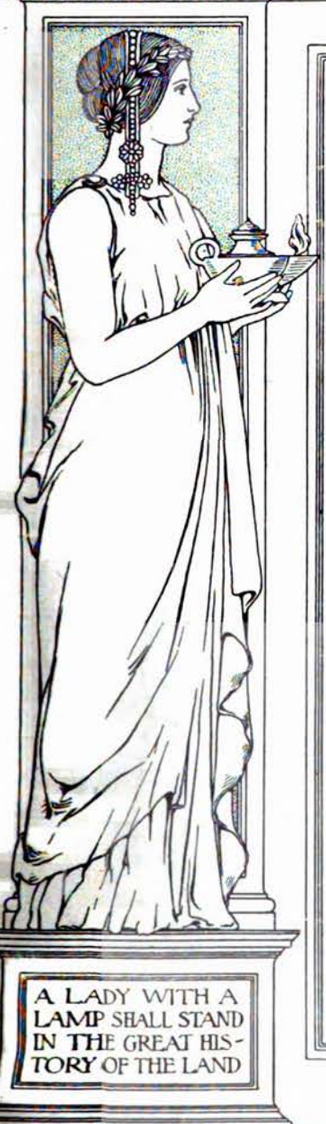
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



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ITEMS OF INTEREST.

National.

The resolutions passed by the recent National Irrigation Congress at Albuquerque, N. M., strongly favor liberal grants of the use of public lands for the development of electric power, a census of the standing timber in the United States, the general conservation of waste water through reforestation, and other means, giving sweeping endorsement to the work of the reclamation service and the geological survey, and an increased appropriation for the support of these bureaus, the speedy cession of the Southern Appalachian and White Mountain national forests, an international congress on irrigation in Washington in 1910, and the placing of sugar on the free list.

The Country Life Commission, which was appointed last August, is expected to make a report in time to be available for the President in his message to Congress in December. Many facts desired were already at hand in various governmental departments, and these will be supplemented by correspondence along special lines. Its investigations will relate mostly to business and social conditions in the open country. The Commission will meet Dec. 8 in joint session with the National Conservation Committee.

The Massachusetts Railroad Commissioners, to which body the Merchants' Association and others of Boston and vicinity referred their complaint, have found that, based upon the facts relating to intrastate business, the rates of the American Express and the National Express Companies, within a radius of fifty miles of Boston, are "excessive and unreasonable."

The Atlantic battle-ship fleet, homeward bound, leaves Manila Dec. 1, stops from Dec. 14 to Dec. 20 at Colombo, and arrives at Suez Jan. 5. After passing through the Canal the fleet splits into four divisions, each division visiting a different Mediterranean port, reassembling at Gibraltar on Feb. 3. They will proceed thence direct to the United States, where they are due to arrive Feb. 22.

Through the operation of the Government powder factory at Picatinny, N. J., release from the high prices of the Powder Trust is promised, the plant there having a capacity of one thousand pounds a day. The success of this experiment may lead to the establishment of other plants at different points in the country.

The cause of the Chelsea, Mass., fire of April 12 last, which destroyed millions of dollars worth of property and rendered thousands homeless, is attributed by a court finding to careless cigarette smoking.

Prof. Harry A. Garfield of Princeton University on Oct. 8 assumed the presidency of Williams College, his own *alma mater*, as it was also of his brothers and of their father, the late President Garfield.

Wellesley College opened last week with the largest freshman class in its history, over four hundred; Cornell University also enrolled its largest freshman class, over one thousand.

Work on the new airship for the Wellman polar expedition is being carried out in France, and it is expected that the start for Spitzbergen will be made next May.

Thirty days in the city prison, with no alternative of a fine, was the sentence imposed by a New York justice last week upon a chauffeur convicted of overspeeding.

The National Anti-Vaccination Conference meets in Philadelphia Oct. 19.

International.

Wilbur Wright, in a recent flight at Le Mans, France, in his aeroplane, accompanied by a passenger, remained in the air 1 h. 4m. 20s. He has now fulfilled the conditions of the contract signed by him and Lazare Weiller, representing a syndicate, whereby he was required to make two flights within a week of fifty kilometers (thirty-one and a fourth miles) each, with a passenger or equal weight. The contract calls for the payment to Mr. Wright of $100,000 by the syndicate, in return for which the syndicate obtains the patent rights of the machine in France and the colonies. M. Weiller has already given an order to a French manufacturer for fifty aeroplanes on the Wright model.

The second conference of the International Tax Association was held in Toronto, Canada, last week. Representatives were present from practically every State of the United States, from all the provinces of Canada, and from many of the leading universities of both countries. The list of subjects for discussion covered almost every phase of the question of taxation, national, state, municipal, land, personal property, and franchise. The first international conference was held in Columbus, O., last November.

The political map of Europe during the past week has been greatly changed. Bulgaria has proclaimed herself free and independent of Turkey, Austria-Hungary has annexed Bosnia and Herzegovina, and Crete has announced her union with Greece. The territory lost to Turkey in these changes amounts to over sixty thousand square miles, an area nearly equal to all the New England States, or about twice that of Scotland or Ireland. The population of the different states numbers about five million people.

Russia's naval budget, just submitted to the Douma, amounts to $44,067,500, an increase over last year of $616,000. The construction account is $8,155,000. The present program includes the building of four battle-ships of twenty-three thousand tons each, five torpedo boat destroyers, to have a speed of thirty-five knots an hour, and three submarines.

A proclamation has been issued at Teheran, Persia, fixing the date of the elections for the new National Assembly and Senate Oct. 10, and the Shavval, or convening of Parliament, for Nov. 4. Conditions are imposed: for the new National Assembly will not be free to initiate any legislation, but must only accept or amend any legislative measures sent to it by the government.

The national industrial exhibition, the greatest of its kind ever held in South America, is now open in Rio de Janeiro. The Brazilians are particularly proud of the educational department, showing the advancement in the school and college systems, wherein they have incorporated many American ideas.

Japan is planning to give the American battle-ship fleet a sincere and generous welcome upon its arrival at Yokohama Oct. 17. The occasion is fraught with great international and political significance and Japan plans to make the most of it in allaying unbased suspicions.

Holland, in a letter to President Castro of Venezuela, admits the offensive character of the letter written by her minister at Caracas, who was given his passports and dismissed summarily from Venezuela.

Industrial and Commercial.

A comparison between the work done on the Panama Canal and the Erie Canal, which is being reconstructed, shows that the excavation the first year at Panama was 243,472 cubic yards and in the Erie Canal 716,676; the second year 1,700,227 at the ship canal, and 1,460,705 in the barge canal; the third year, 4,948,497 and 4,500,450 respectively; the fourth year at Panama, 15,764,098; the fourth year at the barge canal, which will be the calendar year, thus far, month by month, approximates the totals at Panama.

New photographic plates, which make possible good snapshots in a half-light with an ordinary lens, have been produced in France.

General.

Attempts recently made to map out weather charts of the high seas between Europe and the United States are said to have proved entirely successful. The systematic experiments undertaken by the director of the Aix-la-Chapelle meteorological observatory, in conjunction with the Hamburg-American Line on their steamship Kaiserin Auguste Victoria, have been prepared carefully, telegrams relating to the weather condition on the coast of Europe being transmitted daily by wireless telegraphy from the observatory to the steamship on its way to New York throughout its voyage. It is hoped that the American and European governments and other authorities will cooperate, so that the weather conditions from the western boundary of the United States to the eastern boundary of Europe may be surveyed daily. It is believed that this would result in more accurate weather predictions.

Visitors to California will have access to a third forest of giant redwoods when the counties of Tulare and Fresno complete the construction of twenty-five miles of highway between Visalia and Redwood Canyon, in the Kings River country, where there is a grove of over fifteen thousand magnificent specimens of the *Sequoia gigantea*, many of which are said to compare in size and beauty with the trees of the Mariposa and Calaveras groups. It is probable that the property, which is as yet untouched by lumbermen, will be recommended to Congress for purchase as a national park. One tree in the redwood grove, recently measured by a government ranger, is one hundred and ten feet in circumference and is estimated to contain eight hundred thousand feet of lumber.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

WORKING OUT ONE'S SALVATION.

PROF. JOEL RUFUS MOSLEY.

IN the light of the Science of being,—that God is Spirit and perfect, and that man and the universe are spiritual and perfect,—the meaning of human life is realized only as we bring into consciousness, activity, and expression this perfection of God, man, and the universe. The bringing of this perfection to light in terms of human life and experience is the working out of our salvation. The complete coming of heaven to earth—the spiritual sense of being, or the consciousness of the allness and goodness of God, of Spirit, of Life, and of Love, here and everywhere, and of man now and forever spiritual and perfect as His image and likeness—this is the fulness of salvation for man and the universe.

Every thought and activity that gives recognition and response to the nature, unfoldments, and promptings of God and of our own spiritual and real selfhood, not only purifies the inner life from sin, fear, and discord, but also improves external human conditions. Everything that is thought and loved as well as done in secret, is always proclaimed on the housetops,—is made manifest in and on our bodies and environments, as well as actually confessed by us or found out by others. And this law by which the inner becomes the outer is a law of Love as well as of justice. It is just as loving to us that our errors should come to light as that our virtues should manifest themselves in terms of our whole being and environment. It is one of God's wise, kind, and effective ways of discouraging and destroying sin and of rewarding and encouraging virtue. It is as much to the glory of God as it is to our highest good that the evil comes to the surface to be destroyed, while the good comes to light to remain. The evil is punished and the good is rewarded not because God hates us, but because He loves us; not because He means for us to be lost, but to be saved, and saved through our own choice and efforts as well as His.

The law by which the inner takes form in the outer, by which our mental and moral and spiritual nature and activities manifest themselves in and on the body and the whole external environment, is best explained, and so far as we know can only be explained, on the basis that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). If this fundamental concept of the idealism of Christian Science is seen and accepted, then it becomes clear how it is that all false thinking and living become manifest as undesirable conditions of body and environment, and how it is that all right thinking and living manifest themselves in desirable conditions. It is seen why and how it is that the very nature of all error is to obscure our sense of the real, the true, the beautiful, and the good, while the perception and the love and all of the activities of good uplift and heal and beautify one's whole being and surroundings. The Science of the sciences is seen to be right thinking and living. The Principle of right thinking as well as of right living is revealed to be ever-present and omniscient Mind or God.

Even those who have not grasped an understanding of the law by which all mental, moral, and spiritual activities manifest themselves to our external senses, avail themselves of the beneficence of this law every time they think upon, desire, hope for, have faith in, love, and do whatsoever things are true, honest, just, pure, lovely, helpful, and of good report. All alike are transformed by the renewing of the mind. All who turn to God, to His perfect Christ and His perfect creation as present and as All-in all, find the veil of evil taken away. All who hope for salvation or freedom from all evil, and perfect union with God, with man's spiritual selfhood, and with God's whole creation, are by this very hope coworkers with God in working out their own salvation. All who have faith in a perfect God and Father, and Saviour, faith in the best within themselves, faith in the best that is in others and in the universe, by this very act of faith are coworkers with the divine Mind in working out universal as well as individual salvation.

To know God aright, and to know ourselves as His children and the universe as His reflection, and to love God with all the heart, might, mind, and strength, and our neighbor as ourselves, is highest of all. Such knowledge and love are not only the means by which we work out personal and collective salvation, but the states of mind and the activities of good which constitute the very essence of salvation. We cannot even look upon the glory of God and the perfection of His ways and works without reflecting something of the glory and perfection of what we behold; as Paul says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Indeed, we become like whatever we look upon with approval, whatever we most believe in, hope for, and love.

God has not only provided all good for each and every one of us, but Christian Science shows that He has also given us the faculties which enable us to see, to know, and to enjoy this good. We can look upon the "glory of the Lord" because this glory exists and is reflected everywhere, and because we are given the faculties to perceive it, even if we do not at present see it "face to face," but "through a glass darkly." We hope in God, both because He exists and because we are given the capacity to become aware of His existence. We know God because He is, because He is knowable, and because we are given the ability to know Him. We love God because God is Love; because He loves us, and because He has made us capable of loving whatever is lovable. Indeed, God and the Son of God within us require nothing which we are not endowed and capacitated to think, do, and be. In the deepest sense it is God Himself who is "closer than breathing and nearer than hands and feet," and in whom we literally live, move, and have our being; who enables us to do, and to do well, whatever He wants us to do.

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God, from the very nature of His perfect being and allness, is not only the author and perfecter of our salvation, but also of the very faculties and activities by which we are enabled to become coworkers with Him in realizing our salvation from all evil and our unity with all good. And unity with God, with Christ, with one's ideal selfhood, with the children of light, and with all things beautiful, true, and good, is something even much higher and more desirable than a release from the sense and burden of evil. It is something so gloriously positive, so rich in content, that it means not only the completest activity and development of all of our capabilities, as sons of God, but also the fullest and worthiest satisfaction, joy, and bliss that it is possible for God to give and for us to receive; and our power to receive, being from God, is correlated with His power to give. We can work out our salvation because "it is God which worketh" in us "both to will and to do of his good pleasure."

SCIENTIFIC CHRISTIANITY.

C. A. QUINCY NORTON.

THE age in which we live, beyond any other period in the world's history, is rich in achievements for good and grand in its profound aspirations for real advancement. In whatever department of human activity we look, we shall find marked improvement over preceding ages, and when we contemplate mankind as a whole we can certainly note a steady advance in the human recognition of the supremacy of the ideal presented by the Master when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Humanity has heard the marvelous rhythm of heaven's sublime harmonies as revealed in Christ, Truth, and is rising above the mists of mortal fears and doubts. With a clearer understanding of the possibilities of man's God-given endowments, men are learning to refuse to be enslaved by conditions evolved from mistakes or to be fettered with shackles forged by ignorance.

Less than half a century ago a servant of God, who through suffering and bitter trials had slowly climbed to the heights above the fogs and mists of the world's narrow conception of the real, who had thrown aside the grave-clothes of a dead belief and had come to a realization of the need of a better understanding of ever-present divine Love, heroically proclaimed to the world the omnipotence of God in the omnipresence of good. Touched by an inspiration that came as a reward for loving obedience, Mrs. Eddy realized that her own wonderful restoration to health was the result of a divinely appointed law, and that this law was truly scientific; therefore unfailing, without "shadow of turning." As the great expounder of this divine law was the Founder of the Christian religion, she wisely designated her profound discovery Christian Science.

Standing as we do now, on the very fields where already numberless victories have been won through an understanding of the teachings of Christian Science, it is in a measure difficult to grasp in its fulness the great significance and grandeur of the work accomplished through the heroic devotion and unflinching self-sacrifices of our revered and loved Leader. Erect and fearless, amid a storm of abuse and condemnation that would have discouraged and disheartened one less brave and faithful, always returning love for hate, and only good for evil, she has stood unmoved and unshaken in her sublime faith,—her absolute trust in divine Love. Her inspired writings have given to many words of our language a deeper and clearer meaning than their merely material significance would indicate. Through her deep spiritual insight, she has made plain the seemingly hidden truths of the Bible, and by the clearness of her vision has penetrated the clouds of mystery that creeds and dogmas had thrown over the glorious promises of the sacred writings. Through her tireless labors she has given to the waiting world, in "Science and Health with Key to the Scriptures," a safe, sure, and satisfying guide, founded alone on the inspired Word of God, that will, when understood, overcome sin and heal all manner of disease.

Mrs. Eddy fully realized that if the discovery she had made was true it must be demonstrable, not alone in one case or condition, but in all cases and conditions. She clearly recognized the fact that a truth could not be wholly demonstrated until the Principle governing it was understood. With this purpose in view she earnestly applied herself to a deep and profound study of the Bible, and with Truth as her only guide she was able to solve the great problem before her and give to the world the proofs that Christianity is scientific. At first she labored with at human help or cheer. Intuitively grasping the full meaning of the freedom promised through the understanding of the truth, she saw that the world was, in belief, shackled to sin and fettered by sickness, and that freedom from these relentless foes was the great need of mankind. She realized that emancipation from all false belief would follow compliance with the law of divine healing; she saw that depravity was not natural, that disease was not necessary, that sin is the result of ignorance; that evil is not real, and therefore not a power; that God is the only power, and that His power is good.

Unnumbered thousands of cases of successful healing have proved that her concept of the divine Principle of healing was right. These cases include every known abnormal physical condition that medical writers have classified, both organic and functional, acute and chronic, many of which had been pronounced incurable by physicians. Besides these, liquor and drug habits have been overcome, and the victims completely restored to normal conditions; infidels and atheists have been brought out of the darkness of doubt and gloom through a realization of liberty in divine Truth. A large proportion of the cases brought to Christian Science practitioners are those who, like the woman healed by Jesus, have "suffered many things of many physicians," and though they spent all they had in their efforts to find relief, they were "nothing bettered, but rather grew worse." From this class of patients Christian Science rescues many, restoring them to perfect health; and all are benefited and made better, both in mind and body.

If human testimony is worth anything, if the evidence of innumerable witnesses prove a fact, surely the Discoverer and Founder of Christian Science has fully and completely proven that Christianity is scientific, and therefore divinely true.

REGRET OVERCOME.

ADA J. MILLER.

ONE of the most subtle phases of error that comes to hinder the advance of any one is regret. Every moment spent in regretting error is time spent in substantiating error's claim as a reality. Mrs. Eddy says in Science and Health (p. 355), "As for sin and disease, Christian Science says, in the language of the Master, 'Follow me; and let the dead bury their dead.' Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and being take possession of human consciousness."

Regret is obstruction to progress; it is not of Life, and is not a quality of Mind, therefore its indulgence is the indulgence of sin in a subtle form that would call itself good. Whatever impedes our progress out of the wilderness of mortal beliefs should be summarily dealt with.

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With Paul, we too must leave the things that are behind and press forward toward the mark of our high calling, —the demonstration of the truth of being, wherein we find man spiritual, not material; harmonious, not discordant; upright, not fallen; and see in him the image and likeness of God. If we deviate from Principle and find that we have an incorrect answer to our problem, regret will never correct the mistake; calm, clear study of our work will lead to the point where the error crept in. Even here there is occasion for rejoicing rather than for regretting, because a mistake discovered is easily rectified, and thereafter similar problems are more readily solved.

The strong character, even on the mortal plane, scorns the weakness of regret: he may not know how to review his work scientifically until the error is discovered, but he has the virtue of wasting no time in vainly dwelling upon what is irremediable. In Science we should rejoice in error uncovered and destroyed, because this is proof of progress and "progress is the law of God" (Science and Health, p. 233). In the light of Truth the words of Abigail to David become a direct message to us. No matter how slight or great our departure from Principle, if we see our mistake and turn from it, "this shall be no grief unto thee, nor offense of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself." Our direct call each moment is this, "Let the dead bury their dead" and "follow thou me."

OUR LESSON-SERMONS.

FRANK B. HOMANS.

JESUS said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Mrs. Eddy says, respecting our text-book, "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*" (Science and Health, p. 147). Christian Scientists are sometimes asked regarding their Sunday services: "Do you continually repeat the same subjects in your Lesson-Sermons?" "Do they not grow tiresome?" "Do you ever expect to have them changed?" We do not know what to-morrow may bring forth, but we are very positive that our Lesson-Sermons are never "tiresome," and that they never will be. They are always new, always different, always exceedingly interesting. To those unacquainted with Christian Science this may seem an incomprehensible statement, and be received with some doubt; but its truth can be established and good reason shown for making the claim.

The well-known combination lock in general use on vault and safe doors may assist in illustrating our position. The little circular knob which serves as a key has one hundred numbers, more or less, stamped on its rim. The lock is adjusted to work on a certain set of these numbers, and by turning the knob from left to right and right to left until each given number has touched the starting-point, the bolts are released and the door can then be opened. Because of the many figures on the flange the combination can be changed over a hundred thousand times, and in every case one has a new and different combination, each being as good and secure as its predecessor. This rule applies to our Lessons, and shows how the same subjects can be used year after year, yet each Lesson be unlike a former one, though equally good, strong, and convincing. There are so many beautiful passages in the Bible and Science and Health which all bear specifically upon our Lesson subjects, that by using a different arrangement of Bible verses, with varying readings from Science and Health, the Lessons are always dissimilar, always fresh, and always bring out new thoughts. Thus a reference from the Bible in connection with a sentence from Science and Health which would elucidate the subject "God" could be used in conjunction with another paragraph from Science and Health with equal effect on the subjects "Life," "Truth," and "Love;" and this interchange of readings could go on indefinitely, even as the combinations on the safe door, and still be always diverse.

As another reason which adds to the varied qualities of these Lessons, I would call attention to the six subdivisions, which are distinctly separate one from the other, each bringing out a different idea regarding the one subject; hence it is most important that students should grasp the leading thought in each section in order to get the full benefit from the Lesson. The subject "Life" might be brought out as follows: First, Life is God; second, no life in matter; third, the perfection of spiritual Life; fourth, the belief of life in matter brings sickness and sorrow; fifth, the allness of Life demonstrated by Christ Jesus; sixth, Life is eternal. Every idea thus brought out is sustained by the Bible reading and verified and explained from Science and Health. In a *Sentinel* editorial, published some time ago, it was stated that the first reading from Science and Health in each section is usually an index to the subject of that section. The student of these Lessons who applies himself regularly to them every day, not only derives great benefit therefrom but is in a more receptive frame of mind, better prepared to listen, and absorbs more of the truth on Sunday, than one who neglects the thorough study of all six sections each day.

There is still another explanation of the statement that the Lesson-Sermon is never tiresome nor the truth exhausted, although the same subjects are used. The following instance will help to show how this is possible. A friend of the writer is one of the most advanced mathematicians in the country. All her life she has devoted her entire time and energy to this study, progressing steadily. When asked if she could still find anything new and interesting in it, she replied, "Oh, yes! My thoughts are enlarging, taking in broader ideas, and I can see that the research is endless." Now if this is true regarding anything material, how much more is it possible with spiritual development. Even if the identical Lessons were to be repeated year after year, our growth in spiritual understanding would enable us to see them each time from an ever-advancing view-point, and they would mean more and more to us, become more beautiful, and contain more spiritual nourishment.

This proves the great wisdom of our dear Leader in giving us these subjects and the methods of using them for our instruction, rather than leaving the interpretation of the Word to differing thought and opinion. The wise Scientist will always be grateful for this grand supply of daily as well as Sunday food, and for the great amount of thorough and intelligent work which is bestowed upon the preparation of our Lesson-Sermons.

SUPPLY THROUGH RIGHT THINKING.

GENEVA MARY CLIPPINGER.

CHRISTIAN SCIENCE, in lifting mankind out of the bondage of belief in matter into the freedom of Mind, is overcoming that which has been one of humanity's most cruel taskmasters, namely, the belief in poverty. It is scientifically destroying poverty by revealing the fact that the only true substance is Mind, and that this substance is brought into demonstration through right ideas, through right thinking. This fact is clearly indicated in the 1st Psalm: "Blessed is the man that walketh not in the counsel

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of the ungodly, . . . But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Science shows to us that because man is the likeness of Mind, the real man always reflects right ideas, therefore he always possesses unlimited substance. It follows, then, that whatever causes the belief of lack of substance is some form of denial of the First Commandment, some argument which declares that there is more than one creator and that man is not the image of God—of Mind. But what can an argument do that is based upon a false assumption? It can do nothing more than deceive so long as it is believed in. It can never change an actual fact. Millions of mortals may be banded together to uphold the argument that there are two opposing powers, one good, the other evil; but such a union cannot produce the slightest effect upon the eternal fact that there is only one power, God, good. The whole world did at one time believe and argue that the earth was flat, but the argument had not the slightest effect upon the real fact of the earth's rotundity; it merely held men under a sense of deception for a while. Because the argument was not founded upon truth, it was inevitably destined, like every false argument, to be discovered as untrue and every vestige of its effects destroyed. It was knowledge of the truth about the earth which destroyed this argument, and it is knowledge of the truth that always has and always will destroy every false argument to which it is applied. The knowledge and assimilation of the truth that man reflects the one perfect Mind reverses and destroys the argument that any man of God's creation is limited in right ideas or in substance.

Those uninstructed in the Science of Mind may ask at this point, How can you prove that a man who has right ideas has substance? Is it not true that some brilliant and some very good men do not possess abundance? This shows that it is necessary to be clear as to the definition of what constitute right ideas. Christian Science affirms that the only right ideas are those which originate in the one Mind; in other words, God's ideas. An idea may always be judged as to its source by its effect. A right idea, or a God idea, always operates to produce a good effect; as, for instance, the reflection in an individual's consciousness of the idea that man as God's creation is absolutely lovable, will cause the individual to see the real man, at least in a measure, and love him. On the contrary, any so-called idea, based upon the assumption of a human intellect,—a belief that the individual has a bright little mind of his own, quite apart from the one Mind,—is a belief harmful in its effect and apt to operate for deprivation. So, too, the individual who believes that he has any righteousness of his own which is not also common to every child of God, is not fostering a right idea but a mistaken belief. Such beliefs reveal themselves in many ways and cause a more or less conscious feeling of separation from other men, thereby limiting the individual's opportunity for service.

These exceedingly simple illustrations may help to show the difference between a right idea and a human concept, but every student and practitioner of the truth contained in Science and Health is learning more and more of the deep metaphysics of right ideas, and of the great importance of guarding against holding mere human opinions. As each member of the Church of Christ, Scientist, works to gain the true sense of supply, strives to gain daily more understanding of man's likeness to the one Mind and a clearer recognition of the power of Truth,—the sense of poverty and of separation from good is lifted somewhat and made less formidable. The Christian Science Church is therefore the greatest charitable institution in the world, for it is scientifically overcoming the universal belief in poverty by a right understanding of God, and of man as the perfect expression of God—Mind; thus proving, by a knowledge and demonstration of the fact, that because abundance comes through the understanding of right ideas, man has unlimited supply.

CONSECRATION.

L. T. EADY.

It is very interesting to notice, according to Young's Concordance, that in the original text of the Bible the word "consecrate" has a different meaning in the Old Testament and in the New. In the Old, the word means to devote, to separate, to set apart. In the New it occurs only twice, and then means to make new and to make perfect. This is surely significant, and typical of the manner in which mankind have regarded the thought of consecration as detailed in Bible history and in religious life.

In times past certain days were devoted to God, certain people separated for God's service, certain animals, vessels, etc., set apart for God. As in the community, so in the case of the individual,—one's first idea was that it was enough to set apart, consecrate, special days, one day a week, and of that only a few hours in which to think of God and higher things. Again, five minutes more or less were to be devoted to God. Gradually, as one grew spiritually, more time, more money were to be given and we were to separate more from the world. But what a deep and searching meaning is given to the word as we gain its higher meaning. If we are consecrated, we are to be perfect. Every day, every hour, every minute, is to be consecrated to God, good! This does not mean that we are to be physically separated from the world, or that we are to be engaged only in the orthodox conception of "Christian work," but that we are, as Paul tells us, to "walk in the Spirit," see the spiritual reality always and not the seeming discords; that we are to "abide" in Christ, Truth, and hold to the truth of being, whatever the lie of mortal sense may tell us.

Mrs. Eddy says in Science and Health (p. 428), "We should consecrate existence . . . to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy." If we consecrate every thought to God, good, Love,—"bringing into captivity every thought to the obedience of Christ,"—then the deeds and words, yea, the whole life will become consecrated, as the inevitable result; until spiritual sense has "quenched all earthly yearnings" (Science and Health, p. 314), and we become consciously one with God, even as Christ is one with the Father.

[Written for the *Sentinel*.]

THE RIVER OF TEARS.

EVELYN GAGE KNIFFIN.

The river of tears is a phantom stream,
That is fed by the springs of woe:
It flows through the valley of broken hearts,
Where the weeds of sorrow grow.

Its waters are bitter with human cares,
Bright hopes by its waves are tossed;
But it onward flows to the sea of Love,
Where the river of tears is lost.

Then the sun of Truth, with its rays of joy,
Bursts through the clouded sky,
And shineth down on the springs of woe,
Till the river of tears is dry.

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SELECTED ARTICLES.

[Marion Howard Brazier in *Marsh's Magazine*.]

Whatever may be said of Christian Science, for or against, the one indisputable fact remains—that of its quiet, unseen influence in our communities. Its most strenuous critics admit that "there's something in it," when they encounter on all sides those who have unmistakably been "made over," as it were,—who see the "silver lining," who are no longer pessimistic, who no longer bore everybody with their tales of woe, and who have learned, like Mark Tapley, to be "cheerful under all circumstances."

The "doubting Thomas" may well look into this phase of the question, study it, think about it, and then practise a bit of it. Is it worth while? Try it, and see if your path is not smoother, the outlook brighter. This is one step toward becoming better morally, it gives food for thought, it puts you on better terms with yourself and every one around you, it makes you most desirable as a companion, friend, and comforter. A case in point is that of a Boston woman, a professional writer, brought up in the Unitarian faith, but who did not pose as a Christian; in fact, she was not a regular attendant at her church, going rather just when the spirit willed. She was of a high-strung, supersensitive temperament, impulsive, critical, more or less fault-finding, partly owing to the lack of a guiding hand when young, and to the absence of home influences.

When the new church in Boston was completed, in June, 1906, she was delegated by her newspaper to write up the dedicatory exercises; and she rebelled, having at the time no personal interest in Christian Science. It was a hot day, and she had to rise at half past five in order to attend the first service. On reaching the scene and finding herself too late to get in, she began to scold and fuss; then she looked at the long line of men and women, reaching as far as the eye could see. She noted first the serenity of their faces, their repose and patience, their well-bred and prosperous appearance, their absolute coolness. All this acted like an antidote; she suddenly felt herself humiliated, humbled, rebuked, and so she took her place in line, catching instantly the right thought, vowing to curb her selfishness and cultivate a better frame of mind.

From that hour this woman began really to live. She got her lesson, not from any word spoken or reproachful glance, but simply through the silent example of the twenty-five hundred Christian Scientists before her very eyes. They were from various parts of the world, gathered there with one purpose, and of one mind regarding the great benefits derived through divine Love. Within the edifice were five thousand others, and four times that day the scene was repeated within and without.

Well, the woman entered, followed the service, sang the hymns, was deeply impressed with the silent prayer, and came away a far different being from the one who left her home out of sorts three hours earlier. She adopted the church, and in two years she has done wonders with herself,—has grown younger in looks and feelings, has abandoned all moody thoughts, is able to do splendid work, has overcome her sensitiveness, having learned that it is mere vanity and selfishness. Her friends marvel at the change, and seek her company nowadays, as they get a bit of an inspiration and a little stiffening of their spinal column.

Now, on that first day, nobody spoke to her except an usher, nobody urged her to "come again," and nobody preached Christian Science to her; but an unseen influence permeated the atmosphere that has made this woman's life brighter. It caused her to do better work, thereby increasing her income; it made new friends, it drove away from her mind all thought of disease which she had fancied possessed her, until now she is a perfectly well woman and in a quiet way is helping others to enjoy the same blessings.

There was an interesting scene in a Boston shop the other day between a purchaser and a woman clerk. The former desired to match something a bit difficult as to shade. The clerk took special pains, showing a vastly different temperament from one whom the purchaser had encountered a few moments previously in another shop, so she said, "I am sorry to trouble you on such a hot day," whereupon the girl looked up with a radiant smile and said, "Nothing troubles me, madam; it is a pleasure to serve you, and I do not mind the heat." What happened? Two hands clasped, that's all; but there was the Christian Science bond between them, and no words were needed. It is hardly possible to go into any of the large shops of Boston, for instance, without being able to pick out the ones who have been aided by Christian Science, if only in a small way. They do not advertise themselves, but there is something that radiates and reaches out, and when once found proves a lasting benefit. Such clerks are invaluable to their employers, and we often hear of increase in salaries in consequence. Prosperity follows in the wake of a desire to become better men and women, and when Christian Science becomes more universal there will be less poverty and fewer charities to maintain.

Perhaps to no other profession does Christian Science so distinctly appeal as to the theatrical. Actors and actresses are emotional beings, usually high-strung, sensitive, and many of them erratic. Here and there we find them philosophical, receptive to religious influences and teachings. They are all of them hard and conscientious workers, with many to please, and as a rule they have little time to theorize. Those who have made ever so slight a study of Christian Science, however, are quietly spreading the gospel. Stage managers rise up and call them blessed, for where the devotees of this—to them—new faith are, harmony reigns.

It is generally known that Charles Klein, America's most successful playwright, set the example some years ago, when he wrote "The Music Master," "The Lion and the Mouse," "The Daughters of Men," three of the strongest plays of this generation, plays that tell forcibly some plain truths and which point good morals. Mr. Klein inherits his taste for metaphysics from his father, and he found in Christian Science just what he needed to give him courage to overcome obstacles. Mr. Klein is an enthusiast on the subject, and frankly says he owes much of his success to its teachings.

Lindsay Morison, actor and recent manager of the Boston Theater, is a regular attendant at The Mother Church, and he radiates cheerfulness. It is always a genuine pleasure to meet him, and one feels that all is well in his relations with the world at large. His attractive wife, Rose Morison, shares in the prosperity and happiness which comes into the lives of those who are sincere in their belief that Christian Science is a panacea for all ills of mind and body. Every Sunday in any Christian Science church in a large city you will find members of the profession in large numbers. This is particularly true of New York and Boston. In the latter city are many regular attendants like Mr. and Mrs. Morison, among them Mr. and Mrs. Charles Miller and their young daughter, Doris, Mr. Miller having found the service and teachings of great comfort to him in "facing the music" when emergencies arise. Petite Ida Müller, who recently spent several weeks in Boston, went regularly to the service, always finding some congenial sister actress there. Lucille La Verne is another devotee of The Mother Church, and never missed a service until called away to go *en tour*, and then she followed carefully the Lesson-Sermons. Lina Abarbanell puts her study into practice and is a silent power in

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the company, buoying them up while on the trains and during rehearsals just by her example of cheerfulness and loving thoughts. Many members of Mr. Klein's companies have adopted Christian Science as a "cure for all ills." They are happier in their work, which is no longer irksome, and they effectively and silently smooth out many alleged troubles. Others see the influence exerted and soon follow suit. Communities are benefited, and the great world must needs be better in every way for the advent of this great power for good, for mental uplift, for that which keeps us on our best behavior and gives us grace for the day.

[Editorial by A. E. Piercy in the *Saturday News*, Watertown, S. D.]

The contemplation of death and its seeming inevitability need not make us utterly despondent. Mankind in all ages have been face to face with the impossible, and have triumphed over it. In myriads of cases we enjoy to-day the victories of science which at one time were considered mere chimeras and declared absolutely impossible of attainment. Man is continually triumphing in the material sphere; he is proving himself master of the multitudinous manifestations of force, and science teaches that all things are the result of force. The earth is a mass of manifested forces. In his study of material things and their origins, he is continually coming face to face with the spiritual forces that lie behind them and give them birth and substance. As he faces and studies these forces that lie back of all things which are or seem to be, is it not reasonable to believe that he will bring these causes, as he is slowly harnessing their results, within the grasp of his comprehension and dominion? The conquest of the spiritual lies through the overcoming of the material.

Men have ever dreamed of the possibility of the conquest of death. Every great mind has dreamed of it, has looked for the day when men shall die no more. When men attack death on the spiritual plane as persistently and sincerely as they now study life on the material plane, the conquest of death will follow as a natural sequence; it will be the final victory proving man's divine origin. And are we not overcoming some of the causes of death, and bridging imperceptibly the gulf that lies between us and the power that lies dormant in every one of us? Was the great Nazarene an idle dreamer, a teacher of fantastic but beautiful impossibilities, as Renan would have us sorrowfully believe, when he declared with all the divine vehemence within him that men would not die who believed in him? The Church throws the proof of his teaching into the future world, after death. Does not this make his statement thus: that if men die, they shall not die? Is not the essence of his teaching that men, some day, in some age of spiritual advancement and transcendental enlightenment, according to laws but dimly perceived as yet, such as we poor mortals scarce can dream of, shall have eternal life without passing through the grim portals of the kingdom of the arch-enemy, death? If men are gradually overcoming the causes of death, and thereby are lengthening the span of life to some mortals, it is within the bounds of possibility that in time even death itself may be overcome and life eternally lengthened for all.

The world is passing from under the dark cloud of skeptical materialism into the light of a better day of spiritual development and growth. The study and progress of the future will lie along the line of mental development and the conquest of the causes of things. Man is proving himself master of his environment; he is groping forward to the day when with higher vision he will gaze with open and unfaltering eye upon cosmic causes. Earth, fire, and water, with the grosser things, have been harnessed to his chariot. The more ethereal elements are more slowly answering to the imperious call of his dominion. His desire for mastery is reaching out to the more intangible, unseen forces which are the controlling powers of all things visible. His desire to invade the air for the purposes of aerial navigation will as surely result in success as his desire to harness the forces of steam resulted in the steam engine and its wonderful adaptations. When man seriously contemplates the conquest of any object, the first steps toward ultimate victory over that object are already taken, and its complete subjugation is only a matter of time,—of days, of years, of ages.

Death comes to all, we say, and no one has yet overcome the dread visitant. The churches tell of one—only one among the myriads of men—who succeeded in destroying its power, and set an example which no other has yet followed. Is his conquest the prophecy, the foreshadowing, of the ultimate overcoming of death by all men? Christian teaching points with no uncertain aim to that day when death, the last enemy because the strongest, shall be utterly vanquished. All pagan legend and Christian parable foretell the ultimate triumph of right over wrong, of health over disease, of life over death. Therefore we may hope and dream, even as we smile into the face of the grim reaper men know as death, of those golden days when death shall be unknown.

[Frederick Dixon in *The Mystic*, London, Eng.]

I wish to protest against the bad habit to which the press seems to have succumbed, of pitting various other healing methods against that of Christian Science. Time will show, without any room for question, which method is the nearest to truth, and consequently the most efficacious. Meantime may not these others and the Christian Scientists go their separate ways, in the words which Abram spoke to Lot, in the centuries that are passed, in the land between Bethel and Hai: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Furthermore, no one who comes to Christian Science for help is "called upon to subscribe" to any of the doctrines of Christian Science. Christian Science is healing sickness and sin all over the world without insisting on anything of the sort. I should say that in the enormous majority of cases those who are healed do not accept the teachings of Christian Science until their healing is complete, certainly not until it has begun. Christian Science leaves every man quite free to choose, and Christian Scientists know that unless a man has seen for himself, his adherence to the movement would be very far from being a cause of strength to it. For this reason they never attempt to persuade people to become Christian Scientists.

Finally, it is not quite fair to say that a certain church in Boston claims to accomplish all that Christian Science does. The rector of this church draws a hard and fast line between the healing of functional and organic disease, and declares emphatically that the latter is incurable, while Christian Science insists that "the Lord's hand is not shortened, that it cannot save." Jesus, it is quite certain, drew no such line. He healed deafness and blindness, leprosy and lameness, the withered hand and the issue of blood, the demoniac boy and the paralytic man, quite indiscriminately, just as he raised the dead; to say nothing of stilling the tempest, walking on the water, feeding the multitude, and finding the tribute money. The very words in which he defended his claim to the Messiahship put the question at rest for ever: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

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[Luther P. Cudworth in the *Portland Oregonian.*]

The history of the Christian Science movement and of its Leader plainly shows that she had to blaze the trail for herself, relying solely upon the guidance of the Scriptures and the teaching and demonstration of Jesus the Christ in giving this Science to the world. Faith-healers have appeared from time to time, wrought miracles, and disappeared, together with their works. Christian Science, however, founded as it is on an exact and demonstrable Principle, has nothing in common with such ephemeral phenomena of human belief, but gives to its beneficiaries not only the physical healing which they seek, but also a working knowledge of its Principle, which they can in turn apply for themselves and others in the healing of sickness, sin, and all discordant human conditions.

[A. W. Mainland in *The Tribune*, Winnipeg, Man.]

Christian Science, as the name implies, is a system of healing which uses the spiritual means employed by Christ Jesus in his healing work. There is no evidence in the accounts of his work that the cures effected by him were brought about by "suggestion" or "concentration" of thought. He said, "The Son can do nothing of himself, but what he seeth the Father do;" and, "Ye shall know the truth, and the truth shall make you free." Christian Science heals through the understanding of Truth and Love, operating in the human consciousness and destroying all erroneous beliefs of fear and sickness and their consequent effects on the body. In Science and Health, page 144, Mrs. Eddy says, "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. . . . It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, 'Peace, be still.'"

[Frank W. Gale in the *Madera* (Cal.) *Tribune.*]

When Christ Jesus healed one who was blind and dumb, the Pharisees said it was done "by Beelzebub the prince of the devils;" but Jesus declared it was "by the Spirit of God" that the healing was effected. He also said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

This shows plainly that Christ Jesus did his healing works through the power of God, the one infinite Spirit, and said that those who believed on him should do the same work. When Jesus sent the disciples forth on their mission, "he sent them to preach the kingdom of God, and to heal the sick," and it is recorded that "they departed, and went through the towns, preaching the gospel, and healing every where." But one case is referred to that they could not heal, that of the epileptic boy. Jesus at once healed him, and when the disciples asked why they had failed, he replied, "Because of your unbelief." He did not consider the case incurable because the disciples could not cure it, nor did he recommend drugs, suggestion, or any material means for healing, but applied a higher understanding and faith in God than the disciples possessed at that time, and so healed the boy in accordance with his own saying, "Ye shall know the truth, and the truth shall make you free."

Christian Science follows this method of the Master and depends upon the power of God, rightly understood, for healing every kind of sickness and disease, both functional and organic.

AMONG THE CHURCHES.

CRANFORD, N. J.

With simple but impressive ceremonies the corner-stone of the new edifice of First Church of Christ, Scientist, was laid Tuesday [Sept. 29] at dawn. The services were under the direction of the board of trustees, and were conducted by Charles G. Bliss, First Reader of the church. A copper box, containing the Bible and Christian Science books and literature, was sealed in the stone, which bears the simple inscription, "First Church of Christ, Scientist, A. D. 1908." After the stone was in position Mr. J. B. See read the poem "Laus Deo," which was written by Mrs. Eddy for the laying of the corner-stone of The Mother Church in Boston in 1894.

Work on the edifice for First Church is progressing rapidly and the frame will soon be ready for the outside stone and stucco. The interior decorations and furnishings will be very beautiful.—*Cranford Chronicle.*

PORTLAND, ORE.

Work was begun last week [Sept. 7] on the excavation for the basement of the new First Church of Christ, Scientist, to be erected on the half block bounded by Everett, Eighteenth, and Nineteenth Streets. The present operations will be completed about Oct. 1, when the foundations will immediately be put in. When completed the structure will be one of the most imposing in the city. At the present time it is not known whether the building will be constructed of stone or of brick. This matter will not be determined until the foundations have been completed. The building committee has announced no date on which the building is to be completed, but it is presumed it will be some time during next summer. The cost of the structure will be between eighty and ninety thousand dollars.—*Portland Oregonian.*

WATERTOWN, S. DAK.

The laying of the corner-stone of First Church of Christ, Scientist, of this city took place at half past ten o'clock this morning [Sept. 23]. The ceremony was very quiet and unostentatious, so characteristic of the doings of these people. Most of the material for the structure has been purchased and paid for, and the work can now go on without further delay. It is expected that the roof will be finished before severe weather sets in and the first floor prepared for services this winter. The dedication will probably take place early next year.

Watertown Public Opinion.

YOUNGSTOWN, O.

The contract for the erection of the Christian Science church at Bryson and Spring Streets has been let. The edifice will be fifty by eighty feet, of brick and stone construction, with steel girders, and will be semi-fireproof. The interior will be entirely of natural wood finish, and it is thought that when complete it will be one of the handsomest of the Christian Science homes.

The Youngstown Vindicator.

NOTICE.

Christian Scientists who are connected with the newspaper business in any capacity are requested to send their names and addresses, also full particulars as to training, experience, and present employment, to the Trustees of The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, without delay.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

THE CHRISTIAN SCIENCE MONITOR.

We are pleased to announce that, with the approval of our Leader, Mrs. Eddy, The Christian Science Publishing Society will shortly issue a daily newspaper to be known as *The Christian Science Monitor.* In making this announcement we can say for the Trustees of the Society that they confidently hope and expect to make the *Monitor* a worthy addition to the list of publications issued by the Society. It is their intention to publish a strictly up-to-date newspaper, in which all the news of the day that should be printed will find a place, and whose service will not be restricted to any one locality or section, but will cover the daily activities of the entire world.

As to the motive which has led to the establishment of a daily paper of this character, there is nothing we could say that would be so forceful or so timely as the announcement made by Mrs. Eddy when she established *The Christian Science Journal.* We quote as follows from her article, "A Timely Issue," as it appears in "Miscellaneous Writings":—

"Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. These descriptions carry fears to many minds, to be depicted in some future time upon the body. A periodical of our own will counteract to some extent this public nuisance; for through our paper, at the price at which we shall issue it, we shall be able to reach many homes with healing, purifying thought."

The last clause of the above quotation strikes the key-note for the *Monitor,* and what it will stand for. It is this "healing, purifying thought" that not only Christian Scientists but the better class of people everywhere are demanding to-day. The tide is "at the turn;" the current of human thought is setting in the direction of that which alone is real—the good that men do, and not the evil. All over the land there has been and is a call from the fathers and mothers who feel their responsibility in this direction, who are asking for a paper that will supply vital current news, the things we want to know and ought to know about our fellow-men, but which are submerged in the daily tidal wave of crime and disaster which the ordinary newspaper would have us believe sweeps over the world. There is a field, and a wide one, for a clean newspaper, and it is this field which the *Monitor* is entering.

It will be the mission of the *Monitor* to publish the real news of the world in a clean, wholesome manner, devoid of the sensational methods employed by so many newspapers. There will be no exploitation or illustration of vice and crime, but the aim of the editors will be to issue a paper which will be welcomed in every home where purity and refinement are cherished ideals. It is intended that the *Monitor* shall contain, in addition to the usual news features of the best city papers, such special departments as will make it a home paper of the highest grade,—one which will appeal to good men and women everywhere who are interested in the betterment of all human conditions and the moral and spiritual advancement of the race. From the "news" standpoint the *Monitor* will be of far wider scope than a merely local daily would cover, and will be read with interest from Maine to California and from Canada to Mexico. Even our friends across the sea will find the *Monitor* interesting from this standpoint.

While all Christian Scientists are requested to subscribe for the *Monitor,* for we believe it is only by their support that the success of an absolutely clean and unsensational newspaper can be assured, it is not believed that they alone are interested in a paper of this character. Indeed, it is hoped and believed that all others who have seen the need of a reform in journalism will find in the *Monitor* the ideal newspaper for which they have longed, and that they too will support it on its merits.

The sale price of the *Monitor* will be two cents each copy, and the subscription price in the United States will be five dollars for one year, or three dollars for six months. In Canada and Mexico the subscription rate will be six dollars and fifty cents for one year and three dollars and seventy-five cents for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

Archibald McLellan.

WHICH IS THE REAL?

A number of years ago, a distinguished philosopher, Sir William Hamilton, discussed at some length the assertion that pain is possibly the real, and peace and pleasure merely negative,—its absence. The ordinary thinker would at once scout such a proposition, and yet when we come to present-day medical theory and practice we find a strong belief in the certainty and reality of evil, and deep-seated doubt as to the reality and permanence of good; nor is this to be wondered at, when we remember that the most advanced courses in medical schools are devoted almost entirely to the study of disease in its most dreadful forms. The result of such study seems to be to impress the students with a conviction that certain diseases are incurable, a belief which is being shaken to its unreal foundations by the teachings and demonstrations of Christian Science. As a proof that this subject is being widely discussed, we have the following, from the *New York Times* of recent date:—

That curious resentment which doctors have so often shown to members of their own profession who announce the ability to cure diseases hitherto held incurable, is now directed from many and "authoritative" quarters against Dr. Denslow, as a penalty for saying that he has found the cause of locomotor ataxia and has learned how to remove it. Whether he has or has not achieved this triumph over one of the most terrible of maladies is not, of course, a question for our decision, or even one on which it would be seemly for us to express an opinion, but we cannot help seeing the similarity of the reception accorded his announcement and that which has been given to many a like disputant of accepted theories in the domain of medicine. . . . The fiercest of Dr. Denslow's foes dismiss his plea for consideration with the statement that locomotor ataxia is "known" to be incurable—than which nothing could be more rash, not even the statement made after applying the new treatment for a few months, that the disease is curable and has been cured. . . . We cannot ourselves see the danger of giving hope, even illusive, to the man or woman burdened by a deep despair. The reaction of disappointment may come, but it is not such a heavy price to pay for days or weeks or months of expectation of a happier fate.

In Science and Health (p. 130) Mrs. Eddy asks, "If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, . . . Truth should not seem so surprising and unnatural as error, and error should not seem so real as truth. Sickness should not seem so real as health." It is easy to show, on a scientific basis,

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that evil is unreal because it has no Principle, and also because it always tends to self-destruction. Further, if all of evil were removed from human consciousness, men would not be robbed of anything which contributes to the well-being of either mind or body.

With respect to the opinion that any disease is incurable, we might as well insist that certain kinds of darkness are impenetrable by light. We should never forget that darkness cannot radiate, and that it can never be conveyed from one place to another; while light expresses entity and always dispels darkness, and is thus a fitting symbol of the divine activity, illuminating human consciousness and displacing all sin and disease. It may not be so very surprising that doctors, who devote so much time to the study of disease, should come to believe in its reality, but that any who study the words and works of Christ Jesus, as found in the four Gospels, should attempt to put the candle of spiritual truth under the bushel of material belief, is passing strange. Happily, all belief in the reality of evil is being challenged by the ever-present healing Christ, as in Jesus' time, and asked to "give place" to the understanding of the divine power which "healeth all thy diseases."

ANNIE M. KNOTT.

THE DISPLAY OF DISEASE.

THE desire to know about things is a very spontaneous and fundamental impulse of human nature, and when it is educated into a lively interest in everything that is good and beautiful, it becomes a pilot of discovery, a prophet of growth. When, however, it degenerates into an attraction for the gruesome and the distorted, it is both an evidence and an occasion of moral degradation. One is led to think of all this by the fact that never in the history of the press has so much space and display-type been devoted to events that are tragic and unclean. Not only do papers openly cater to the demands of a depraved taste, but one frequently finds editorial expressions of self-gratulation that some dreadful event or some slanderous suspicion has been placarded by their organ hours in advance of other publications!

Further evidence of this sense of degeneracy is presented in the ever-increasing public exploitation of disease, its laws, likelihood, and phenomena. Whatever the justification of such a course, from their point of view, by physicians who are seeking, as best they know, to lessen humanity's suffering, to turn this tide of thought about disease into all the channels of human consciousness is to prepare the soil and plant the seed of every earthly ill, and for this offense there is absolutely no palliation. In the fields of art and literature also the picturing of degraded types has reached a point which leads Stopford Brooke to say, "We are flooded to-day with poems of despair, verse which boasts that it describes the real when it describes the base, which takes the vulture's pleasure in the corruptions of society."

Yet more sadly significant is the fact that Christian educators and leaders so far fail to recognize the causal relation of general thought upon disease to the increase of susceptibility to disease, that they commend its study to all the people! Every intelligent man knows that a public hanging, whether by a mob or by the constituted authorities, tends to demoralize the onlookers and to multiply crime. He knows that the rehearsal of obscenity, whether in books or at the loungers' corner, conduces to an ever-deepening pollution. He knows, too, that to picture disease is to excite the imagination and quicken the fear of the sensitive, until a sporadic case of illness ofttimes develops into a sweeping contagion. Nevertheless, even religious periodicals are still lending themselves to the perpetuation of this wrong. A New York Christian weekly recently detailed the ravages of a dread disease, and bespoke "universal interest" in the "novelty" of country fair exhibits of its frightening facts!

These things seem no less saddening than inexplicable, and they give an added emphasis to the importance of that war upon the fallacies of material sense which the truths of Christian Science are making. Its appeal to all men to-day was voiced by St. Paul when he said to the Philippians: "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things;" and one of the striking differences between the atmosphere of the sick-room where medical treatment is being administered and the atmosphere surrounding those under Christian Science treatment is found in the fact that this wholesome injunction is being honored in the latter case. Christian Science pungently rebukes that very general and very harmful habit of thinking that it is entirely legitimate to enlarge upon disease and error in the interest of their restraint.

For the Christian Scientist this apostolic injunction means further that he should guard against coddling evil in his own thought by making it a reality in the thought and conduct of others. We are called to know God, good, and to acquire thereby the ever-increasing ability to unknow evil, wherever and in whomsoever its claims are presented. It is ours to fill out in this regard the measure of the Christ-man so poetically and so fittingly described by the prophet when he sang, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good."

To uncover error that it may be banished, not displayed, is the business of Truth, and of Truth's every representative.

JOHN B. WILLIS.

LECTURE IN THE MOTHER CHURCH.

The semiannual lecture on Christian Science in The First Church of Christ, Scientist, in Boston, Mass., will be delivered by Bliss Knapp, member of the Christian Science Board of Lectureship, Thursday evening, October 22, at eight o'clock. The lecture will be free, and the public is cordially invited.

LETTERS TO OUR LEADER.

Boston, Mass., Oct. 9, 1908.

Reverend Mary Baker G. Eddy,
Chestnut Hill, Mass.

Beloved Leader:—Informally assembled, we, the ushers of your church, desire to express our recognition of the blessings that have come to us through the peculiar privileges we enjoy in this church work. We are prompted to acknowledge our debt of gratitude to you for your life of spirituality, with its years of tender ministry, yet we know that the real gratitude is what is proved in better lives.

It is our earnest prayer that we may so reflect in our thoughts and acts the teachings of Christian Science that our daily living may be a fitting testimony of the efficacy of our Cause in the regeneration of mankind.

THE USHERS OF THE MOTHER CHURCH.

MRS. EDDY'S REPLY.

Oct. 12, 1908.

Beloved Ushers of The Mother Church of Christ, Scientist:—I thank you not only for your tender letter to me, but for ushering into our church the hearers and the doers of God's Word.

MARY B. G. EDDY.

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Fairbanks, Alaska, Sept. 5, 1908.

Dear Mrs. Eddy:—I have been spending the summer in Alaska, and I believe it will give you great pleasure to know of the little band of faithful Christian Scientists here in Fairbanks. They are not organized as a church, but the society is composed of sincere, earnest workers and the truth is spreading rapidly. The little log building is being enlarged, and the practitioners are meeting with wonderful success.

Very sincerely,
LILLIAN COLE.

Kansas City, Mo., Oct. 3, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—My gratitude to you increases as the evidences of the practical beneficence of Christian Science come into my experience. Only a few months ago the decision was made to devote my entire attention to the practice of this divine Science into which your spiritually directed efforts have led me. As the expressions of gratitude for benefits received come to me, I feel they are all due to your consecrated, patient endeavor as the pioneer in the path you have shown us, and which, as you are still so earnestly telling us, inclines ever upward and onward before you. It seems that the oftener I apply the healing declarations of Christian Science, the more consecrated seems the privilege and duty of doing so. The thought often comes in Bible language, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Some very convincing cases of healing have come into my experience—quick and complete.

In deep sincerity permit me to thank you for all you are giving us in Christian Science,—its literature and all its institutions. My gratitude for your prayerful work on the text-book, "Science and Health with Key to the Scriptures," in the past twelve years, is beyond expression. God bless you. Sincerely,

ALBERT L. MCBRIDE.

Westerly, R. I., Oct. 5, 1908.

Beloved Friend and Leader:—Our little society is very happy over Judge Ewing's lecture, delivered here yesterday afternoon to an audience of between four and five hundred people, who listened with rapt attention to his loving presentation of the truth. The Scientists came from surrounding towns and cities, but by far the greater number of the hearers are not yet Scientists. One clergyman and three physicians were in the audience, besides many other representative people of the town. Behind me sat a member of the Lyceum Club which called you here thirty years ago. He said he wouldn't miss hearing the lecture for anything. This is our first attempt to have a lecture, and we thank God, and you, dear Leader, for making it possible. Judge Ewing's tribute to you was sublime, and I know changed the thought of many, by pointing out that you discovered, uncovered, and found the method of the Christ-healing, and gave it to the world.

And now, "leaving the seed of Truth to its own vitality," knowing that it will propagate, "the tares cannot hinder it" (Miscellaneous Writings, p. 111), we press on joyfully.

Ever lovingly and faithfully yours,
GRACE R. KNAPP.

Paterson, N. J., Oct. 5, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dearly Beloved Leader:—Christian Science, or the Christ-teaching which you have given to the world, is to me as the star of Bethlehem, leading me step by step up to man's rightful inheritance as a child of God, good. Studying alone with your books, "Science and Health with Key to the Scriptures," and "Miscellaneous Writings," together with your many other writings, I have been enabled to remove that which to the human sense has seemed mountains. It is with a great sense of humility that I am writing you, for it seems that by so doing I may appease somewhat the overwhelming desire which comes to me so often to thank you from the depths of my heart for this wonderful message which has come to material consciousness through your purity of thought and willingness to obey God. Most sincerely and affectionately,

MARGUERITA W. SMITH.

Caibarien, Cuba, Oct. 3, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—I wish to express my gratitude by writing to you a few sentiments prompted by the study of your life and Christian Science. I have begun to realize the manifold blessings flowing to a sin-stricken world by the honest application of the Principle you so well teach by proof. Pardon me for calling you the scribe of modernity, whose pen and living example reveal the sweetest essence of the life and teachings of our dear Master. No doubt exists in my mind that Christian Science is "the truth, the whole truth, and nothing but the truth." It is my hope to finish this worldly contest on this line, and thus prove to be a worthy servant in the arena of my calling. True independence is gained as we all cease to do evil and learn to do good, and as we realize the power of Love, good, and the futility of the hopes and expectations of material and selfish means. This grand verity is being impressed upon mankind through Christian Science as revealed to you and your followers in honest work.

I thank God for this epoch in which the light of His morning sun is being renewed to shine for all in the zenith of heavenly love, where "nation shall not lift up sword against nation, neither shall they learn war any more."

Sincerely yours in Christ,
J. E. MCDONALD,
Lieutenant, United States Army.

Uniontown, Pa., Oct. 8, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—Human language cannot express my gratitude to you for giving us this healing truth which has shown me what man is. As you tell us in "Unity of Good" (p. 18), "What is in eternal Mind must be reflected in man, Mind's image." I was healed of lung trouble, eight years ago, by reading your book, Science and Health, and I know that the only way in which I can express my gratitude to you for this blessed truth is to be obedient to the command, "Thou shalt have no other gods before me." Lovingly yours,

MRS. EFFA L. MURPHEY.

Baltimore, Md., Oct. 4, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—My attention has just been called to the new "sketch" of yourself appearing as a frontispiece in the last edition of "Science and Health with Key to the Scriptures," and I thank you very much for giving it to us. While I do not believe it possible ever to secure what I would consider an "A1" photograph of you, or succeed in reproducing your wonderful expression in oil or ink, —for there is that in it which is not of matter nor made manifest through matter,—the present picture is far superior to the one that has been appearing for the past fourteen months. Gratefully yours,

WILLIAM M. GOODWIN.

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THE LECTURES.

RANDOLPH, VT.

An audience of over two hundred assembled in Bethany Church last Thursday night [Aug. 20], to listen to an able exposition of the theory and practice of Christian Science by Frank H. Leonard of Brooklyn. The speaker was introduced by the pastor of the church, Rev. Fraser Metzger, who said,—

Bethany Church, in opening its doors to a Christian Science lecturer, makes no pretension of sympathy with the teachings of Christian Science. Believing, however, that Scientists are sincere in their contention, the church offers the use of its building as a courtesy. The church stands in the community as an institution that should welcome the truth, let that truth come from any source it will. Though radically disagreeing with much that Christian Science teaches, it is willing to stand on the ground Gamaliel pointed out to the Jewish Sanhedrin —"If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." As pastor and as an individual, I am unable to introduce the speaker of to-night in the spirit of a man who can commend the message *in toto*. None of us is infallible, therefore it is always well to concede that he who differs from you is in possession of some truth. It remains only for each of us to walk in the light he has, and not be afraid, for the truth will hurt no man, and no institution will suffer from its espousal. Believing that the speaker comes in sincerity, he is welcomed to this pulpit, and I fraternally introduce him to you.—*Herald and News.*

SHEBOYGAN, WIS.

An audience which well filled the Sheboygan Opera House listened with much interest to the lecture on Christian Science, Sunday afternoon [Sept. 20], by Hon. Clarence A. Buskirk. He was introduced by Miss Emma Hahn, First Reader of First Church, who said in part,—

The world is seeking to-day, as it has always sought, primarily, one thing—a solution of the problem of life. Jesus taught that the essential thing is to have faith in God. In the 17th chapter of John he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In Matthew Jesus invites us all to learn in these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." Jesus indicated that his teachings were founded on a divine Principle, which, when understood, is available throughout all time. Christian Science to-day rests on the promises of the Master, and offers as its most convincing proof the many thousands of lives freed from sin, sickness, and sorrow through its ministrations. You must admit the pleasure you feel in making known to your friends anything which has brought you joy and comfort. It is therefore our pleasure to share with you some of the knowledge which has blessed us.

The Sheboygan Herald.

MARQUETTE, MICH.

Bicknell Young addressed a good-sized assemblage at the Opera House last evening [Sept. 21] on the Christian Science faith. The speaker was introduced by Professor Lautner, of the Northern State Normal School, who said in part,—

Christian Science has certainly to be designated as one of the great religious movements of modern times. Whatever we as individuals may think of it, it has had a most marvelous growth. Its active membership in the United States now numbers many thousands, and it is not possible to count the people outside the Church who are interested in this great movement. It is more than a religious movement; it is also a philosophical and a scientific movement. As a philosophical movement it claims to deal with the fundamental problems of the relationship of mind to matter that are vexing the world and affect us in many ways. I am not here to tell you about Christian Science, because I must confess that I know nothing about it. I am not a Christian Scientist, but from what I have myself seen of the people who profess it, and my intimate acquaintance with some of them, I should like to be one of their best ones. If the harmony manifested in their lives is any indication of their theory, it is something that this world needs and we all need, and it is as an earnest seeker after truth that I am here to-night."—*The Mining Journal.*

HUDSON, MASS.

The Christian Science lecture given in the Town Hall Sunday night [Sept. 13] was largely attended, and the speaker of the evening, Frank H. Leonard of Brooklyn, made a deep impression upon his hearers. Charles H. Welsh of Boston introduced the speaker, saying in part,—

Christian Science is a religious movement which is attracting the attention of the thinking people of the whole world because it is a healing religion and founded on the teachings of Jesus and the Holy Bible. Christian Scientists believe that Jesus' command to heal the sick was just as imperative as the one to preach the gospel. These lectures are for the purpose of correcting existing misconceptions of Christian Science, and of affording the public an opportunity to learn somewhat of its meaning. The lecturer may tell you of his own healing and something of his long experience in proving to his own satisfaction the truth of this teaching. And I am very sure he will tell you something of his personal knowledge of the pure, holy, consecrated life and sterling character of the Discoverer and Founder of Christian Science, Mrs. Eddy.

The Hudson Enterprise.

[Written for the *Sentinel.*]

OMNIPRESENCE.

JOHN M. DEAN.

O BROODING Spirit, hovering ever near,
In every clime and time still, still the same,
Thy loving benediction calms all fear
And checks intruding error's subtle claim.
Bowed heads, lift up! Away, ye beds of pain!
The prayer of knowing wakes to life again.

No separation can we ever know,
The torch of Truth eternal guides our way;
Thy peace attends our path where'er we go,
And promised manna feeds us day by day.
Nor death, nor hell can cleave us from Thy love,
Nor storm-clouds hide the sunlit peaks above.

No gloom of night can close our eyes on Thee,
No clamoring din can drown Thy still, small voice;
The lowering shadows bid us watchful be,
Till morning breaks and waiting hosts rejoice.
Come weal or seeming woe, from faithful hearts
The sunshine of Thy presence ne'er departs.

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TESTIMONIES OF HEALING.

I wish to make grateful acknowledgment to God, and to our Leader, Mrs. Eddy, for the many blessings that have come into my life through Christian Science. At the same time I hope my testimony may be the means of leading some needy one to seek relief from sin or sickness through the same means which has proved so efficacious in my case. Though a strong and vigorous youth, I had since boyhood been subject to severe bilious attacks and headaches, and as I grew older they became more frequent and more severe. I tried dieting, exercise, medicines of various kinds, and consulted many physicians, but all to no purpose. Physicians who were personal friends told me they could do nothing for me, as my trouble was inherited. By the exercise of will-power I would keep myself to my work during the continuance of these attacks, but suffered tortures at the same time. In 1901 I was told by the examining physician that I would have to wear glasses to correct my vision. I did so, but received little benefit from them, and about two years later I was compelled to go to a noted specialist in Seattle and have my eyes fitted with new and more powerful glasses, which magnified the vision, but did not remove the pain and trouble in my eyes.

My mother had been interested in Christian Science for many years. I knew that she had been greatly changed after taking up this study, having become more patient, kind, loving, and uncomplaining than ever before, but I failed to see the relation between cause and effect. I considered Christian Science a new and harmless fad, and let it go at that. From time to time I received a copy of the *Christian Science Sentinel* from my mother, but I seldom did more than glance at the paper, thinking it could not possibly be of any use to me. One day in February, 1905, however, while at a remote military post, I received a copy of the *Sentinel,* and as I opened the paper I noticed several articles were marked with a blue pencil. I read one, and saw it to be an account of the healing, through the reading of "Science and Health with Key to the Scriptures," of a man who had been afflicted with the same kind of attacks which had been the bane of my life. I read on, and found testimonies of the healing of all kinds of diseases by the same means. A new hope sprang up in my breast. I said to myself that surely these people must be telling the truth; they could have no object in deceiving others by false representations of this kind, and that if the reading of this book had cured them, it might cure me also. I made up my mind that it was worth trying anyway, so I wrote to Boston that same night for a copy of Science and Health and ordered the *Sentinel* for a year. I was determined to give Christian Science a fair trial and wanted the *Sentinel* as a help.

At length the book came, and the paper. I knew Christian Science was the truth as soon as I commenced to read the text-book, although its teachings were so contrary to what I had been accustomed to believe that it was with difficulty I was enabled to see clearly its true meaning. All my preconceived opinions of God and man were here reversed—turned upside down, as it were. I saw that my false pride and ambition had to have a fall. Their nothingness began to appear. I had always believed in God, and had been a church member for many years. I had long been accustomed to pray to God regularly, but seemed to get no answer to my prayers. I was grossly material, having many other gods besides the one true God. I was a victim of pride, ambition, selfishness, and a belief in the efficacy of human will-power to overcome adverse bodily conditions.

I read the book faithfully, and one night, about two weeks after I had received it, I found myself, much to my surprise, reading it without the aid of my glasses. My vision was good and my eyes did not hurt me. It dawned upon me at once that Truth, as revealed in Science and Health, had healed my eyes. I then put my glasses away and have not used them since. My eyes have not failed me nor given me any trouble, though put to the most severe tests, as I have spent eleven months in the hardest kind of study at one of the army service schools, where it is the usual thing to sit up till eleven or twelve o'clock nearly every night preparing the lessons. My healing of the bilious attacks and headaches came slowly, but the frequency of their recurrence lessened with my growth in the understanding of Christian Science, and I can truthfully say that it is rare now for me to have a bilious attack of a serious nature. I know that as I continue to grow in the understanding of infinite Truth, and the Science which never fails when rightly understood and applied, all error will disappear into the nothingness from whence it came.

Like many others, the spiritual uplifting which came to me through Christian Science is of more value than the physical healing, though I see now that they came together and are in truth inseparable. In the study of this Science a new heaven and a new earth were revealed to me, and I experienced a joy unspeakable. I found a God who is infinite Life, Truth, and Love, who is unchanging good and knows not evil, sin, and death. I found that to secure the blessings of Christian Science, I must reconcile myself to this infinite God who is good and must place myself in harmony with Him who is infinite Love. My wife has also come into Christian Science, and one of her sisters was healed of a sickness of many years' duration by reading Science and Health. I know from my own experience that Christian Science heals sin as well as sickness. It has helped me to overcome selfishness, envy, jealousy, sensitiveness, pride, and many other evils. The result has been that since coming into Christian Science I have been happier and healthier than I have been since I was a child. I have been literally transformed by the renewing of the mind. Jesus said: "The truth shall make you free," and I know that Christian Science is the truth because it has made me free from many evils in thought that formerly encompassed me about. It has made me a better army officer, a wiser and better disciplinarian, a kinder and more loving husband, son, brother, and friend, and a better citizen. It has enlarged my understanding, increased my capacity for work and study, and benefited me in every way.

I am deeply grateful to our dear Leader, Mrs. Eddy, through whose pure and spiritual nature this great truth was revealed to the world. Should I not be grateful for all these blessings? Should I not love and revere her through whom they all came and without whom Christian Science would not have been known? Christian Science is the religion of Christ Jesus and it has always existed, although it was for many centuries lost to human sight, buried in the grossness of human, material beliefs; but Mrs. Eddy rediscovered it, illumined it, and made it plain to the world, so that all who will may learn of it and receive its blessings. My earnest desire is so to live that I may be able to help others to understand this great truth, that they may be glad to partake of it and enjoy a portion of the same spiritual blessings that have come to me.

PERCY WILLIS, Captain Coast Artillery Corps, U.S.A.

[Translated from the German.]

I am sending my testimony as an expression of sincere gratitude. For about twenty years I had been afflicted with severe bowel trouble, so that I was often confined to my bed, and the attending physician said that an operation might be necessary. In order to avoid this I turned to

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Christian Science, of which I had heard a short time before. A practitioner gave me such convincing information on the subject, that I asked for treatment with the greatest confidence; and a blessed result was effected. After several weeks' treatment all the old trouble vanished, and since then (about two years ago) I am able to do whatever I wish. I desire to make special mention of the refreshing sleep which I now enjoy, and I am most grateful for the smaller and greater demonstrations of the truth which I have been able to make in our own home. My sense of fear has left me since I knew God through Christian Science.

FRAU LINA FEDELE, Stuttgart, Germany.

I should like to testify to the healing of two little girls of a dreaded disease, one of them being thirteen, the other ten years of age. I have heard several people say that slight ailments can be healed with Christian Science, but that it could not cure a case of smallpox. About five or six years ago, I had the chance to prove what Christian Science could do in such a case. My sister went to St. Louis and left her two little girls with me. She and the children were interested in Christian Science, but as we were alone at night I had another sister, who was not in Science, come to stay with us. The mother of the children left on Sunday, and on Wednesday morning the youngest girl asked me to treat her. I did so and she went out to play. The next morning there was an eruption on her forehead, and that night the older child awoke me and said that her sister was crying, and wanted me to treat her. I did so, and she went to sleep. She played out of doors all the next day, but on Saturday morning she did not get up, and when I went to her bed, her appearance was very alarming. I sent for a Christian Science practitioner, and she said that it looked like a contagious disease. Remembering that Mrs. Eddy advises us to call in a doctor in case of a contagious disease, I sent for my old family physician. He came, looked very frightened, and said he would go for the health officer. When they came the health officer examined the child, and said it was a very bad case, and that he would have to get the flag to put on the house. When he went away the child began to cry, and said she was afraid they would take her away from home. I told her that God's children have no diseases; and she was soon as happy as could be.

When the officer came back, about four o'clock, the little girl was up and dressed. He seemed to be surprised, and said to her, "Have you had some kind of treatment?" She replied, "Yes, sir; I had Christian Science treatment." He said, "Well, my child, you are all right, but I shall have to put up this flag." She begged him not to do so, but he said that he would be arrested if he did not. So he put up the yellow flag and we were quarantined, and that night the daily paper reported the case. It was Saturday, when we always bought our supply of groceries and such things, but we had no telephone and were shut in from every one.

I shall never forget the Lesson-Sermon for the next day. It told of where Jesus was led into the wilderness to be tempted of the devil. As I read on, I came to the words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How clear it all was to me then. The angels did truly minister unto us, and we lived, not by bread alone, but by the Word of God. We were quarantined thirty days, though the little girl was healed at once. Her mother came home when she saw the paper with the notice in it, but she could only stand outside and see her children through the window. Every day baskets full of nice things came from our friends and the Scientists. The Christian Science society wrote me letters of encouragement, every few days, and sent me money, saying that as I did not have a physician I should not accept anything from the city. We had plenty of money, but we could not get out to do anything. I made the remark to the children one night that we had had everything sent to us except flowers, and next morning there was a large bouquet on the porch. In about twelve days, in the case of the little girl, every bit of the manifestation was gone except a little mark over one eye. My sister, who was staying with us, not being a Scientist, had fear and mortal beliefs to combat, and she said it was impossible for the other child not to have the disease; and she did have it, though she suffered only one night. The doctors did not come near us again until it was time to take the flag down.

I never lived so near to God as while we were passing through this experience. We did not have any gloomy, fearful time, and neither of the children suffered except the one night, and they were as happy as could be. They now live in St. Louis, and are both nearly grown, and make good demonstrations for themselves. I learned many things while we were shut in, and one was that disease is only a name for error, and people fear the name. Christian Science also healed the older girl of a condition of the mouth and throat which the doctor said could not be cured. It would take a long time to tell all of our month's experience. We lived in the center of the city, but not one of the children who had played with ours had the disease, and no one in the neighborhood. I have not given details, just enough to let others know that every kind of disease can be healed in Christian Science.

MRS. RUTH SMITH WILLIAMS, Paducah, Ky.

I was first attracted to Christian Science about two years ago by having our little girl treated for a stomach trouble. The results obtained appeared so wonderful that I made up my mind to give it careful investigation. I secured a copy of Science and Health, and during spare moments read it. As it appeared to me, at first, to contradict the Bible, I was forced to refer to the Bible very often, and in this way I learned that Science and Health is indeed a "Key to the Scriptures." During the two years in which I have been interested in Christian Science I have been treated for and relieved of several very bad habits, among them whisky drinking, excessive profanity, and the use of tobacco in every form, a habit of twenty years' standing. I was also healed of a cough which had annoyed me for nearly two years. Before knowing of Christian Science I was constantly taking remedies for first one trouble and then another. I am now enjoying much better health than ever before, and have not missed a day from my business in two years.

We have four children, the oldest of whom is five years, and since learning of the efficiency of Christian Science we have depended upon it entirely in the care of them. They do not know what medicine means.

I am indeed grateful to Mrs. Eddy for making all these blessings possible for myself and family.

W. G. STEPHENS, Baltimore, Md.

I had suffered for years with an affliction in the form of a skin disease which often greatly annoyed me. Many specialists had been tried, but they had given the case up at the time I was told about Christian Science. A practitioner lived not very far from my home, and I at once started to take treatment and to study Science and Health. In a very short time the eruption had disappeared. I had also worn glasses for three years previous to that time, but have not needed them since I have taken up the study of this truth. Christian Science has also taught me to be more loving and less selfish, and it has helped me in a great

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many ways. I cannot sufficiently express my gratitude for all that this truth has given me.

CORA MARGARET ROSSBACH, Oak Park, Ill.

I have long felt a desire to express my gratitude for Christian Science, but can never tell half of what it has done for me. I appreciate so much the testimonies of others in the *Sentinel* and *Journal* that I shall feel glad if mine may be helpful to some one. From my earliest remembrance I was afflicted with rheumatic and heart trouble, etc., in their worst form. My parents did all they could for my comfort, but were told by the physicians attending me that I would never be any better unless my teeth were extracted. They were taken out, but this was followed by spinal trouble. After suffering for nearly two years, I got up, but on crutches. I seemed to get better in some ways, but the heart and lung trouble remained with me,—we supposed it was inherited. Finally my health gave way entirely; and by this time I had no loving parents to look to for comfort; no home, no money, and I had four small children to support.

In this condition I turned to Christian Science for help. Truly "man's extremity is God's opportunity," for I received all and more than I ever dreamed of, and I was healed of every symptom of disease in less than one week's treatment. The practitioner to whom I went explained the Scriptures to me so clearly that I understood for the first time that the blessed promises Christ Jesus made so long ago were really for me if I would only accept and use them. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," has been fulfilled in my case. When I think of our dear Leader I cannot find words to express my gratitude for what she has done and is still doing for me and mine and for all mankind.

MRS. ELIZABETH RUSSELL, Arkansas City, Kan.

Believing that we should let our light shine according to what we have received, and realizing that I have to a great extent been in darkness, although brought up in an orthodox church, where I was led to believe that Christian healing had been done only to establish the Church nineteen hundred years ago, and that it had then ceased, I desire to give my testimony. After suffering for almost a year with what three physicians pronounced severe stomach trouble and gall-stones, and receiving no permanent benefit from medicine, having fever and being in bed a great portion of the time, I began to read and study Christian Science, and had treatment for two weeks. I improved somewhat, but became discouraged and tried drugs again for three weeks. I, however, became worse, and my wife called in another practitioner, who gave me one treatment, and I have been perfectly well ever since, having no fever at all and doing my farm work every day. I have been attending the services at the Christian Science church and enjoy them very much. I am very thankful to our Leader for directing us to "the true Light," and I hope this statement may encourage some who are seeking a better knowledge of the way of Life.—JULIUS HART, Ashland, Ore.

I want to tell of some of the healing that has been done for me through Christian Science. The blessings have been many, but I will tell of one which seemed remarkable to me. While working in a box mill my hand got caught by a saw and was badly lacerated. I went direct to a Christian Science practitioner for help. She told me to go to a doctor and have the hand dressed, but that she did not wish me to have any of the fingers cut off. The first thing the doctor told me was that one of the fingers must come off, but I told him I wanted the fingers saved and asked him to dress it the best he could. He said he did not admire my judgment, and he added that I would come back in a short time and have the finger removed. It was in a bad condition, and the doctor said that if we should save the finger it would be stiff; but thanks to God and to Christian Science it was healed. The kind practitioner took me to her home and cared for me as she would one of her own, for I had no home. I never suffered any pain to speak of, and the finger is not stiff. I do all kinds of work with that hand. All that I am I owe to Christian Science. I hope that this may be a help to some one. God bless Mrs. Eddy and her faithful followers for the good they are doing.

SELDON E. RICHARDSON, Auburn, Me.

Fifteen years ago the world looked very dark to me, as I was then taken to a hospital. I had for fifteen years previous suffered from many ailments, but most severely from what the doctors pronounced a chronic stomach trouble. At last I could not eat anything without causing distress, and as I had to work hard to support myself I completely collapsed, and I felt that death would be my only relief. I had some relatives visiting in Denmark at that time, and they urged me very much to come to this country. I asked the doctor if he thought I could do it, and he said, "Why not stay here and die, as you may never get there; but at any rate you must not go to work."

I came to this country in May, 1893, and during the summer went to work for a friend of my relatives. She was a Christian Scientist, and when told of my poor health she talked to me about Christian Science. I could not understand much English, nor could I believe that praying to God would heal me, as I had always prayed to God and very earnestly, but the lady's words did not return to her void. I was completely healed during my stay in her home, without any regular treatment, but by the power of divine Love which is always recognized in a true Scientist's home, and through the declaration that nothing unlike God can abide there. Life became a joy to me, and I could eat everything set before me and do my work with pleasure.

In 1895 I was married, and next year a baby girl was born in our home. I had by this time taken up the study of Christian Science, and relied on it entirely, and I did find God an ever-present help. The baby was born at seven o'clock and an hour later I partook of the family supper. This was Sunday, and on Tuesday I got up in the morning and attended to my regular duties all day, and have not been in bed one day since from any ailment.

When the baby was eight months old I had to prove the ever-presence of divine Love. One day she became very ill, and the symptoms were most alarming. My first thought was, "If I could only get some one to help me," but being alone I felt that I must rely on God. I then realized that God is Life, and that He was with me in my need, and in a short time the child was relieved. I cannot tell the joy and peace I felt; my heart was full of thankfulness to God. When this child was two and a half years old the symptoms of a dreaded cough appeared, and the fear of eighteen weeks of suffering (according to mortal law) came to me; but I immediately declared the truth, and she had only one day of severe coughing and in two weeks was entirely well.

While for the last thirteen years I have relied on Christian Science, the road has not always been smooth; but I have overcome all obstacles with the truth as found in Christian Science, and I can never be thankful enough to Mrs. Eddy for rolling away the stone and opening wide the door for Truth and Love. With the new light on the Bible which I have received by studying "Science and

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Health with Key to the Scriptures," the 91st Psalm has proved a strong shelter to me in time of storm. I am indeed very grateful to Mrs. Eddy for this healing truth.

MRS. CHRISTINE HANSEN, Chicago, Ill.

Four years ago I was sick and very unhappy. I wanted to be well, was taking medicine prescribed by a doctor, but was getting worse instead of better. I knew about Christian Science, but had no thought of accepting it for myself until one afternoon when I went to visit my sister-in-law, who is a Christian Scientist, and there I met a practitioner. I was healed that afternoon, just by listening to the truth as voiced by her, of severe stomach and bowel trouble of long standing. I at once began the study of Christian Science, and I feel that life would not be worth living without it. I feel very thankful to God that He led me to accept the truth, and I am glad that "whosoever will" may know the truth and be free.

MRS. NEIL WARNER, Mayfield, N. Y.

It is with a heart full of gratitude that I tell what Christian Science has done for me. Over ten years ago, I received my first help in Christian Science. I had suffered more or less for years from many physical troubles, extreme nervousness, weak heart, a cough, and a bronchial trouble which was fast settling in the lungs. I was supposed to have inherited the lung trouble from my father, as the entire family had passed away with it. In the fall of 1897 a friend of the family was healed, in Christian Science, of a serious eye trouble, and then soon after a dear sister was healed of a throat disease. I had been inclined to scoff at first, but I soon found that there was something in Christian Science after all. I then asked for help for myself, and I remember that the first day I talked with the practitioner I said, "I never expect to be well, but if I could live to be with my little ones a few years longer I would be satisfied." My healing was rapid. I visited the practitioner every day for one week and every other day the following week. The third day I bought a copy of Science and Health and began studying the Lessons, and that day I found myself healed of bowel trouble of many years' standing. I visited the practitioner often, when perplexing questions would arise, as I grew very slowly in my understanding of Truth. I had been a church member since I was twelve years of age, and found some things hard for me to accept at first.

Previous to this healing my physicians had urged me to go to southern California, and one of them had brought me the time-cards of the southern routes of travel, for they said I must avoid high altitudes, because of my heart and nerves. Two years after my healing, owing to a change in my husband's business, we went to Denver, Col., to live, and I soon found that I could go up into the mountains to an altitude of between nine and ten thousand feet above sea-level, with no unpleasant results, which proved to me the truth of what St. Paul says, that neither "height nor depth, . . . shall be able to separate us from the love of God." The nervousness was the last to yield. I find now, in looking back over these ten years, that just in proportion to the amount of faithful reading and putting into practice, daily, of what I learn from the study of the Bible and Science and Health, do I gradually rise above error. The unreality of sickness and sin is more clearly discerned, and the allness of ever-present Life, Truth, and Love.

It was my privilege to go East to the dedication of the completed Mother Church, in June, 1906, and to visit my native city, Providence, R. I. I have so much to be thankful for that words cannot express my gratitude to our dear Leader, Mrs. Eddy, for giving us Science and Health, each edition making the way clearer; and for all the literature. I am grateful to all who have helped me to gain a better understanding of this truth, of which Jesus said, "The truth shall make you free."

MRS. ISOLA J. MACDOUGALL, Lincoln, Neb.

Words fail me when I try to tell what Christian Science has done and is still doing for me. It has been the only remedy for every ill in my family for about four years, and I have through its teachings been able to demonstrate that "God is a very present help in trouble," and that He is available under all circumstances. Last fall I was taken with chills and fever in an aggravated form, accompanied by other complications. I had Christian Science treatment, but my healing seemed slow and I found myself wondering why this attack did not yield as quickly as other ailments had done. I soon realized, however, that I must be patient and learn my lesson. The healing came, and with it a clearer understanding of the Bible and of our text-book, Science and Health, by Mrs. Eddy. I have also within the last few months been enabled through the teachings of Christian Science to rise above a great grief which otherwise would have crushed me. I am thankful to God, and to our Leader, for this healing truth, and my prayer is that I may rise each day into a higher sense of Life and Love.

MRS. MATTIE SCHNESSLER, Talladega, Ala.

It is with a very thankful heart that I give this testimony of my healing through Christian Science. I had been running down in health for some years, and the doctor said I had a growth, which caused other troubles. No pen could describe what I suffered physically and mentally. Although my husband's father is a physician, he gave me no hope of relief except through an operation. Finally, my mother, who had been helped through Christian Science, came to visit me, and persuaded me to try it. On her return she had a practitioner at her home treat me for a short time. She then wrote to me and enclosed the address of a practitioner here, and advised me to go to her, as it would be better for me to be under the care of one near at hand. She also kindly wrote a letter to this lady.

I was in a dreadful condition when I went to her for help, but the truth brought me relief very soon. I only took treatments for a short time at first, but the practitioner came to my home and talked with me, lending me her books until I got some of my own, and I soon began to understand and was able to help myself in many ways. I joined the Christian Science church last January, and although some of the ailments have seemed to hang on, I am thankful to say that my remedy is always at hand, and that Truth conquers every time.

For this great truth, which is such a blessing to me in so many ways in my household and in my every-day work, I am grateful indeed to Mrs. Eddy, for giving to us in such clear statements something that all can grasp and use in their daily life. Christian Science makes the Bible a more precious book than ever before.

MRS. RHODA M. JOHNSON, Bay City, Mich.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

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FROM OUR EXCHANGES.

[*The* (London) *Christian Life.*]

We are living in an age of religious transition and ethical awakening, and we cannot help feeling that under some subtle influence the rising democracy of the day, better informed than the millions in any previous age, is thinking thoughts on the subject of institutionalized religion. The civilized peoples of the world, the masses included, seem to have simultaneously arisen in their might and made a demand for a reform of antiquated creeds and systems of faith. There has somehow arisen in their minds a vivid consciousness that the average theology does not harmonize with reason and common sense. They have ceased to believe in "plans of salvation" which are to give you a safe passport to heaven by some magical device which operates quite independently of your goodness or your badness. Their own hearts tell them that such "plans" are absurd and delusive. Religion is now, as it always has been, the paramount interest of humanity, and thoughtful observers have anticipated that the next great reformation of religion will spring from the lives of the people. The anticipation is being fulfilled; we are now at the beginning of the reformation.

[Rev. P. Gavan Duffy in *The Churchman.*]

It is quite beside the mark for any to fall back upon the stock cry of most Christian apologists, that the power of healing the sick was given to the Church only for a time, when signs and wonders were needed to convince and convert the people. The average Christian of to-day has long since come to the conclusion that that form of apology is simply one invented to cover the Church's faithlessness. . . . Never was there a time when "signs and wonders" were more necessary in the Christian world than to-day. That the power to heal is with the Church is manifest to all who will see; and if only we had that essential—a corporate faith restored instead of faithlessness—that strange, mysterious, silent influence which is now a sort of *pull* one experiences rather than defines (the result of corporate faithlessness) in restricting the results of the faithful few, I verily believe we should have in its place an immense, immeasurable, spiritual force at work that would mean a speedy return of the day when the Church met and triumphed over physical as well as moral ills.

[Edward B. Pollard in *The Standard.*]

That there is much difference in the apprehension of truth from age to age; that truth appears in new forms and combinations; that light once undiscerned breaks new upon the consciousness of men, cannot be doubted except by one who simply closes his mind to all living influences. . . . To fight all change is to put one's self at issue with life. Arrested development, stagnation, mental and spiritual death would surely follow in the wake of this porcupine attitude of bristling antagonism to all which may differ from the accepted views of the past.

[*The Examiner.*]

Ministers who study their Bibles, not to find out how many Isaiahs there were, or who wrote the Gospel of John, but to bring forth things new and old for the edification of the saints and the conversion of sinners, will have no difficulty in believing it to be the Word of God, for they will discover the divine quality of it by the effect it produces upon the hearts and lives of men—their own included.

[*The Universalist Leader.*]

The more one seeks to do specific things for the improvement of the world near-by and the world at large, the greater is his increase in moral power and Christian stature.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

NEW CONCORDANCE TO SCIENCE AND HEALTH.—The new Concordance to Science and Health, revised and brought up to date to give the students of Christian Science every facility for the careful study of the text-book, contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural quotations in SCIENCE AND HEALTH. 607 pages, 10 x 7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1.00; six copies to one address, $5.00; twelve copies to one address, $9.00.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All correspondence and orders relative to membership and church tenets should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PUBLISHING HOUSE BUILDING FUND.—Contributions to the Publishing House Building Fund should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Quarterly covers in black seal leather for sale at the following prices:—

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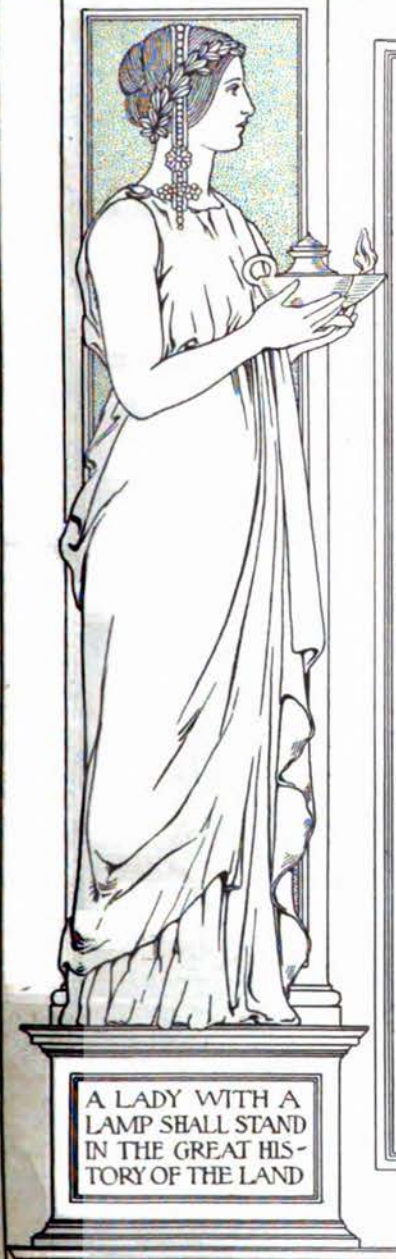
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, OCTOBER 24, 1908

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ITEMS OF INTEREST.

National.

The convention of the Lakes-to-the-Gulf Deep Water Way Association has just been held at Chicago. Among the papers read were, "The Future of Rail and River Transportation" by Theodore P. Shonts, formerly chief engineer of the Panama Commission; "What Europe is Doing with Waterways" by John Ockerson of the Mississippi River Commission; "Conservation of our Resources" by Gifford Pinchot of the Forestry Service. The Trans-Mississippi Commercial Congress was in session at San Francisco at about the same time and also considered relative problems.

The new term of the United States Supreme Court began last week. On the docket are many matters of interest. Among these is the appeal from the decision of the Circuit Court concerning the "commodities clause" of the Interstate law as affecting the relation of the Pennsylvania railroads to the control of anthracite properties; also the decision of the Texas courts ousting from the State the Waters-Pierce Company, identified with Standard Oil interests. Another case is that to test the validity of the Bank Guaranty law of Oklahoma as applied to national banks.

Comptroller of the Currency Murray has decided to increase the number of national bank examinations in many cases from twice to three or four times a year. The new rule will be made to apply especially to all national banks which have in the past shown a disposition to violate or evade any of the provisions of the national banking laws or the regulations prescribed by the comptroller of the currency. He will also put into immediate action a plan for the formation of eleven districts of national examiners.

The National Paint, Oil, and Varnish Association, recently in session in Boston, plans through a joint legislative committee, representing also the Eastern Paint Manufacturers' Association, the Dry Color Makers' Association, the Varnish Manufacturers' Association, and the Middle Atlantic Paint Manufacturers' Association, to safeguard its interests in all laws laid before the national and state Legislatures. Revision of the tariff was favored by the meeting.

The building code revision commission of New York city has recommended a restriction to three hundred and fifty feet as the maximum height for future buildings in that city. This limit is to be permissible only for structures facing on parks and plazas. On ordinary streets the limit is to be three hundred feet, and on streets only forty-five feet in width the height cannot exceed one hundred and thirty-five feet.

The gas and electric light commissioners of Massachusetts on a gas case at Chicopee condemned the common system of differentials based upon the amount of gas or electricity consumed by the customer. By this decision the small consumer is entitled to his service at as low a rate as that given the larger user, other conditions being equal. The principle of wholesale rates in regulated public service is not favored.

A new record in wireless telegraphy is claimed by the United Wireless Company, which from its San Francisco station on Russian Hill last week established communication with the Kuhuku station on the island of Oahu, one of the Hawaiian group. It is said that communication during the two and a half hours was uninterrupted. The distance to Honolulu is twenty-two hundred miles.

A brief has been filed with the Interstate Commerce Commission sustaining the claim of Philadelphia interests that the "cartage" and "literage" allowances made by the railroads to the Sugar Trust on shipments of sugar from New York are rebates, and therefore are in violation of law.

The arbitration treaty between China and the United States has just been signed at the state department, Washington, Wu Ting Fang, the Chinese minister, acting on behalf of the Chinese government, and Secretary Root on behalf of the American government.

The meat inspection laws were heartily supported in the report of the executive committee of the American Meat Packers' Association at its third annual convention at Chicago last week.

The temperance movement which has been sweeping over the country has caused the hop industry to wane. Land formerly used for hops, is now profitably devoted to growing berries.

The Presbyterian Hospital of New York city has received a gift of one million dollars from a local banker. The money is to be used in construction of buildings.

The Pacific fleet, towing as an experiment torpedo boat destroyers, commanded by Rear Admiral Swinburne, arrived at Honolulu last week on its return from Samoa.

The University of Illinois, Urbana, has eleven Chinese students in attendance, nine of whom are sent by the government at Pekin.

The Agricultural Bank, Manila, founded by the government with a capital of one million pesos, has begun operations.

International.

At a conference at West Hartlepool, England, between capital and labor, Sir Christopher Furness, head of the shipbuilding firm of Furness, Withy & Co. and also of the Furness line of steamers, invited the representatives of all the trades unions connected with the industry to meet him to hear certain proposals which were in substance that strikes must cease or the works would be closed; that if the trades unions thought they could carry on the business themselves, the firm was willing to sell out at a price to be fixed by assessors; if the unions would not buy, the firm was willing to admit its workmen as partners on a profit-sharing basis; that a council be formed to settle all disputes or refer them to accredited arbitrators.

A loan of $25,000,000 for the redemption of the bonds of the Pekin-Hankow Railroad has been provisionally decided upon by the Chinese Imperial government. The Throne has issued two edicts regarding this loan, and has authorized a domestic loan of $10,000,000.

The International Road Congress opened its first official session in Paris last week. The delegates represented twenty-four countries, including the United States, Brazil, Mexico, Chili, India, and Japan. France took the initiative in summoning the congress.

The two greatest English railway systems, the Northwestern and the Midland, have entered upon a long-time working agreement by which it is expected that economies in operating expenses amounting to $1,000,000 a year each will be effected.

The faculty of St. Petersburg University has disregarded the ministerial order to reopen the institution and is preparing to contest the legality of the repressive measures of the Minister of Education in the courts.

The autumn session of the French Parliament has just opened. The government hopes to expedite routine work, especially the budget, and devote considerable time to consideration of the proposed income tax.

Great Britain, France, and Russia, in dealing with the late actions in the Near East, propose that Turkey recognize the facts as accomplished and accept certain compensations for her territorial loss.

Floods in the Hyderabad district of India have caused an estimated loss of life of fifty thousand people and sixty-six million dollars worth of property.

Industrial and Commercial.

Within the past twenty years the changes in methods of rice culture have transferred the center of that culture from the Atlantic seaboard of the South to Louisiana and Texas. In the past eight years the acreage in Texas devoted to rice has increased from forty thousand to two hundred and forty-five thousand, and this conversion of the raw prairies into rice-fields by means of irrigation represents a total investment of $24,185,880. More than six hundred and twenty-five thousand acres in nine Southern States yield annually between $16,000,000 and $17,000,000 in rice.

An electrical fireless cooker now on the market is provided with steatite radiators that are electrically heated, and the food is then slowly cooked by the stored heat. In this connection electricity can compete with gas, coal, or oil, because practically all the heat generated by the current is absorbed by the radiator.

Efforts in New York for the relief of the unemployed are now tending in the direction of providing farm colonies to which vagrants can be committed. A bill will be introduced at the opening of the New York Legislature authorizing the acquirement of a tract of two thousand acres for such a purpose.

Contracts have been let by the Crescent Portland Cement Company of Pittsburg, for the completion and equipment of its new million dollar plant at Wampum, Pa. The plant will employ about three hundred and seventy-five men and will have a capacity of nine hundred thousand barrels a year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

NEWSPAPER POSSIBILITIES.

REV. WILLIAM P. MC KENZIE.

THE tendency of the Grecians to be always on the *qui vive* for some new thing was not unique. A desire for news seems to be a human characteristic. The barber shop used to be the clearing-house for town gossip. Then some one thought of sending the gist of the talk in a news letter to out-of-town friends, and thus began the newspaper, occupied at first with clever essays and sage admonishments as well as items of news. To-day advice is given in a temperate way by editorials, and the news is presented so as to produce shock and astonishment as much as possible. Consequently "the evil that men do" is exploited so as to arouse sentiment and sensation, and the false position is assumed, that in human affairs terror and pain, horror and discord predominate.

The day will come when men and women will occupy their minds with their own duties, and will so perfect their occupations that in the business world there will be a fine fellowship of competent workers. At present it seems irksome to the average man to "mind his own business," and he has a curiosity, sometimes insatiable, in regard to his neighbor's affairs. Minstrel and troubadour used to travel from place to place, bringing to castle and palace and roadside inn tales of the doings of men, and in newer countries the traveling pedler and the peripatetic tailor used to carry interesting gossip. The circuit-riding pastors who carried their libraries in their saddle-bags, were welcomed, doubtless, as messengers of heaven, but the welcome was tinged by pleasure in the thought that they had news to bring about human beings on earth.

We who customarily greet a friend with the query "What's the news?" may as well admit this deep-lying interest in the happenings of the time and in the actions of men, and concede that it may legitimately be ministered to, but we have no right to assume that this interest is a morbid curiosity to be satisfied only with gruesome records of human agony and pitiless exposures of human mistakes, or cruel denunciations of human faults and errors. There is an interest which has nobility in it. There is a desire to know of worthy activities. The troubadours sang often of heroic accomplishments; seldom of court scandals. They set on fire the minds of youth who aspired to knightly endeavors. May not people of the present day be inspired to practical goodness even as ardent minds in times of old were inspired by the heroes of romance to devote their lives to high ends? Men say "romance is dead," but never was there so much opportunity for that fine flavor of interest in the deeds of men which we name romance, as in the present time, when the toil of a month will accomplish what once the labor of years could not do.

Why should the story of a tragic murder in a public park fill newspaper space and touch ten thousand lives with fear and horror, when the history of the building of that park would find but scant attention. Are men not interested in what is normal and beneficial? As a matter of fact they are, only this interest has not been appealed to nor trusted sufficiently; but the time has come when men's minds do not respond to the stimulus of the sensational as once they seemed to do. The human mind requires food, and the food should be wholesome. To feed the body on piquant sauces and relishes and sweetmeats alone would result in physical inefficiency. The craving would come for plain and common food. So does the overstimulated mind revolt from sensationalism, and desire the rest given by consideration of normal conditions. If we mistake not, the revolt has already begun. People are honestly tired of incessant appeals to their emotions of fear, horror, amazement. They would like wholesome stimulus to be daily given them by the newspaper of their choice.

There is an uplifting influence which comes from every presentation of the ideal. When some man has made the ideal practical, the news thereof may well be made known universally, for in emulation there is a fine pleasure; also the story of successful goodness enables ten thousand strugglers to "pluck up their courage." It makes them work with hope. There seems to be therefore a great field for a paper devoted to exploitation of positive goodness, usefulness, and success, one which will not consider the abnormal to be news, but which will minister to man's legitimate interest in "the good that men do."

CLAIMING OUR OWN.

CLARENCE W. CHADWICK.

IT is no small matter to claim one's own. The beginner in Christian Science has begun to do so, but he has to learn through "precept upon precept; line upon line, line upon line; here a little, and there a little." He needs frequent reminders in order to "lay hold on eternal life," for the constant tendency of human nature is to claim anything but that which is spiritual, pure, and perfect. Although he has been told what man's birthright is, he is too prone to forget about it. And what happens when he thus forgets? It is then that he lays claim to a multitude of things which are no part of man's inheritance as a child of God, and after hours of careless thought he wonders why he progresses so slowly,—why he does not understand Christian Science; why he is not healed. After many admissions on the wrong side and only one or two on the right, he wonders why the way seems strait and narrow.

Even the more advanced student may occasionally be caught napping. To claim that which is really ours, is a metaphysical problem. A knowledge of physics, of *materia medica*, of hygiene, a knowledge of matter and its assumed laws, can render us no aid in solving it. It must be approached from a different standpoint, one which the so-called physical senses cannot grasp nor disprove. Thousands of sincere Christians have tried to believe that they

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are in reality God's children, without understanding the unreal nature of the mortal or "old man." They have been taught to believe the Bible, and in their ignorance of the truth they have read the account of spiritual creation in the first chapter of Genesis, and the material record of the Adam-dream in the second chapter, and have tried to imagine that these two contradictory accounts were intended to blend. Because they have tried to make them do so, man's true birthright was lost sight of, and mind and matter, good and evil, seemed to commingle. Disease took the place of health, and a thousand and one other human beliefs were substituted for spiritual truth. The divine command to reflect divine power, to establish the divine idea in individual consciousness, was misinterpreted, and matter was endowed in belief with intelligence and power to create. All the pain, sorrow, disease, and death in the world have followed in the wake of this unfortunate belief.

In due course of time, when humanity was ready to receive it, Christ Jesus came to awaken human thought from the deep sleep that had overtaken Adam and his progeny, into the understanding of God's perfect spiritual creation. All are familiar with the world's reception of his spiritual teaching. He taught men to claim their own, to put off the old man and to put on the new, to reckon man as spiritual and not material, and so long as they held to this perfect spiritual model in daily thinking and living, the sick were healed, the lepers were cleansed, and even the dead were raised to life. Unfortunately human thought gradually drifted away from the perfection of God and man, and religious teachers began to feed their flocks upon infirm thoughts, and the long night of materialism was the result.

To-day, in Christian Science, we are again called upon to "lay hold on eternal life," by reckoning ourselves "dead indeed unto sin, but alive unto God;" and in proportion as we shoulder the cross of self-sacrifice, the sick are again healed as in Jesus' time, and the sinful are awakened from the Adam-dream to put on the new man created in righteousness and true holiness. Jesus claimed his own; we must go and do likewise. He reckoned man as spiritual and perfect. He could not have done otherwise after instructing his followers to be perfect even as the Father is perfect. "That they may be made perfect in one" was his constant prayer. He did not call upon men to claim any relationship that was not already existent as a divine reality. He argued for perfection because spiritual perfection is the only foundation of real being. He well knew that man's real being is forever identified with perfection. This understanding was his mental stronghold, and it must be ours. How to reach such a high goal is a question prominently before the human race to-day. Christian Science gives the necessary information, and for the first time mortals learn that they have a mental work confronting them before they can become conscious of the kingdom of heaven here or hereafter. They must begin, as children of one common parent, to claim man's birthright, must begin to deny any relationship to "flesh and blood," which "cannot inherit the kingdom of God." There is no Biblical authority for leaving this work for a so-called hereafter. It confronts humanity to-day, and to-day is the time to undertake it. Christian Scientists have found this out and they have joyfully shouldered the cross of self-sacrifice, willing to leave all for the Christ-ideal of Life with its glorious promises.

When sickness confronts them they know in Christian Science that this is but a false belief of mortals, that it obtains only in the supposition of intelligent matter, and that it is no part of man's real being. What is the way out? To claim their own, that which really belongs to them. When they do this understandingly the sense of pain or sickness disappears as naturally as darkness gives place to the light. When tempted to sin they must and do know that sin is no part of man's divine inheritance, and again they lay claim to their own. The validity of sin is repudiated and good acknowledged to be supreme. What is the result? The temptation vanishes, and Christ, Truth, reigns supreme. Erroneous arguments may try to obtain upon different occasions, but wide-awake Christian Scientists will ever find refuge in the spiritual at-one-ment between God and man. They will claim what God has bestowed upon man and not what the so-called material senses would try to fasten upon them. Only in this way can the mesmeric influence of wrong thought be proven powerless, and mankind eventually freed from "the bondage of corruption." Truly says our Leader in Science and Health (p. 167), "Our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity."

Every professing Christian should ask himself how much of his own he is claiming. If he has not discerned man's birthright he should investigate Christian Science, and ascertain why Christian Scientists are healthier, happier, and wiser than they were before Christian Science entered into their lives; then he, too, will joyfully claim his own in the light of a higher understanding of God, and be at peace.

FAIR INTERPRETATION.

W. A. BOSWELL.

GRATITUDE for the fresh light that is thrown on the Bible by Science and Health, is often expressed in our churches; and the following account may help to show the wider and more reasonable way in which people learn to read the Bible after becoming interested in Christian Science.

A relative of mine who had been brought up in a very strict Calvinistic family, where the sinfulness of all amusements and the terrors of eternal damnation were constantly emphasized, had often discussed with me the question of a future life. The possibilities for further growth, increased activity, and a larger hope, heard of in later life, were, however, generally overshadowed by the early teaching, together with a haunting dread that, instead of heaven with its possibilities of increased good, hell with all its appalling accompaniments might be her ultimate destination. One text particularly filled her with apprehension, and she had often mentioned it, saying how terrible it was to think that our Lord might say to her, "I never knew you: depart from me, ye that work iniquity;" for if he said this to some who had "done many wonderful works" in his name, how could those who had never done any wonderful works feel sure that they would not be dealt with in the same way, even though they might have been doing what they thought was right.

Shortly after I had become interested in Christian Science, this lady again spoke to me on the subject; but this time, instead of accepting her interpretation of the passage as correct, I looked up the original and found, much to my surprise, that the whole lesson was on the importance, the absolute necessity, of doing the works of Christ instead of talking about them. Beginning with the statement, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," down to that which says that he who does the works is likened to a man who built his house on the rock, and the man who does not do the works is compared to some one who built on sand, this teaching is made clear; and as one reads it carefully it becomes evident that those were condemned

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who merely made professions,—who said they had done all these things, but who in fact had never done them.

I suggested this interpretation to my friend, who acknowledged that it was reasonable, but somewhat anxiously inquired what authority I had for it, evidently wishing to be assured that it had come from an orthodox source. When I confessed that I could not quote any authority, she was a little apprehensive, but finally the reasonableness or inherent truth of the explanation satisfied her, and the text never troubled her again; that particular difficulty, and to her it had been a very real one, was in fact "healed."

This lady had lived practically all her life among earnest church people, some of them "men of light and learning," and she had no doubt discussed this problem with them, but it had never previously been cleared up; a fair inference being that her clerical friends read the text in the same way that she did. That her interpretation is still current among ecclesiastical dignitaries in England is evident, because a short time ago a lady, very young in Christian Science and very ardent, was (most unwisely) arguing with an archdeacon, but was, as she said, "dumbfounded" when he quoted this text to establish his contention that the moral and physical healing effected through Christian Science was no proof of the truth of its teaching, and that those who turned to it would no doubt find themselves included among the "workers of iniquity." This ecclesiastic's use of the text seems a fair instance of the way in which isolated passages are made use of to try to establish some doctrinal point, without considering the context and apparently without the slightest attempt to grasp the essential part, the moral or spiritual meaning which we are taught in Christian Science to look for so earnestly.

This essential spiritual meaning is what the "Key to the Scriptures" has unlocked, and it has thus restored "the glorious gospel of Christ," the "good news" of the coming to the human consciousness of the right idea of God, —of Life, Truth, and Love, and of man as His image or reflection.

"THE DISFIGURED PICTURE."

KATHERINE WHITE.

THE account of the creation of man given in the first chapter of Genesis, ending with the statement that "God saw every thing that he had made, and, behold, it was very good," and Paul's exclamation, "O wretched man that I am! who shall deliver me from the body of this death?" present so much of incongruity that they seem to point to some great change having taken place somewhere. One is led to ask, "How can such a change have come about? has God altered His method of creation?" The Bible reveals to us a God "with whom is no variableness, neither shadow of turning." We cannot therefore believe that the change is in Him; that in the first instance He created man in His own image and likeness, and now creates men mortal sinners, subject to sickness and death; that in the first instance He gave man dominion over all things, but has since taken from him that dominion, leaving him so unprotected that he is subject to every evil chance, his very life (may be) at the mercy of a pin prick. But if God has not changed, what has? Is it man who has so changed that he has lost the likeness to his Maker with which he was originally endowed?

Some years ago I had an experience which made a deep impression on me at the time, and it has been of value to me since coming into Christian Science in helping to clear up this question. I was visiting in the house of a relative who had but recently added to his already large collection of beautiful pictures three of especial interest and value as being the works of so-called "old masters." After his acquisition of these pictures the authenticity of one of them was questioned, and in order to satisfy himself as to whether or not the picture was really a genuine example of the great artist's work, an expert was called in to pronounce judgment upon it. This gentleman had made such a close and exhaustive study of the works of these old painters that he was capable of discriminating between the true and the false and of detecting spurious imitations with unerring skill, his judgment in such matters being considered final. It was my privilege to be present when he inspected the picture, and as I recall the incident the whole scene comes vividly before me,—the studio, with the usual artistic properties and implements about, an empty frame or two, a few unfinished sketches, and untouched canvases of various sizes and shapes leaning against the walls. On an easel alone in the middle of the floor, with the light from the large north window falling upon it, stood the picture under consideration, while its owner and one or two friends and members of the family, a little apart, anxiously watching the keen and eager face of the expert, silently awaited the verdict.

After some minutes' close examination he looked up with a smile and said, "It is all right—the picture is all right—you have here a really fine specimen of the work of Sir Joshua Reynolds!" "But this bit of coloring," began my host, stepping forward and pointing. "Oh, Sir Joshua never painted that," interrupted the expert. "And this dark shadow in the background?" "Was added later," came the immediate answer. And then, after discussing the various points in the picture which had been called in question, he told us how it frequently happened that a great work of art fell into the hands of one who was not educated to appreciate its beauty, and who thought it would be more pleasing to the eye with a little added color here and there, and who gave it to some one equally ignorant of its real value, to deal with as directed.

A later owner might think, perhaps, that the picture would show up better with a darker background; another might put it away in a dusty attic, and it would be many years before it was again brought to light, and then a coat of varnish was added which fastened all the dust and dirt upon it, blurring the fine outlines and obscuring the delicacy of its coloring,—after having passed through such treatment as this, it required the eye and the understanding of an expert to discriminate between that which was true and false in the picture, between the work of the master hand and the touches which had been added by ignorance and lack of taste. His hand passing tenderly and caressingly over the surface of the canvas before him, the great connoisseur ended by saying, "Let me have the picture for a little while; let me clean it, and erase from it all that does not rightfully belong to it, and there will no longer be any doubt as to who painted it. The picture is all right, but in its present condition you cannot see it as it really is."

Does not this little story teach its own lesson? and does not its teaching coincide with that of the Preacher in the book of Ecclesiastes, where he says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions"? Have we not indeed reason to be grateful that there exists one whose thought is so closely in touch with the one master Mind,—the cause and creator of all,—that in spite of the accumulated rubbish of false beliefs which have fastened themselves upon humanity through generations of wrong thinking, she has been able to trace the work of the supreme Artist? In spite of the false lights and shadows, the darkened background, the dust and dirt and the superficial varnish, she has seen through "the face of the covering cast over all people, and the vail that is spread over all nations," has rediscovered "the radiant reality of God's creation" (Sci-

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ence and Health, p. 110), and been able with authority to proclaim, in the scientific statement of being which she has given to the world, that "Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (*Ibid.*, p. 468).

THE DIVINE BENEDICTION.

ELSIE H. DE FESTETICS.

WE frequently hear remarks about the sweet expression on the faces of Christian Scientists,—the beauty of their smile, their joyous look, etc. A short time ago, a lady just beginning to be interested in Christian Science said to me, "If only my face did not look so sick and worn, I should be so glad! Why cannot I have that beautiful smile which all Christian Scientists have?" I replied, "Do you not know what that smile is? It is the spiritual sense dominating the material; it is God's benediction for victory won over self, over sin, sickness, and sorrow. It is the seal which divine Love sets on those dear faces, and it says, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord."

Where rests a sweeter expression than is to be found on the face of our beloved Leader! Surely she has fought "the good fight" victoriously. So few people realize that it is the spiritual manifestation which all Christian Scientists love in Mrs. Eddy; it is her pure reflection of Spirit that we love,—the radiance of Spirit shining through all she says and does. We know that it was because of her fitness that she was enabled to receive this wonderful revelation of Truth and Love and give it to us.

Daily and hourly, from every quarter of the globe, great waves of gratitude and love unspeakable go up to God for the discovery of the healing truth of Christian Science, for since the days when Jesus walked the earth, there has not been known such healing, such redemption from sin, such understanding and practice of the Golden Rule. The great body of Christian Scientists are united in their desire to bring daily not alone into their own lives, but into the lives of all with whom they come in contact, that "peace of God, which passeth all understanding." Without this grand revelation of the truth of the Bible, which for hundreds of years has been an unknown tongue so far as its practical demonstration is concerned, very many of us would yet be in bondage to error of every sort. We therefore thank God for the patience, sweetness, and love that day by day is working and watching for our more perfect understanding of God.

[Written for the *Sentinel.*]

COMMUNION.

AGNES FLORIDA CHALMERS.

TO-DAY my famished heart looks up to thee,
Master and Lord, on Galilean coast,
And, looking on past waves of sin, I see
Revealed the living Christ earth's fears had lost.
To-day my weary heart so longs to live
Apart from self, and learn to love and do;
To cast my net aright, and freely give
All on the side of good; to hear anew,
Across the sea of life, Truth's loving call:
Child, hast thou labored all the weary night
And still hast found no meat? Thou findest all
Upon the side of Principle and right.

This morn, upon life's shore of Galilee,
Dear Christ, I long to share thy bread with thee,—
To know the truth that sets the captive free.

SELECTED ARTICLES.

[Willard S. Mattox in the *New York American.*]

A careful reader of your symposium on the subject of drugless healing of the sick, which appeared in a recent issue, must have noticed that nearly all of the contributors, every one of whom was a clergyman, took occasion to make some disparaging comment on Christian Science. To notice this is not to offer an argument in reply to the strictures put upon Christian Science. I merely call attention to this fact because it seems to me worthy of note that the advocates of the new religio-medical cult are divided in their zeal between a constructive expectation that they can heal the sick by means of hypnotic suggestion and a destructive desire to overthrow all that Christian Science is doing for the alleviation of suffering humanity. Whether a satisfactory building can be reared upon such a foundation remains to be seen.

Our critic is good enough to explain that what he calls "Christian psychology" differs in three ways from Christian Science. He first admits that there are diseases which his system cannot cure, but which must be left to the surgeon and physician. It is difficult to understand how he can make this admission at the outset of his career of healing and yet expect to be taken seriously when he claims that his method is the application of Christ to the mind and body of man, or that he is preaching a whole salvation. Christ, as conceived by this critic, has less potency in the healing of disease than has the surgeon and physician, who take precedence according to the bishop's estimate. Christian Science claims to be a reinstitution of apostolic healing, and there is no record that either Jesus or his disciples admitted that there were classes of diseases which they could not heal through the power of God alone.

Apparently all of the advocates of the new movement to heal the sick by hypnotic suggestion do not agree on this question. In this same symposium another writer says, "Jesus didn't stop to ask for a physician's certificate. He wasn't concerned whether a disease was organic or a matter of nerves. He healed them all. He did more. He raised the dead." Now Jesus himself said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." All of the comfort and hope and confident expectation are drained out of this prophecy by the timid conservation which admits that those who believe on him can only expect his name to be efficacious in the healing of minor diseases.

Our critic's second reason why his doctrine differs from Christian Science is that "there is no commercialism" to his movement. There is certainly no commercialism to the Christian Science movement *per se*. It is quite true that Christian Science practitioners who have given up in many instances lucrative businesses, charge a nominal fee for their services to the sick; it is true that the official literature of the Christian Science movement is published in a businesslike and orderly manner by a well-conducted publishing society; it is also true that the officers of the churches are sometimes paid nominal salaries, although they frequently serve without remuneration; but do any of these circumstances differ from those that prevail in our critic's church, for example? If there are expenses connected with the clinics which he holds in his church, may I ask who defrays those expenses? Does he personally maintain this clinic, or is he provided with funds by his church? If so, is not some one paying for the work? In Christian Science the individual benefited is supposed to be grateful, and he is logically the one to contribute toward the maintenance of the work.

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There is much to be said on this subject. Clerical flings at Christian Science because fees are charged are by no means uncommon. There is nothing to indicate that Jesus did not sustain himself and his disciples by the generosity of those to whom he ministered. Were Jesus and his disciples in possession of a private income? If not, how did they subsist during his three years of travel and ministry? The record says that Judas "carried the bag," and mention is made of certain women who ministered to the needs of the disciples. If Jesus and his followers did not actually charge a stipulated fee, they certainly were rewarded in some substantial manner. If the bishop finds nothing to criticize in the fact that clergymen receive salaries for preaching the Word of God, what criticism can he offer of the fact that Christian Scientists, who also preach the Word of God and heal by means of their preaching, receive compensation? He also says that "Christian psychology applies to all persons, whether they are Christians or not." In this respect it does not differ from Christian Science. Both Jew and Gentile, agnostic, atheist, and dogmatic theologian may study Christian Science, become imbued with its teachings, and demonstrate its Principle.

Another contributor to the symposium complains that there is no prospect of cooperation in good works between the orthodox Church and Christian Science while the latter "remains tied to Mrs. Eddy's book." If there is lack of cooperation between the Christian Science Church and other Christian churches it is not because Mrs. Eddy's book stands in the way. It is because the theory and methods are so radically different as to make it impossible to unite on a common basis of practice. Christian Science is not "tied" to Science and Health. Christian Science is indissolubly connected with the Word of God. Before Abraham was, the truth expressed in Christian Science was available to heal and to save. The prophets dimly comprehended this ever-present power and were natural healers. In the fulness of time Jesus embodied in his life the complete saving Principle, and he said, after three years of teaching, "I have yet many things to say unto you, but ye cannot bear them now." He promised the Comforter, which should abide forever. Christian Scientists believe that Christian Science is the veritable Comforter promised by Jesus, and its history amply confirms this belief. It would be impossible to separate Science and Health from Christian Science, because while Christian Science as a spiritual presence has always existed, it has been made concrete in the lives of men by Mrs. Eddy's discovery, which she has presented in her book, "Science and Health with Key to the Scriptures." Consequently the text-book and Christian Science cannot be considered apart.

Christian Scientists do not "anathematize" drugs and they do not "grudgingly" accept food as a means of sustaining material existence. Neither do they "deny the value of sacraments as means of spiritual approach to God." They merely insist, as Jesus did, that "the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth," and the observance of material rites is no part of this spiritual worship.

In another contribution to *The American* symposium, the statement is made that the movement the writer advocates "does not ask people to deny the plain facts of every-day life." Jesus' whole career was a denial of the "plain facts of every-day life." He overthrew every material belief about existence. He exposed the nature of various so-called laws. When he walked on the water, when he fed five thousand with five loaves and two fishes, when he healed incurable diseases by the spoken word, when he raised the dead, including himself, when, after his resurrection, he appeared to the disciples in an upper chamber, although the doors were locked and there was apparently no means of entrance except through solid masonry,—when he performed all these deeds he denied "the plain facts of every-day life." Christian Science teaches that Jesus' life was a pattern, that his purpose was to point the way to a perfect spiritual existence, and that in order to do this he proved the futility of reliance upon any form of material existence.

[J. V. Dittemore in the *New York Journal.*]

Christian Science denies the existence of sin and disease in the sense of their being any part of God's "very good" creation. The life and practice of Jesus Christ indicated very plainly that he recognized physical disease as wholly abnormal and illegitimate, and as the result of sin, including ignorance and false beliefs. Through the metaphysical process he described as knowing "the truth," he promised that mortals were to be made "free" from the penalties of these deceptions. He said of one sufferer that Satan had bound her; not that God had caused her disease, or that it was so great a reality that even the creator could feel it, but that it was the result of that which he so clearly defined as "a liar," a deception. It is through the understanding of the omnipotence of God and His ever-present availability, as taught in Christian Science, that the impotence of sin and disease becomes apparent. This does not mean that the existence of these evils as a part of erring human experience is not recognized, or that they are ignored; but it does mean that their pretense is unmasked and their claims grappled with and overcome through a realization of the truth of being. . . .

Christian Scientists believe that the dominating note of true Christianity is the supremacy of spiritual power, and that the import of the teachings of the Old Testament, as well as the mission of the Saviour, was to prove that mortals must gain dominion over the flesh, which "profiteth nothing," through the Spirit, which "giveth life." The signs of the times indicate unmistakably that the world is tiring of materiality, with its forms, symbols, and "the contentions of creeds," and that it is rapidly approaching the time when, as prophesied in a recent issue of the *Westminster Review*, it "will recognize no God who leaves His own creatures to wriggle and writhe through unmerited pain and sorrow to a doubtful heaven or undeserved hell;" when "it will not exalt and preserve suffering and poverty on the unwarranted assumption that such misery forms the safest passport to paradise," and when it will refuse to accept "the theological anesthetics administered to lull men to present slumber by persuading them of the eventual righting of all human ills."

Christian Science declares its Principle, its rules of practice and its promise, and then willingly awaits the hour when humanity will perceive, and in some measure approve, the inestimable value of its mission.

[E. H. Carman in *The Ledger*, Columbus, Ga.]

Christian Science is founded upon divine Principle—this Principle is God—God understood. The student of mathematics does not question either the principle or the rule in mathematics, but he does not claim to understand all of the principle or know all the rules; in the degree of his persistent effort he becomes proficient. So it is in the practice of Christian Science: the practitioner who adheres to the divine Principle, who studies and practises its rules, is rewarded for his persistent work. Jesus illustrated the difference between "faith-cure" and scientific understanding when his disciples failed to heal the epileptic boy. When they asked him why they had failed, he said, "This kind goeth not out but by prayer and fasting."

Mrs. Eddy has discovered this great demonstrable Principle, and she has so thoroughly proved it that she has courageously given its statement to the world, where it will remain a divine heritage so long as its rules are adhered

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to strictly, as Jesus adhered to them and thus demonstrated his divine Principle. Christian Science looks beyond the physical effect of error and sin and uncovers its hidden and subtle mental cause, and denies the power of evil or Satan to hold God's children in bondage to fear and disease. With the Master, it says, "Loose him, and let him go," knowing that the claims of disease, fear, and sin are illegitimate and no part of God's law or plan. Many are healed through this understanding, after *materia medica*, mental suggestion, and "faith-cure" have failed. Christian Scientists accept compensation for their efforts to heal the sick, because Jesus said, "The laborer is worthy of his hire." Ministers and physicians have to live by their labors and ministrations, and so do Christian Scientists.

When the world awakes to the real value of this great discovery by Mrs. Eddy there will be no longer any contention as to who discovered it. Those who are willing to follow its divine behests find that the kingdom of God has come on earth, and that infinite, divine Love, through Christ, Truth, is here, taking away the sins of the world, healing its aches, its sorrows, its poverty, its blindness, as Christ Jesus did.

[Alfred Farlow in the *Boston American*.]

Christian Science is based upon the Scriptural teaching of God and the Scriptural affirmation concerning His creation. The Bible teaches that "God is Love," "God is good," "God is Spirit," "Spirit is Truth," and that God's creation is "after His kind," that it is "very good." Christian Science honors God and His Word, the Holy Bible, by adhering consistently to these fundamental propositions. Since God made all that was made, "and, behold, it was very good," and since sin, sickness, and death are no part of the very good things which God created, although they have an apparent existence in erring mortal experience, and, consequently, must be grappled with and overcome, there is no other logical conclusion than this, that they are not real.

In Christian Science the term "reality" is not attached to the temporal, but only to that which is spiritual and eternal, and this accords with the Scriptural teaching. St. Paul declared, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Here the apostle agrees with the Master's declaration: "It is the Spirit that quickeneth; the flesh [matter] profiteth nothing." In the text St. Paul refers to the spiritual facts, unseen to material sense, and, therefore, not in existence so far as sense testimony is concerned, which, being discovered, bring to nought (nothing) the things that are according to the evidence of the material senses. Thus the Scriptures plainly and clearly corroborate the teaching of Christian Science that when the spiritual fact of being is ascertained the material sense thereof is discovered to be an illusion. This does not mean that creation is an illusion—that man is an illusion—but that what he is represented to be by material sense is false, while the man himself exists as the creature of God. Every statement contained in the Christian Science text-book is consistently deduced from the Scriptural premises which we have already presented. . . .

Our critic declares "Christianity says that pain is so great a reality that even the creator could feel it," and that God thought of death "with awe." Let us consider what Jesus the Christ, God's representative on earth, said on this subject, while we bear in mind that according to his recorded declarations he acted the will of the Father. When it was reported to him that the damsel was dead, he did not treat the matter with "awe," but brushed it lightly aside, saying, "The damsel is not dead, but sleepeth," and he proved his declaration by awakening the damsel out of sleep through his reliance upon divine Life. He did not say of the woman, "She is suffering from rheumatism," he spoke of her "whom Satan hath bound, lo these eighteen years." He defined Satan as a liar, and referred to Satan's own—his offspring—as a lie. Thus we have shown by logical reasoning that Jesus regarded disease as a falsity—the result of deception; in other words, that it existed in consequence of misguided belief.

The Scriptures teach, "Her [wisdom, and her understanding] ways are ways of pleasantness, and all her paths are peace." Science accords with this teaching, and affirms that as mortals grow in the understanding of Truth and put that understanding into practice, they will grow above sin and suffering. It should be noted that the Master not only overcame death for others, but for himself.

[Frederick Dixon in the *Alexandria* (Egypt) *Egyptian Gazette*.]

That argument by proof-texts is futile, is not my opinion alone and that of the *Church Times;* it is the opinion of the thinking world. Your correspondent's own letter, indeed, is a liberal illustration of the truth of it, as one instance is sufficient to prove. Job, he says, "knew that without shedding of blood there could be no remission of sins," and he goes on to explain that therefore "Job rose up early in the morning and offered burnt offerings." But then Isaiah writes, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs or of he goats." The simple fact, of course, is that not only can every Christian sect make good its particular dogmas, to its own satisfaction, by such a method, but every opponent of Christianity is in a like case. Not long ago one of the principal organs of free thought in Europe claimed to demonstrate the utter unreliability of the Bible by just this method.

It is quite true, as your correspondent argues, that Jesus quoted the Scriptures, and did not hesitate to rebuke sin in the most unequivocal way, as true as that the Christian churches have found it considerably easier to emulate him in this respect than in his works of mercy and healing; but if, on the strength of this, everybody were to adopt the controversial method of cheerfully accusing any one from whose views they might happen to dissent, of hypocrisy and theft, we should soon be even farther than we are now from realizing that "now abideth faith, hope, charity, these three; but the greatest of these is charity." When a man is Christian enough to heal as Christ Jesus healed, he may perchance be wise enough to condemn as he condemned. Until then he had, perhaps, best remember that if Jesus said, "Get thee behind me, Satan," he likewise said, "Judge not, that ye be not judged." . . .

All great religious leaders have left their impress on human thought. Wyclif in Lollardy; Colet and Latimer in Protestantism; Knox in Presbyterianism; whilst Calvin gave his name to Calvinism, and Luther his to the Lutherans. In a way somewhat similar, in our own time, Mrs. Eddy has founded the Christian Science movement, and in founding it she has given her followers a text-book, "Science and Health with Key to the Scriptures," the spirit of which may be judged from the words which conclude its noble preface: "In the spirit of Christ's charity,—as one who 'hopeth all things, endureth all things,' and is joyful to bear consolation to the sorrowing and healing to the sick,—she commits these pages to honest seekers for Truth." . . .

The fact is that the world is beginning to see that it is much easier from the summit of the meanest critical

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mole-hill to condemn Christian Scientists than to come off that mole-hill, and engage in the works they are striving to perform. Your correspondent, for instance, kindly affirms that their religion knows nothing of suffering; but at the very moment when he was writing those words Christian Science workers, all over the world, were sitting by the bedsides of the sick, endeavoring to prove by healing that they, at any rate, believe in the promise of Christ Jesus, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." There is, indeed, one way, and one way only, by which the progress of Christian Science can be fought by those who seriously believe themselves to be in opposition to it, and that way is in deeds not words, for faith without works is dead. It is to give humanity a faith which is nearer to Truth, and which consequently will enable it to perform more effectually the works which Jesus did, and which he made the test of faith when he said, "He that believeth on me, the works that I do shall he do also."

To give humanity such a trust in good, in God that is, it is necessary to keep the promises and teaching of Jesus ever before it, not as "some far-off divine event," but as an ever-present practical reality. This is what Christian Science is doing. It is telling not only the sinful, as men count sin, but those who are suffering from a belief in the power of evil in any of its manifold phases, the sick, the poverty-stricken, the downtrodden, the "wasters," that there is a power which can lift them, here and now, from the hell of sin and the fetters of human misery and passion into the glorious liberty of the children of God. In the light of this, the importance of healing in the Christian Science movement becomes apparent, for in it healing comprises not merely the overcoming of sickness, but the destruction in the human consciousness of all that is unlike God. The Christian Science student, Mrs. Eddy has told us, should heal by teaching and teach by healing (Miscellaneous Writings, p. 358); and just in proportion as he does this will he prove to his patients the absolute powerlessness of evil by filling their consciousness with that abiding sense of the allness of God, of Life, of Truth, of Love, which was what Jesus referred to when he said, "The kingdom of God is within you."

The Founder of the Christian Science movement has had one great hope always before her: that her followers should never cease to strive to let that Mind be in them which was also in Christ Jesus. He who would attempt, however humbly, to acknowledge Christ Jesus as "the way," must accept the first great commandment of the law, and the second, which is like unto it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." When this is done, not only will man cease from striving with his neighbor, but he will have found for himself "the peace of God, which passeth all understanding."

[Burt LeRoy Knowles in the *Worcester* (Mass.) *Telegram.*]

If one does not believe in or acknowledge the Christ, of course no science nor anything else can, by such an one, be considered of Christ—that is, Christian. But, on the other hand, if our definitions of science are at all reliable, then that system of religion which is based on a fixed Principle, strict adherence to which will invariably bring about a definite and certain good result, is entitled to be classed as a science. Christian Science is the Science of right, or Christian living, and the mere physical healing which it brings about is not its chief aim, but is, in a sense, a by-product.

Our rabbi critic does not believe that healing is a part of the Church's work. This opinion is perfectly natural for him, but we prefer to take Christ Jesus as authority in this matter. He has made his position perfectly clear, and we believe we shall not go far astray in following his example. Our critic states that "the Church must either specialize in spirituality and ethics, or give to religionists an all-embracing philosophy of life which will include all the four aspects of our human nature, namely: the physical, the mental, the moral, and the spiritual." Christian Science does the latter (which includes the former), only it places the four aspects in exactly reverse order.

[E. J. Simpson in the *Manitou* (Okla.) *Field-Glass.*]

This sentiment, expressed by you in a recent editorial concerning Christian Science, impressed me very much: "Omnipotence does not admit of failure. It is just as easy to cure cancer as chills. One failure destroys the entire system." I presume you meant that if a system had been perfectly applied, and yet had failed, the failure would indicate a defect in the system. I am sure you will grant me the privilege of supplementing your statement by saying that even a perfect system must be perfectly understood, and perfectly applied, in order to produce perfect results. An accurate mathematical rule would not produce perfect results unless it were perfectly applied, and a failure to obtain perfect results would not indicate a failure of the rule; but would rather make plain the fact that the pupil or student has not properly understood and, consequently, has not properly applied the rule.

[W. E. Brown in the *Long Beach* (Cal.) *Press.*]

In a recent issue appears a report of the convention of Christian churches, in which a clergyman is quoted as saying, "There is not one good thing in Christian Science that does not come from Christ. We do not need more Science, but more of Christ." As this statement carries the inference that Christian Science is something apart from Christianity, I wish to explain that Christian Science is not a new religion, for it is based exclusively upon the teachings of Jesus and does not depart from them either in Principle or practice. Christian Science insists that the gospel as taught by Jesus is as efficacious to-day as it was in the first century, and is proving it by healing the sick and reforming the sinful in fulfilment of the Master's promise, "And these signs shall follow them that believe." Therefore Christian Science is a fuller Christianity than the world has heretofore known, and is giving us what the good doctor says we need, "more of Christ." Christian Science has nothing in common with hypnotism, suggestion, or any so-called systems of the human kind. It is a religion—the religion of the Bible, and its Master is Christ.

CORRECTION.

In the article by Capt. D. D. Baynes, which appeared in the *Sentinel* of Sept. 19 (page 48), the words "examine the book solely from the bias upon which it is written," should have read, "from the basis," etc.—EDITOR.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

"COURAGE AND RESOURCES."

THE witty paragrapher of the *Boston Herald* has paid his respects to *The Christian Science Monitor* in a characteristic and hearty way which pleases us, notwithstanding the rather gruesome ending of his words of welcome to our newspaper. We quote as follows:—

Good luck to the coming Christian Science newspaper. Starting a daily paper is an enterprise that usually tests the courage and resources of the bravest and most resourceful souls. The graveyards are full of their remains.

Nevertheless we have no doubt that the *Monitor* will be as successful in avoiding the journalistic graveyard as Christian Scientists themselves have been in avoiding the "really truly" graveyards which yawned for so many of them in times past, and the reason for our confidence is our assurance that the same divine Principle which has rescued so many sick and suffering men and women from the grave, may be depended upon to nourish and sustain whatever expresses good and eschews evil. There are thousands upon thousands of Christian Scientists on earth to-day who were condemned to death or lingering invalidism by their physicians, only to be afterward restored to health by Christian Science. Surely the *Monitor* is not overconfident when it counts upon the support of these people, whose great desire to help their fellow-men as they have been helped naturally leads them to the support of every movement that stands for righteousness and truth.

We hope that we shall not be considered boastful when we say that the progress of the Christian Science movement from its very beginning has been not one only, but a series of steps such as "usually test the courage and resources of the bravest and most resourceful souls;" and that as an incentive to high endeavor we could have nothing better than the example of our Leader, Mrs. Eddy, under whose guidance these steps have been taken successfully.

ARCHIBALD MCLELLAN.

IMMORTALITY.

JOB'S mournful question, "If a man die, shall he live again?" has been asked by many mortals, and who shall say that in most cases doubt has not overshadowed the answer. When material sense prevails doubt will always be present, as it was in Job's case; but when the spiritual sense dominates we shall be able to say as he did later, "I know that my redeemer liveth." Christ Jesus gave the whole world a strong assurance when he said, "Because I live, ye shall live also." Every day and hour of his earthly experience was given to proving that Life is not subject to matter, hence not subject to disease or death. On this point we have in Science and Health (p. 349) the unequivocal statement that "neither Life nor man dies;" and on page 581 we are told that the reflection of Truth is "proved to be as immortal as its Principle." Again we read (p. 204), "It is evil that dies; good dies not."

The long centuries of mortal belief and experience all show that the material body is not immortal, while spiritual understanding declares that it must be put off, with all the erroneous beliefs which it represents. That the world's thought is changing greatly of late years is evidenced by a statement of Sir Oliver Lodge, in which he declares that the body does not represent the individual, and "that death merely marks the end of a certain grouping of physical materials." He goes on to say that "consciousness, will, honor, love," etc., are "similarly stamped with immortality." Christian Science goes much farther in declaring that everything which is like God, good, is of necessity immortal.

In "In Memoriam" we find a brief but forceful putting of the human sense of separation caused by death, when the poet says.—

> He [death] put our lives so far apart
> We cannot hear each other speak.

We might say to this, that materiality often puts us very far apart without the experience called death; sometimes without distance or separating walls. Some phase of error may serve to put apart those who are physically near each other, but as Paul said so long ago, "the middle wall of partition" is taken away in Christ, Truth, and then we see eye to eye, and love heart to heart, no matter where we may be. Christian Science annihilates distance, when the Christly help is needed, as it did in Jesus' time; and does not this prove that as "neither life nor death" can "separate us from the love of God," neither can death separate us from those we love? Concerning this our revered Leader says, "In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals" (Science and Health, p. 72); but this is very different from material communications supposed to come from those who ought to be advancing spiritually.

When the Jews asked the great Teacher to enlighten them respecting the future, and presented the case of a woman who had had seven husbands, he referred them to the Scriptures. Now no such case was mentioned in the Scriptures, but Jesus turned their thought to a universal truth which covered the whole question. He reminded them of the divine declaration to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and he added, "For he is not a God of the dead, but of the living: for all live unto him." If we fail to understand anything which relates to our progress, it is because we cling to a narrow, personal sense of things, and fail to study the Bible and its "Key," Science and Health, for the truth which will help us to solve satisfactorily every life problem. In constantly living up to our highest sense of Truth, great illumination comes to us and assurances of man's spiritual identity and immortality meet us on every page of these books, inspiring us to press on to the heights where all the mists of mortal belief will have rolled away, and where we shall

> Find the joy of loving as we never loved before;
> Loving on unchilled, unhindered,
> Loving once, forevermore.

ANNIE M. KNOTT.

THE PLEA FOR JUSTICE.

As one looks out upon earth's millions to-day, he finds nothing in the whole list of wrongs that makes stronger appeal to his sympathy and sense of right than the condition of those who, through no fault of their own, are brought into subjection to ceaseless pain and misery,—the vast army of those who are branded, and perchance at their birth, with that blighting word "incurable," and committed by medical authority to the prison-house of disease and despair,—surely nothing could be more moving than these pictures of an unjust fate.

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In the presence of such pitiful human conditions on every hand it would seem natural and legitimate to expect that every Christian would instantly and forever deny the lawfulness of these conditions, and be glad for any word of hope and encouragement that may be brought to the unnumbered "children of sorrow." The fact that at this time, as for centuries past, Christian priests and people are consenting without protest to such injustice seems utterly anomalous, and when we compare this attitude of Christian believers with the attitude of Christ Jesus toward the "brother in bonds," we can but be impressed with the thought of how this practical denial of Christ's present power to heal dishonors him before the world and hinders the establishment of his beneficent rule. When professed Christians are offended with those who bring the hope of health to the "incurable," through the apprehension of spiritual truth, then indeed is Christ "crucified afresh."

This committal of the so-called "incurable" to hopelessness by Christian people, precipitates the necessity of adjusting faith in a good God to the unfairness and injustice of conditions that, as men have been taught, are to be associated with His government. On the one hand moral sense cries out against the torture of the innocent for the offense of the guilty as inherently wrong, while on the other religious teaching declares that God is responsible for the laws which bring about this iniquity!

To the Christian Scientist these inequitable conditions bring a deeper sense of the sinfulness of mortal law, and of the cruel unkindness of that condemnation to a hopeless fate which is visited not only upon men and women who are unselfish and aspiring, but upon the unflecked innocence of little children! Now, as never before, humanity is insisting that everybody has a right to a fair chance, that a just God is "just in all his ways," and that under His rule all wrong must disappear. Asserted Christian belief is thus called on to demonstrate the justice of the divine government. Christian Science has awakened this new and higher sense, and more and more are its demands being honored. Furthermore, in healing so-called incurable ills Christian Science is proving that the discrimination made by many between organic and functional disease, and the attendant refusal to believe that Christ "is able also to save them to the uttermost that come unto God by him," is wholly erroneous and unworthy.

The teaching of Christ Jesus was distinguished by the fact that it championed the cause of the needy, so that the "common people heard him gladly," and it may be further said that the restatement and emphasis of this teaching for which our Leader stands is bringing a new and "lively hope" to the oppressed and the afflicted everywhere. Christian Science recognizes no human ill as "incurable," and because it is proving the efficiency of its faith, its words to the many who were once in bondage, but who are now free, are "sweeter than honey and the honeycomb."

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the United States, Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

NOTICE.

The Trustees of The Christian Science Publishing Society express gratitude to the large number of Christian Scientists who have expressed willingness to do service with *The Christian Science Monitor*. It was not known that so large a number of Scientists were now engaged in newspaper work, and so many applications have been received that the invitation to apply is now discontinued.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

LETTERS TO OUR LEADER.

Richmond, Va., Oct. 4, 1908.

Dear Mrs. Eddy:—Many times I have wished to write and tell you of the great joy that has come into my life through Christian Science. I had never been strong or well, and was steadily growing morbid, and farther from God, but the inspiring truth in your book, "Science and Health with Key to the Scriptures," has taught me to understand and to love God; and through many demonstrations made for me of the healing power of divine Mind, I am to-day a happy, normal person, and steadily growing stronger.

Christian Science has also brought great peace and happiness to my grandmother, who is in her ninetieth year. She loves to hear Science and Health read in connection with the Bible, and says she wishes all the world could hear the Lord's Prayer with its spiritual interpretation as given in this book. Last December she enjoyed so much the article on Christmas which you wrote for the *Ladies' Home Journal*. She said it was a wonderful revelation to her and most uplifting and beautiful. My heart overflows to-day with love and gratitude to you, for all the words of life you have given the world.

Yours gratefully and lovingly,

MOSELLE D. APPERSON.

Pittsburg, Pa., Sept. 12, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—After I had been studying Christian Science for some time I felt a great longing to see the author of Science and Health, as I thought that whoever could write such a book was entitled to the greatest respect and love. In the year 1902 this desire was gratified while I was visiting Concord, as in riding by you bowed to our little party. After you had gone by, this thought came to me: Mrs. Eddy is an inspiration in showing what one woman can do, but her work is not your work. She has accomplished this by close communion with God. Now go home. Do not stand gazing at her personality, but follow her example, purify your own thoughts and walk in the path laid down in the Bible and Science and Health. This is the only way to earn the reward of the "well done, good and faithful servant." Humbly I returned home, and have been striving ever since to be obedient to God's commands by casting out the sick and sinful thoughts in myself and others.

I feel that you would rejoice if you could see how many business men of our city visit the Reading Room and study the weekly Lessons. We hear reports of people being healed during our services, and good work is being done in both of our churches here.

Humbly yours,

MRS. JESSIE P. COBB.

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Kansas City, Mo., Oct. 6, 1908.

Beloved Leader:—To-day I am so full of gratitude for Christian Science that I feel impelled to attempt a feeble expression of it. From early girlhood I never knew a day free from pain. Eight years ago, when medicine, surgery, and all material methods failed to give relief, Christian Science was recommended to me. I was hopeless and almost helpless, and I felt that if death would end my suffering, then death would be my best friend. I was utterly discouraged, but to please my husband I consented to try Christian Science, as I had given everything else a trial. In a few weeks I began to see an improvement: the pain had left me for the first time in ten years. Then I began to be curious, and wanted to know what was giving me this relief, and I commenced to read Science and Health. At first I could not understand it, but after a time I received instruction from a loyal student of yours, and began to see a little light. Suffice it to say that this light is growing brighter and brighter.

Many times I have been perplexed and disturbed with the thought that others have gained their healing with less effort than I; nevertheless, since so many of my seemingly incurable diseases have disappeared, I have persevered in my study of the Bible and the Christian Science textbook, and I am gaining thereby a spiritual understanding of God which is more precious, far more precious, than all my physical healing, for it is bringing me to know God as Love, as Love that heals, and destroys all discord. I want to thank you for your loving, helpful, impersonal thoughts for mankind, as given to us in Science and Health, for the truth found in this book is destroying the error, discord, and disease of the whole world.

Lovingly and gratefully,

MRS. ANNIE C. MAY.

Boston, Mass., Oct. 5, 1908.

Dear Leader and Friend:—Although I have never had the pleasure of knowing you personally, still I claim you as my best earthly friend; as indeed you are to all mankind, if they will only receive and benefit by what you are so constantly giving out to help and uplift us all. You may never see this letter, but I cannot help writing you these few lines of heartfelt gratitude on this my first visit to The Mother Church, so dear to the heart of every loyal Scientist. I have not words to express the deep sense of joy and gratitude which I felt when I heard the wonderful words of love, wisdom, and comfort read from our two greatest treasures—the Bible, and "Science and Health with Key to the Scriptures"—in yesterday's Lesson-Sermon.

With grateful love,

BLANCHE M. BROTHERTON.

West Tampa, Fla., July 18, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader:—I have for several years been a constant reader of your books and the publications of The Christian Science Publishing Society, and I realize that I am being led out of the wilderness of material sense into the glorious liberty of Soul, where thought is not material nor sinful. I want to thank you for your great courage and uncompromising attitude toward evil, and for your untiring and unselfish work for poor humanity. From my youth I was physically weak, and I had become so clouded mentally that I was often despondent and vicious. But at this point "Science and Health with Key to the Scriptures" came to my notice, seemingly by mere chance, and about a week later I had ceased to use drugs or other material remedies, and had cast away several dollars' worth of medicine which I had in the house, and which I had been taking every day. I took treatment for a few weeks from a Christian Science practitioner, and though my ailments seemed stubborn I improved gradually, and by constant study of the Bible and Science and Health I have been enabled to turn away continually from error, and to gain health and harmony.

Many thousands of people have, perhaps, desired to visit you, to hear your voice, and I, too, have had a yearning for such a temporary gratification, but I now realize that the only way to know your real character, or to come close to you, is by following in the path which you are marking out and illuminating for us by your consecration to God and your love for all mankind.

Your loving and grateful follower,

B. SOLON HAGLER.

Ocean Park, Cal., July 9, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—The members of First Church of Christ, Scientist, this branch church of the "Mother Vine," planted on the Pacific shore in the favored and beautiful land of Southern California, have much of encouragement in the reports of the church officers submitted to us at our annual meeting. Our membership, though small, is steadily growing in number; there is a marked growth in the attendance on the Sunday and Wednesday services; the distribution of Christian Science literature, as evinced by the Reading Room sales, shows a notable increase over the past year. A sense of gratitude to God for all the blessings that have come into our individual lives, and into the life of the church, fills each heart this evening, and seeks to find expression in a message to you who, as God's messenger, are pointing out the way so faithfully to all mankind, and through whose loving work and example these blessings have come to us.

We ask the privilege of telling you of our love and veneration for you, and desire to pledge ourselves to renewed efforts in following your wise counsels, and striving to heed faithfully and carefully your loving admonitions, to the end that we may more quickly "heal the sick." To us who are so far removed in miles from Boston, the abolishment of the Communion season in The Mother Church means much. For this added proof of your loving thought and care for all of your followers we are deeply grateful.

Yours lovingly,

THOMAS H. HAIL, *Secretary.*

New Bedford, Mass., Oct. 5, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Dear Mrs. Eddy:—Meeting in love and unity, at the beginning of our church year, we, the Board of Directors of First Church of Christ, Scientist, of New Bedford, Mass., wish to express our gratitude, dear Leader, for your great wisdom and loving guidance. We desire to consecrate ourselves anew, and be more loyal and obedient to the demands of Christian Science.

Faithfully yours,

DAISY A. SNOW, *Clerk.*
For Board of Directors.

Des Moines, Ia., July 7, 1908.

Beloved Leader:—Every advance step is simply an added proof that you are constantly about your Father's business in obedience to the command, "Go on before the people," and that you are listening to hear the word, "Speak unto the children of Israel, that they go forward." Your whole teaching is, Out of self into universal Love.

Yours with ever-increasing love and gratitude,

VALERIA J. CAMPBELL.

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THE LECTURES.

BALLARAT, AUSTRALIA.

Bicknell Young, the accredited lecturer on Christian Science from Boston, U. S. A., lectured at Her Majesty's Theater last night [June 25] to a very large audience. Mr. J. Thorp of Melbourne, who presided, stated that while a resident of Ballarat he had had much trouble with his health and from other points of view, but that since applying the teachings of Christian Science to his life, he had found himself to be a very different man in all ways.

The Ballarat Star.

EXCELSIOR, MINN.

Mrs. Mims of Atlanta, Ga., delivered a lecture at the Town Hall, Sept. 13. David P. Knowlton, an attorney of Tonka Bay, introduced Mrs. Mims, saying in part,—

Christian Science, as a system of religion, is one of the most revered and at the same time one of the most ridiculed and condemned of all the various creeds and sects throughout the civilized world. It is revered and most zealously followed by its adherents, because it furnishes a sure rule of conduct in all the various walks of life. Every problem, whether it be one of business or of a social nature, whether mental or physical, political or religious, is promptly met and as promptly solved. And when fear is cast aside, and faith in the omnipotence, the omnipresence, and omniscience of God becomes a certainty, the true Christian Scientist, he who leans "on the sustaining infinite" (Science and Health, Pref., p. vii.), is at peace with God and with his fellow-men, and "secure and undisturbed abides." Christian Science is ridiculed and condemned by those who know nothing of it. Many an earnest Christian Scientist of to-day began by ridiculing and making light of it, until circumstances over which he had no control compelled him to investigate the subject with an unprejudiced and receptive mind. He then found that what he had ridiculed and belittled was not Christian Science, but merely his false concept of it.

Thousands of intelligent, thinking men and women are turning to Christian Science to-day; many for physical healing, many because they are not satisfied with their present church affiliations, and many who have felt that they could not subscribe to any of the various creeds and dogmas, and who are hoping to find in Christian Science that which will satisfy their spiritual longings.

Correspondence.

FLANDREAU, S. DAK.

Dr. F. J. Fluno of Oakland, Cal., delivered a very able address upon the subject of Christian Science and Christian Scientists in the Flandreau Opera House Sunday afternoon, Sept. 20, to a fair-sized audience. The speaker was introduced by State Attorney Ira F. Blewitt, who said in part,—

In these eventful days so much of our time is occupied by the struggle for existence that little is left for the pursuit of higher and better things. The spirit of the age, our ambitions molded thereby, fierce competition, and the demands of a rapidly advancing civilization, all conspire to force us to give a very large measure of time to the pursuits of ordinary life. So generally true is this fact found to be, that the ordinary business man finds it impossible to keep pace with the march of advanced thought.

Confessedly uninformed of the fundamentals and philosophy of the great religious movement of Christian Science, I know not with what treasures its messages are fraught, what benedictions it has to offer, what blessings to bestow; but this I do know, that behind this great religious philosophic movement, giving it freely their love, their labor, and endorsement, are a vast number of men and women of intelligence, character, and distinction, which fact in itself must challenge the attention of every thoughtful man and woman and invite investigation of its merits.

The Egan Express.

COLDWATER, MICH.

Tuesday evening [Sept. 15] was quite a "rally day" for First Church of Christ, Scientist, of this city, when a large audience of their friends and many interested citizens gathered at the Opera House to listen to a very able address by Frank H. Leonard of Brooklyn upon "Christian Science, a Demonstrable Religion." The speaker was introduced by Prosecuting Attorney Cowell, who said in part,—

Creeds can no longer be accepted for their antiquity, but because they appeal to reason as true. Every one has the right and it is his duty to think for himself, and it cannot but be beneficial to learn more of a doctrine which is growing rapidly in favor and which has two peculiar characteristics—the culture and intelligence of its converts and the earnestness and zeal of its disciples.—*The Courier.*

BILLINGS, MONT.

Rev. Arthur Reeves Vosburgh delivered a lecture on Christian Science at the Babcock Theater last evening [Sept. 24]. Richard Sherwood introduced the lecturer substantially as follows:—

We have met to-night to listen to a lecture on the subject of Christian Science, and it is a subject which is well worthy of our most earnest attention. All over this and other lands are to be found its churches, its Reading Rooms, its practitioners, and its literature, and wherever it has appeared it has added something to the sum of human happiness. But its influence cannot be measured by the number of its followers alone, for the idea it presents has leavened the thought of all religious bodies, and the influence of that leaven has always been for good. Christian Science has been found by thousands of our fellow-men to fill a human need, and this is the reason for its extraordinary growth. It attacks nothing which can be called good, but steadfastly refuses to acknowledge the power of evil.—*Billings Gazette.*

LECTURES AT OTHER PLACES.

Rocky Ford, Col.—Judge William G. Ewing, July 2.
Central City, Neb.—Judge William G. Ewing, July 5.
Cadillac, Mich.—Judge William G. Ewing, Aug. 30.
Watertown, Wis.—Judge William G. Ewing, Sept. 3.
Oswego, N. Y.—Frank H. Leonard, Sept. 6.
Monmouth, Ill.—Mrs. Sue Harper Mims, Sept. 8.
Hoosick Falls, N. Y.—Frank H. Leonard, Sept. 11.
Rockville, Ind.—Judge William G. Ewing, Sept. 13.
Columbus, Ind.—Hon. Clarence A. Buskirk, Sept. 15.
Cheyenne, Wyo. (First and Second Churches).—Clarence C. Eaton, Sept. 18.
Franklin, Ind.—Frank H. Leonard, Sept. 20.
Norwalk, O.—Judge William G. Ewing, Sept. 20.
Flint, Mich.—Rev. Arthur R. Vosburgh, Sept. 20.
Shelbyville, Ind.—Frank H. Leonard, Sept. 20.
St. Louis, Mo. (First Church).—Frank H. Leonard, Sept. 21.
St. Louis, Mo. (Fourth Church).—Frank H. Leonard, Sept. 22.
Lime Springs, Ia.—Hon. Clarence A. Buskirk, Sept. 22.

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TESTIMONIES OF HEALING.

For the spiritual uplift that I have received through the reading of Christian Science literature, especially that grand book, "Science and Health with Key to the Scriptures," by our beloved Leader, and by contact in the daily walks of life with Christian Scientists, I find myself each day more grateful than adjectives would enable me to state. Although for twenty years an omnivorous reader, and for sixteen years engaged in literary work, —much that came from my pen, verse especially, displaying, in the opinions of critics and friends, deep religious feeling,—I am free to confess that I was as one who walked in darkness, in the understanding of the Scriptures, until the light of Truth reached me, but a few months ago, from the watch-towers of Christian Science teaching. But once have I had to call upon divine Love for physical healing, and while the practitioner by declaring the truth for me rendered me deeply indebted to Christian Science for an almost instantaneous cessation of a seemingly unendurable pain, I have felt, now feel, and shall ever continue to feel more of thankfulness for having had my sense of discordancy attuned, and for having been brought so fully into harmony with divine Love that eagerly and gladly I made the pledge with myself to "watch, and pray for that Mind . . . which was also in Christ Jesus" (Science and Health, p. 497).

At present engaged in active newspaper work, as city editor of a daily paper, I parry the petty annoyances, worries, and cares that are believed to be incident to this field of labor with the sixteen beautiful verses of the 91st Psalm, glorious with promises which were never plain to me until Christian Science gave me understanding. At one time a member of a "Don't Worry Club," I strove with all the power of will and mortal mind to keep cool, placid, equable of temperament in the emergencies that my journalistic work compelled me to face; but mortal mind and will-power were, as they ever must be, ineffectual, and—I continued to worry! Since coming into Christian Science my friends have remarked how smoothly everything seems to go with me, how destitute of fear I have grown and how opulent of faith, hope, and charity. Cheerfulness has taken the place of gloom and depression. I am an optimist who once was a pessimist. I think better, live better, and my friends say I write better, since I have come into more perfect harmony with divine Mind. And thus, for daily strength and hourly faith, for broader knowledge and the opening unto me of what I feel is, and must continue to be, greater fields of usefulness,—all these blessings coming to me through Christian Science,—I speak my thankfulness from a full heart.—Roy Farrell Greene, Arkansas City, Kan.

When Christian Science first appealed to me I seemed to be plunged in a sea of despair. I had been for twelve years a sufferer from what several physicians and specialists had puzzled over and finally declared a form of epileptic trouble. I very frequently became unconscious in public places, and was unable to go into a crowd for fear of an attack. Along with this I had a severe trouble which is bowing down so many of the women of our day, and my four-months-old babe was wasting away for lack of nourishment, so that no one held out any hope for him.

When the hour seemed darkest, a friend gave me an old copy of Science and Health. I do not wish to convey the thought that the subject was a new one to me, for before this I had bitterly opposed the healing as impossible. I believed my sickness to be incurable, but how true it is that "a little child shall lead them." When I lost all hope for my boy's recovery under *materia medica*, I seized upon what seemed the only chance left, and I can truthfully say that from the day that precious volume was handed to me he began to mend. Food began to nourish him, and I had no return of the epileptic attacks, though the fear of their return was almost overpowering at times. When I came to Pasadena, five weeks later, I decided to place myself unreservedly in the hands of a Christian Science practitioner. I did so, and my fear fell away from me; and a severe case of kidney trouble, together with a bowel trouble which the child manifested, disappeared in a very short time. To-day both baby and I are in perfect health, and with the physical healing has come a sweet peace and uplifting of thought.

Is it any wonder that the land rings with praises of that noble woman who has lived such a consecrated life as would enable her to give to us a working understanding of the truth that Christ Jesus preached and practised centuries ago. My desire is to grow daily in grace, that I may know more and more of the divine Love which heals and saves.—Mrs. Frances Monnette, Pasadena, Cal.

I wish to express through our periodicals my gratitude for the blessings of Christian Science. Many proofs of the power of God to heal in our day have come to me and mine through the earnest, honest study of the "little book," "Science and Health with Key to the Scriptures" by Mrs. Eddy, the application of its rules, and the "habitual struggle to be always good" (Science and Health, p. 4). One of the clearest demonstrations of ever-present help that has come in my experience was in this wise: We had given up a home in the city for our own in the country, and on our first trip to town my husband took two of the children with him in a lumber wagon drawn by two beautiful new horses. I with my oldest daughter followed in a buggy and our family horse. We returned late in the afternoon, the wagon loaded with household goods, groceries, etc. I was in the lead with two of the children, and my husband some blocks in the rear, when we heard a noise, and turning to see if a car was coming, I saw my husband driving very fast and the car coming. I turned aside a little, and the next thing I knew I was being helped into a street-car, with a terrible gash over my eye.

Of course there were the usual conditions,—calls for help and physicians, and three of us were helped into a drug-store, where I asked for the use of the telephone. While waiting for the connection this statement from Science and Health came to me: "Matter can make no conditions for man" (p. 120). I was so strengthened by this thought, so equipped for the work of the hour, that all sense of bodily injuries left me. The call for help was answered, and as the circumstances came to light we learned that the horses had run away, my husband had been thrown from the wagon and under the horses, the wagon going over his body, and the child with him, who was also thrown out, had one hand hurt. The other children were unharmed. While I was in the drug-store, a physician came to offer his services. My heart was full of love, and I said, "I am a Christian Scientist, and have been for nearly ten years. Truth has always met every need, and I know it will now; but I thank you for your kindness." He said that doctors did not claim to heal every time, but that they could alleviate pain. I assured him that I had no pain, and again thanked him for his kind offer.

How my heart went out in gratitude to our dear Leader, who has given us this truth that makes us free from fear and suffering. My husband seemed to be severely injured, but through the declarations of the truth and the practitioner's loving care his need was met, and through this experience he has learned that "now is come salva-

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tion and strength, and the kingdom of our God, and the power of his Christ;" that "God will heal the sick through man, whenever man is governed by God," as our Leader teaches in Science and Health (p. 495). We stayed in the city that night with loyal Christian Scientists, and to further prove the protection of Truth, all our goods were picked up—not one article was lost. We returned to our home twenty-four hours later, knowing more clearly than ever before that God, divine Love, meets every human need.—JULIA CLARKSON WOLCOTT, So. Omaha, Neb.

When I first commenced to take treatment in Christian Science I was a wreck. The doctors all said I had nervous trouble which was very serious, besides stomach trouble, and that I was going into a decline; and my neighbors thought the same. From the first treatment in Christian Science I commenced to gain. I had not eaten anything for some time without great suffering, but after my first treatment I ate a hearty dinner with good results. I continued to eat what I wished, and found that my food did not hurt or distress me. I had not had a good night's sleep for three months; now I can both eat and sleep, and I work hard every day, thanks to Science and Health and the study of Christian Science. My advice to any one is to get a copy of Science and Health and study it.

W. R. PICKERING, Auburn, Me.

[Translated from the German.]

My wife and myself can never be grateful enough to God, infinite Love, for all the blessings which have come to us through the revelation of Christian Science, as our inspired Leader, Mrs. Eddy, has brought it to us. My wife had suffered continually for twenty-five years with a severe chronic stomach and bowel trouble. She had to live on bread and milk for many years. All medical means were tried without avail; one physician would give the disease one name, and another would name it something else. Finally a physician pronounced it an alarming disease of the bowels. Through the treatment in Christian Science my wife learned to know the truth: she learned that life does not come from food, and that God, good, is the Supreme Ruler. Through this understanding she was enabled to eat all food without fear and with a good appetite, and also to digest it. She is to-day as well and strong as she was thirty years ago, in spite of advancing years, and she is performing all her household duties alone and without difficulty.

I have also been relieved of many physical ailments and mental errors through the healing power of Christian Science. Apoplectic and spinal trouble, varicose veins, which had in former years kept me for months at a time from my service as engineer, and many other troubles have been healed by the knowledge of the truth. In many cases I have been able to help my family and friends through the practical administration of Christian Science, and often the healing was instantaneous. For all this I thank God, and also our revered Leader, Mrs. Eddy, who has taught us to understand God in our text-book, "Science and Health with Key to the Scriptures."

PHILIPP RAUSCH, Hannover-Doehren, Germany.

Christian Science came to me at the darkest time of my life. I had just lost my earthly father, and was heartbroken besides being utterly miserable physically. I had suffered with bowel trouble for years, which finally resulted in a serious condition. Nothing gave any lasting relief, and after resorting to the knife I became so ill that I could scarcely get around. I was in this discouraged condition when a dear friend, who is a Scientist, spoke of her own wonderful healing and advised me to try Christian Science, telling me that I could be healed. This sounded strange to me, for I had tried many skilful physicians, but it seemed stranger still when she said I could be healed of my grief also. Ever since I could remember I had been a sufferer from catarrhal trouble. I was a victim of fear,—afraid of sickness, poverty, death, everything, it seemed. I told the practitioner of this, and with a sweet assurance which seemed to know no fear she told me that God is Love, and referred me to that beautiful verse of Scripture, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." In my first treatment fear was cast out, and in less than two weeks I was entirely well. All seemed changed; I thought of my father with love, but did not grieve for him.

It is my earnest prayer to show my love and gratitude to our Leader by demonstrating the healing power of Truth and Love, thereby proving myself worthy of the name Christian Scientist.—MRS. ESTHER PELTON, Fresno, Cal.

[Translated from the German.]

When I found my way to Christian Science in 1903 I was partly lame, and *materia medica* had declared my trouble to be incurable. Electricity, as well as various other material means, had been of little avail; rather did they seem to be leading me rapidly toward the grave, and I hardly think that I would be here to-day if Christian Science had not healed me. My first visits to the Christian Science meetings, and later on the treatment, soon brought me relief. Material means had lost all power, and had to be given up, for which I am not sorry. Even the belief in hygiene, climate, etc., had to yield to the truth.

Christian Science treatment has freed me from all desire for tobacco and liquor, although I was a slave to the latter. It put a halt to my diseases, and stopped the unbearable pain which had tormented me day and night. This physical healing seems, however, but a small thing in comparison to the spiritual and moral strength with which Christian Science has blessed me. My mathematical work is now an easy task for me. Through the study of Science and Health, which I began about two years ago without any teacher, I have been enabled to read English readily. A few months ago I understood but little of our English Christian Science services, which I attend quite regularly, but now my ear has become accustomed to this language, and I follow the Lesson gladly and intelligently. I wish to say that these services give me a wonderful inspiration, so that I return home from them with renewed strength and a light step. For this great blessing I am thanking God from the depth of my heart.

Christian Science is showing us the way to Truth; and there is no other way. It is my daily task to watch and pray that I may remain in this path, and follow faithfully the banner which our revered Leader, Mrs. Eddy, is bearing onward in advance of us; it will lead us all upward to the zenith of demonstration,—to Life as God.

GUSTAV SCHLUMPF, Zurich, Switzerland.

About two years ago my baby boy was born. After a few days the doctor noticed an abnormal condition of his head, and upon examination she decided that an operation would be necessary. My husband and I talked it over, and we decided not to have an operation, as we were afraid of it; and this being our only boy, we were very much distressed about the condition. Before I was married I had lived where I had heard and known about Christian Science, and I told my husband about what I had seen done by it. We then decided to send for a Christian Science practitioner. By this time the child was a week old and the lump on his head had enlarged considerably, the top of

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the head was flattened, and one eye was drawn back so that it appeared much smaller than the other and was closed almost all the time. The practitioner took the case in hand, and improvement appeared almost at once, the lump becoming smaller, until after three weeks' treatment it had almost disappeared. The eye was entirely cured, becoming as large as the other one, and all soreness gone. The practitioner then said there was no longer need of treatment. The small lump remaining has disappeared and baby is as bright and intelligent as any child can be. I am glad to give this testimony to what Christian Science has done for my child.—Mrs. V. P. Abels, Bay City, Mich.

[Translated from the German.]

In the latter part of January my husband was taken ill with serious rheumatic trouble. The suffering was very severe; he could neither walk nor move, and suffered terribly when we touched him. He lost his sleep and his appetite. We immediately called in a physician, but my husband refused to take the prescribed medicine, fearing it might affect his heart. We, however, left no home remedy untried, but all to no avail.

Four weeks passed, and his condition was growing worse, when an acquaintance told us of Christian Science. She told us how she had been helped by it, but at first my husband would not listen. He said he had prayed earnestly to God, and yet his disease had become worse; but after another sleepless night he said that we would leave nothing untried, and he would therefore turn to Christian Science. I went immediately to a practitioner and asked for treatment. The lady treated him, and when I returned home my husband said he was greatly relieved—the pain almost entirely gone. Two days later he got up and walked about the room. A week later he went to the practitioner for present treatment. He enjoyed his meals, and could sleep again. He made daily progress and grew stronger, for he had lost so much flesh that our acquaintances hardly recognized him. About Easter he was so well that we could travel to the Harz mountains, and he enjoyed the trip.

I can hardly explain the sad condition in which my husband was, nor describe the happiness we feel for having found Christian Science, which heals all our diseases.

Frau Gehrke, Hannover, Germany.

For the past two and a half years I have been getting so much help from the Christian Science literature that I feel it is time to make some small return, which I do with the hope that what I have to tell may help some other as I have been so often helped. Prior to the above-mentioned time I had had personal knowledge of various wonderful healings among my friends, for over a period of twenty years; and it had been suggested to me that I look into this new religion, but I always either flatly refused or based my human opinion on my understanding of a few detached sentences, whereby no light came, but only the endless doubt. When the work of Christian Science was new in the West I attended one church service, but was so little impressed that I gave it up as non-understandable. Having been a church-member for many years, but not finding any satisfaction thereby when in trouble, I changed my belief to liberalism, and from there drifted almost to agnosticism. For years there was no Bible in our home, but I finally got one for the children for appearance' sake.

Being a great reader, and for years kept close at home, I read about many theories,—isms and schisms,—and sometimes one would look like the truth to me for a time, but would finally fade to nothingness. At a time when seeming troubles so weighed on my mind that I slept very little and began to fear insanity, again Christian Science was presented to me. By what I would once have called "chance" but I now know as the call of God, good, I was led to the Christian Science Reading Rooms, where for the first time I met those in the work. I was asked to attend the services, and answered that I would. I had scarcely entered a church of any kind in fifteen years, and then for no right motive, but when the next Sunday came even a pouring rain could not keep me away, for I was curious to see what these people had to offer. The new way of conducting a church service impressed me, but the question came to me, Can I ever stand this Bible reading? I knew, however, I had given other beliefs more than that time to prove their worth, and so I continued to attend until it became a pleasure as well as a duty.

My children are in the Sunday School, and from that time till now God, as understood in Christian Science, has been our only physician. I had been reading Science and Health, by Mrs. Eddy, about a month when I took my first treatment for bowel trouble, and was told that I should also read the Bible. That seemed absurd to me, and I rebelled audibly and declared that I had never been able to get anything out of it. However, in being obedient I found that those who had gone the same road before me could point out the way. I soon learned that the Bible and "Science and Health with Key to the Scriptures" must go together, and that God is no respecter of persons. I was helped physically and mentally from the first; I gained fourteen pounds in flesh in a little while, and have had no more stomach or catarrhal trouble,—ailments from which I had suffered since childhood. I have been able to meet error in various forms with constant dependence on God's Word, and it is indeed wonderful what the Bible means to me now.

I am so glad that our Leader, Mrs. Eddy, gained such an understanding of good as to become the channel for this great revelation, and I hope to show my gratitude in helping others and in living the truth of Christian Science.

Ella M. Snook, Mankato, Minn.

The time has come when I feel that I should tell what Christian Science has done for me. I was afflicted with several ailments, my eyes being very bad, also my hearing, so that I was almost deaf. I tried different physicians for my eyes, but found no relief. I then tried to find glasses that I could see to read with, but could find none. I had used tobacco for thirty-five or forty years. This was the condition in which Christian Science found me. After the first treatment I threw the tobacco away, and have had no desire for it since. I was also able to sleep, which was something I had not been able to do for two years, not having had a good night's rest in that time. After five treatments I found I could see to read without glasses, and I now read in my Bible and Science and Health. I feel that I have been greatly benefited by Christian Science in every way, and am very thankful to God, and to Mrs. Eddy for showing me the way.

Levi Stewart, Ashland, Ore.

Three years ago I seemed to be a mental wreck and without hope. The one dearest to me said that perhaps God was punishing me in order to make me a better Christian, but I had gotten to where I hated the mention of the word God, as I was sure He was far from being a loving Father. In my distress I appealed to Christian Science for help, and there I found God to be true and loving and always ready to help me through each problem that came to me.

I did not become interested in Christian Science through physical healing, but I can to-day bear witness to the fact that this Science is a help physically, mentally, and spirit-

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ually, as there have been a number of instances of physical healing in my family. A serious case of fever was entirely healed in a few days; severe headache has been instantaneously healed, when under *materia medica* the patient would suffer for several days, while a case that had been under the care of the best physicians for three years was healed in less than a week. I was myself healed of supposedly hereditary lung trouble, for which my physician had prescribed a change of climate. I never had special treatment for this disease, but it has passed away. Since I have been studying the Bible and Science and Health I have come into the realization that I am living in the atmosphere of Love, God. I know Christian Science can and does destroy the belief of limitation; I know, too, the wonderful power of Truth, and rejoice in the proof I have seen in this direction.

Words can never express my thankfulness to God, and my gratitude to Mrs. Eddy, for all the good that has come to me. The help I have received spiritually has exceeded my expectations, and my great desire is to do and to be good.—MRS. CALLIE J. TUCKER, Houston, Tex.

I am very glad to have the opportunity of giving a testimony of my healing in Christian Science. During the spring of 1907 I was taken down with a serious eruption and confined to my bed for about a week, suffering considerable pain from the severe inflammation. I was treated by as good a physician as could be had, he attending me at least once a day for over a week; but it was very nearly, if not quite, two weeks before I felt entirely relieved. At the time of this illness I did not know much about Christian Science, which accounts for my having a physician to attend me; however, soon after recovering I did look into the subject and commenced attending services. I did not give it very serious consideration until after I had attended a number of meetings, but my wife was deeply interested and very enthusiastic, all of which had its effect on me.

Last October I was again attacked with the same disease, which involved my face and very nearly the entire surface of my head. Instead of securing the services of a physician, my wife prevailed on me to call for a Christian Science practitioner. I at once commenced to improve after the first treatment. I did not have to remain in bed at all during the attack, and the pain was very slight, the inflammation being confined to the external portion of the face and head, the physical condition otherwise seeming not to be in sympathy with the disease, and in less than one week I was healed. I consider my case very remarkable from the fact that I was healed by absent treatment, and what might seem more strange is that I am a regular graduate of a medical college and have practised the profession many years. Another remarkable effect of reading Science and Health is that during my first study of the book I used tobacco quite liberally, smoking very frequently, but after having read for some time I had less desire to smoke, and in a very short time dropped the habit entirely.

Since I have taken up the study of Christian Science I feel deep gratitude to Mrs. Eddy for the joy of living and the better understanding of God which I have gained thereby.—CHARLES PHIPPS, M.D., Los Angeles, Cal.

To the testimonies of many others I wish to add my own thanks and appreciation for the benefits I have received since becoming interested in Christian Science, about a year ago. I thank God for our revered Leader, and her uplifting work, "Science and Health with Key to the Scriptures." Up to the time when I saw the truth, I was a constant and extravagant user of drugs, and had a potion for nearly all the ills that mortal mind is heir to. I had suffered from catarrhal trouble for twenty years, and bronchial trouble for the past five years. Up to the present winter I had not been free from a cold for five years, these colds lasting from early fall until late spring, and the bronchial trouble kept me disturbed most of the day and often during sleeping hours. My reading of Science and Health and the stimulating thought derived from it, has benefited me greatly, though I feel incompetent to express fully my thankfulness. I have given up all use of drugs, and feel the better for it.

In November and December, 1907, I had a great deal of dental work to be done, and one tooth particularly was very painful. The dentist treated it for about ten days, and then filled it. The next day after he filled the tooth it began to pain me, so much so that I was unable to sleep. I called on the dentist, and he again treated it for about ten days. All through that time I was in intense pain day and night, and upon my last visit I asked him to extract the tooth, which he did. When the tooth was out I learned the reason for all this distress, the case having been improperly treated. I was still in much pain, and the dentist advised a number of different remedies, as he had a great fear of the development of something serious. I, however, used none of the drugs prescribed, but left all to God. About three weeks after the tooth was extracted I removed a piece of the bone. I believed that God would heal me from the effects of the dentist's mistake, and He did, for which I am truly thankful. I shall always remember what Christian Science has done for me.—PHILIP KOLMAN, Chicago, Ill.

It is with deep gratitude to God for Christian Science that I send this testimony. For years I was weak and delicate, and had medical treatment almost constantly. After the birth of my little daughter, I turned in my helplessness to Christian Science, and I have certainly found it a "very present help" in sickness and in the overcoming of fear and error of every sort. From being almost an invalid, I am now a healthy woman. My baby was instantly healed of an acute attack of illness, and many other ailments have been overcome by the application of the truth.

For the many and great benefits we have received through the teachings of Christian Science, I am indeed grateful to Mrs. Eddy, who has given to the world our inspired text-book, "Science and Health with Key to the Scriptures."—MRS. BESSIE VAN HORN, New Orleans, La.

I wish that I might in some manner express my gratitude for the benefits derived from Christian Science. Nearly two years ago I was remarkably healed of trouble with my eyes (I had worn glasses for eight years). Last March I was healed of a severe attack of blood-poisoning in less than two weeks' treatment. I have also had several other wonderful demonstrations of Truth's power, in cases of colds and severe sore throat. Stomach and bowel trouble have both disappeared. I am thankful to our Father-Mother God for having given us our Leader, and thankful to her for her labor in giving us "Science and Health with Key to the Scriptures," which shows us how to live and love.

CARRIE COTHRIN, Cosumne, Cal.

This is to certify that I was healed, by Christian Science treatment, of severe stomach and throat trouble, of which physicians could not help me.

G. C. RUTLEDGE, Porter, Wash.

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FROM OUR EXCHANGES.

[Prof. A. C. McGiffert in *The Hibbert Journal.*]

When many men are interested enough in a particular system to attack it, it still has a hold upon the world; when they are too absorbed in other matters to trouble themselves about it, its day is over. And so it is evident that a new age has dawned in the history of Christianity and the old apologetic is out of date, not because it attempts to prove so many unbelievable things, but because it attempts to prove so many things in which men have no interest. Much mattered in other days which does not matter now. An apologetic which is to be of value to-day must defend the things that matter to-day, and only those. The question, then, for the modern apologist is not merely what is true, but what is important. What is the one thing, if there be one thing, that really counts—the one thing whose acceptance or rejection means the acceptance or rejection of Christianity? For this it is the business of the Christian apologist to secure approval and support. Failing this, his apologetic is a failure, whatever else he may successfully defend.

[*The Christian Life.*]

What means the unrest of this age, particularly in connection with matters of religion? It means the revolt of the million against the moral tyranny of ecclesiastical organizations. It means a protest against sacerdotalism, and against the mind-enslavement which inheres in the insistence upon creed profession as a condition of membership of Christian congregations. It means the uprising of the common sense of civilized society against all forms of oppression or repression of the human mind; against all theology which is in disharmony with the plain teaching of Christ, and all religion of the magical or mechanical sort. It means profound dissatisfaction, not with the Church as such, but with the fact that it is still in large measure in discordance with the spirit of the age, and that its history bears witness against it of many sins, both of commission and omission.

[Rev. R. George McLeod in *The Universalist Leader.*]

It is a matter of common assent that our age is witnessing a process of theological disintegration. Dogmas, thought forever established by the authority of creed, no longer rest secure upon *ex cathedra* foundations; doctrines, the crystallization of centuries, are in a state of solution; beliefs, never before questioned, are haled before the bar of inquiry. Hence the beholder receives impressions of wide-spread spiritual unrest and intellectual insecurity, and the "orthodox" see in the attempts in theological reconstruction a veritable "eclipse of faith" and the annihilation of the norms of spiritual religion.

[*The Outlook.*]

Over the face of the world lies a strange mist, bred by the lawlessness, sins, perversities of men, through which many radiant stars are invisible, and in which many things appear out of focus, distorted, misshapen; so that what we call progress is not so much rectification of knowledge by discovery of truth, as purification of knowledge by character and correction of the fancies of disease by the clear vision of health. The redemption of society is an intellectual quite as much as a moral process, and the end of it is the restoration of the race to health.

[*The Congregationalist and Christian World.*]

We do not doubt that God is speaking to men now as really and clearly as ever He has spoken in any age; and the same tests now as in every age, will show what are genuine words of God and how to understand their meaning.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

NEW CONCORDANCE TO SCIENCE AND HEALTH.—The new Concordance to Science and Health, revised and brought up to date to give the students of Christian Science every facility for the careful study of the text-book, contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural quotations in SCIENCE AND HEALTH. 607 pages, 10 x 7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

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FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 9.

BOSTON, OCTOBER 31, 1908

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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ITEMS OF INTEREST.

National.

The gates forming the temporary dam of the Charles River in the Back Bay, Boston, were dropped in place last week. The permanent structure will be steel and concrete. This dam will hold the water of the river at a level for a distance of about ten miles upstream, the distance affected by tide-water. The ship-locks have been in place a number of weeks. The main lock is forty-five feet wide, three hundred and fifty feet long in the clear, and twenty-one feet deep. The piling used in the dam and about the basin would, if put end to end, reach a distance of about one hundred miles. The concrete used and to be used would be sufficient to make a wall two feet thick, four and a half feet high, and about eight miles long.

The full bench of the Massachusetts Supreme Court, in a case recently brought before it to secure a definition of the rights of owners of automobiles, holds that statutory laws regulating the speed of automobiles on highways and their exclusion from some are reasonable and proper for the promotion of the safety of the public.

It is said to be not improbable that a prohibition law for the District of Columbia may be passed in the near future. A law has already been passed forbidding the sale of liquors in any Government building there. The District has an area of sixty-seven square miles and a population of about three hundred thousand.

Ten Chinese students arrived at San Francisco last week and will be matriculated at Harvard, Cornell, Yale, and the University of California. They were selected out of a large number who offered themselves to the Chinese provincial government, which is paying their expenses.

Congress will be asked to make an appropriation of $35,000,000 for carrying on the work on the Isthmian Canal during the fiscal year 1910 if the estimates prepared by the commission are approved by the war department. The current year's appropriation aggregates $27,000,000.

Through the finding in the library of Marietta (O.) College of old papers and maps, it is believed that the international boundary line in Passamaquoddy Bay, separating Maine and New Brunswick, which has been in dispute since 1784, can now be settled.

The hundredth anniversary of the birth of Abraham Lincoln occurs Feb. 12, 1909. A committee was appointed by the National Encampment of the G. A. R. in Toledo this year to arrange a suitable program for its observance.

Municipal improvements made by Americans in Panama, Colon, and the canal zone, up to the close of the fiscal year, 1908, amounted to $5,770,750, embracing waterworks, sewers, and paving.

The constitutionality of the enactment prohibiting corporations from contributing to campaign funds is being attacked in a case now before United States District Judge Dole at Honolulu.

To complete the naval base at Pearl Harbor, Hawaii, will require, it is estimated, two million dollars in addition to the three million already appropriated by Congress.

The Centennial meeting of the American Board of Commissioners for Foreign Missions will be held in 1910 at Boston. The next annual meeting will be held at Minneapolis.

Pennsylvania is said to lead the Union in the amount of personal property within its borders returned as subject to taxation. It reaches the total of $1,104,513,428.94.

Government receipts from internal revenue sources for the month of September were $21,070,056. The returns from spirits alone were $10,055,050.

New Hampshire towns have a valuation of $242,341,263.

International.

The United States fleet of battle-ships arrived at Yokohama, Oct. 19, from the Philippines and Australia, and has been given a most cordial and elaborate reception. The first item in the reception to the Americans was the departure of Rear Admiral Sperry and the admirals and captains of the fleet for Tokio by a special train. Along the whole eighteen miles of the way to Tokio there was a continual greeting to the Americans through a lane of waving flags. At Tokio the train was met by a committee composed of representatives of every department of the government.

Interesting discoveries relating to mound-dwellers have just been made in Manitoba by a professor of Toronto University, who has been digging in mounds fifteen hundred years old. He has discovered copper and sea-shell ornaments, which demonstrates that these people had communication with those of whom relics have been found all through the Mississippi Valley, from the Gulf northward.

The English government, to meet the serious problem of the unemployed in England, is prepared this year, according to Premier Asquith, to provide a fund of $1,500,000 to help them, and the admiralty is giving out orders for the construction of nine torpedo-boat destroyers and five unarmored cruisers, to cost a total of $12,500,000, two months earlier than originally had been intended.

During the past twenty-five years the Prussian State railways have paid into the public treasury $1,300,000,000, while rates have been lowered and service improved. Railway rates in Germany are high, as the railroads there help to pay some of the enormous military expenses.

The admiralty of Chili has decided to build a lighthouse and establish a life-saving station on Barnevelt Island, nine miles northeast of Cape Horn.

It is now allowable for Turks to wear hats, the restriction requiring them to wear the fez, the prescribed national head covering, having been removed.

Industrial and Commercial.

A new iron furnace, built on quite different lines from the Bessemer furnace and capable of treating low-grade ores, almost worthless now, and converting them into iron of Bessemer quality, has been given a successful trial at Iron Mountain, Mich. Instead of being perpendicular and rigid, the "stack" is horizontal, except that it is elevated at one end, and is rotated by gearing. The tube is one hundred and twenty feet in length and nine feet in diameter. It is corrugated and lined with fire brick. When furnace stacks are perpendicular as much as eighty-five per cent of the heat units escape through the top; with the big tube horizontal, or nearly so, approximately ninety per cent of the heat is utilized. Crushed ore is fed into the elevated end of the tube, and by means of the rotary motion is slowly worked down through a temperature of four hundred degrees Fahrenheit at the upper end of the tube to fourteen hundred degrees at the lower end.

Government chemists experimenting with corn-stalks believe they have succeeded in producing a paper that will take the place of papers made of wood fiber. Thus far five grades have been made. One is a dark gray, thick and heavy like parchment and almost as tough as sheepskin; another is a lighter shade of the same character; two shades of yellow, and one of white. The white paper is made from the hard outside shell of the stalk, and the yellow grades from the pith. The yellow grades have a much longer fiber, and resemble paper made from linen rags or cotton. It is very soft and pliable. The "soda cooked" process used in making pulp papers has been used in the experiments, but the corn-stalks only need about two and a half hours of cooking in this process against the thirteen or fourteen hours needed to soften the wood pulp.

A combination of machinery and chemical processes, invented by a German and designed to produce more than a score of marketable solids and liquids as by-products from wood, is to be installed at Marquette, Mich. Woods hitherto considered worthless or suitable only for fuel can be utilized by the process.

A factory has been established in a German town for the manufacture of glass telegraph and telephone poles reinforced with strong wire threads. They are especially suited for tropical countries, where insects and climate quickly destroy wooden poles.

The total product of petroleum in the United States in 1907 was 166,095,335 barrels, with a valuation of over one hundred and twenty million dollars. If placed end to end, these barrels would make a four-ply chain around the world.

The mayors of Portland and Boston last week exchanged greetings by the new invention, the "telepost," which is said to be many times more rapid than the ordinary telegraph.

The iron ore movement down the Lakes to Lake Erie to Oct. 1 shows a total for the season of 16,630,000 tons.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE THORN IN THE FLESH.

REV. ARTHUR REEVES VOSBURGH.

CHRISTIAN SCIENCE heals the ills of the flesh by recognizing that the cause of every disease is mental and that the law of divine Mind destroys it. Such scientific healing is radical, certain, and immediate, just in the degree of the understanding of the practitioner and the unalloyed sincerity of the patient. Occasionally there is some persistent manifestation of discord that continues to recur. There have not been wanting good Scientists who were able to do excellent service in bringing help and healing to others, while they have had to labor long to free themselves entirely from the encroachments of some discordant physical manifestation. In almost every such instance it is found that the key to the situation, the real cause of the physical discomfort and disease, is something which has to do with temperament and character, and something which requires spiritual unfoldment and growth before that strength and poise of consciousness which maintains health is established.

The element that causes the suffering may be some obscure tendency, some subtle fault, or even a lack at some important point. The higher and nobler the character, the finer the sensibility, the keener will be the consciousness of disturbance, if there be any point of consciousness or character which does not measure up to the standard and the harmony of the rest. Ofttimes it is only through persistent suffering that one learns to discern what are the lines of character which must be unfolded to bring that poise and harmony of consciousness which establishes health.

Paul's oft-noted and oft-quoted "thorn in the flesh" seems to be a vivid illustration of such a condition. Just what the physical manifestation was we do not know, but it is obvious what a sore trial and humiliation it must have been for the great apostle to be open to the constant cavil, "Physician, heal thyself!" But while we do not know just what the disease was, the apostle does reveal to us, if we read a bit between the lines, just what point must be strengthened to bring healing to the flesh. After telling something of the wonderful and unspeakable visions of Truth that had been given him, he writes: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

From this it is evident what and where was the point in Paul's consciousness that would easily open the way for the "rift within the lute," if not guarded and equipped with divine grace. That one who had not even been a disciple of Jesus should have received such a marvelous measure of spiritual knowledge and power would present one of the subtlest temptations that can beset the human mind, viz., the tendency to self-righteousness. Then, Paul's entire previous training and experience would have tended to emphasize this as his weak point. He had been trained a Pharisee. The earnestness, the self-denial, the obedience to the Decalogue which this training inculcated in a sincere follower, would furnish a superb foundation for Christian character, when once they were illumined and directed by the Christ-spirit. But in the midst of these qualities there was likewise developed the besetting pharisaical sin of self-righteousness. It was upon such a condition of consciousness that the glorious light broke, when Paul was on the road to Damascus; it was to such a one that there were given the transcendent visions of things "not lawful [possible] for a man to utter."

So it is evident that until this one inherent, besetting tendency should be fully eliminated, even as a possibility, there would be one jangling note in the midst of the spiritual harmony that was brought forth in the consciousness of Paul. So, too, it is clear that this would be entirely corrected only by such an unfolding and upbuilding of character as would result from great spiritual growth; a growth that should replace this one carnal element, deep-seated and primitive, by the utter selflessness and true consciousness of the Christ-man. Such a work as this, going down to the most primitive elements,—the mental depths of such an one as Paul,—would not be done in a moment. We cannot doubt that it was accomplished in time, that in later years Paul could have recounted his freedom and victory. In the mean time this one discordant factor in his physical being was a constant reminder that there must be a ceaseless effort to bring his whole thought up to a consistent obedience "to the heavenly vision." In this there would be a constant demonstration of how the divine "strength is made perfect in weakness;" and so be a constant fulfilment of God's assurance to him: "My grace is sufficient for thee." So, too, the thorn in the flesh bears its own lesson for to-day.

THE FIRST REQUISITE.

MARY WHEELER.

IT is sometimes said, "How is it possible that Christian Science should do the marvelous things which are claimed for it? I could more easily believe in it if I could see how such things can take place." We do not need to know how they take place. What we need to know is that they can and do take place. God takes care of the process. True, we have a part in the process; but that part is only to know,—to know what to know and how to know it. "Ye shall know the truth." All else belongs to Truth, for it is Truth that performs the work. "The truth shall make you free."

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An electrician does not need to know, and does not know, just how those wonderful manifestations come about with which we are all familiar in the electrical world to-day. He does not even know, or claim to know, what electricity itself really is, or why certain results follow certain prearranged conditions: but he does know, from his own experience and that of others, that those results do follow those conditions, and that is enough for him. His part is to arrange the conditions, and the electricity will take care of the rest. Provided he obeys faithfully those laws that have been discovered to govern the action of electricity, he has no doubt as to the outcome, and meets with no failures in his work.

So it is with the supreme Science of Christianity. We need only to ascertain something of the possibilities proved for it by those who have already worked in it, and then to acquaint ourselves with the Principle of this Science,—to master and apply those few simple rules which we are prepared to comprehend,—in order to reap the harvest of its miracles. In other words, we have only to arrange the conditions of our mortal consciousness, and God Himself, divine Principle, will do the work for us. We do not know, and do not need to know, what God in His absolute nature is, but we can know Him in part and we can know how to come into right relations with Him; that is, we can know that all good, which is only another name for God, forever *is*, and that, since God is all, nothing else can really be; therefore, we can know that His work is in reality already done, that that particular form of good of which we seem to stand in need is already ours; then, abiding in the quiet assurance which is born of that knowledge, the result will be the demonstration in our own experience of that particular aspect of good.

After all, is not this what is meant by becoming "as a little child"? Is it not the teachableness of little children, —their freedom from doubt as to the possibility of things to which they have not yet attained,—which constitutes the very first condition to be established in our consciousness? Is it not that humility which is at the same time true self-confidence,—the humility which confesses, "I can of mine own self do nothing," the confidence which appropriates the promise, "All things are yours,"—the humility which asks to be taught, the confidence which knows it can learn? Science is essentially simple, and just as the laws of electricity are so clear and exact that a boy can understand them, and obtain results that astonish his elders, so the Principle and rules of the Christ-Science may be apprehended and demonstrated, in wondrous measure, by all who approach it in childlike simplicity. Maintaining this attitude, and with hearts made receptive to yet fuller light by gratitude towards her whose unwavering faith and selfless humility have at such unspeakable cost unlocked its treasures for a needy world, we can put no limit to those "greater works" that we shall yet do, no limit to the unimagined good which God hath prepared for them that love Him.

SUBSTANCE.

CAPT. GEOFFREY WILKINSON.

THERE is perhaps no aspect of the teaching of Christian Science which departs more from the commonly accepted opinions of the world to-day than its teaching with regard to the nature of "substance." To the ordinary man substance is synonymous with matter, and the more material possessions he can get together, the more substance does he imagine himself to possess. If, however, one is aiming merely at the acquisition of material possessions, he is building on sand, for his tenure of them rests on no spiritually scientific basis, and any day he may find himself deprived of them,—find himself reduced from a condition of affluence and luxury to one of abject want, which could never have happened if he had gained the true idea of substance. How then shall we define substance, and what is its nature? Surely it is unsatisfactory to call that substance which is here to-day and gone to-morrow, which at one time is and at another is not. "Substance," writes Mrs. Eddy on page 468 of Science and Health, "is that which is eternal and incapable of discord and decay." Here at once we get a definition which helps us to solve our difficulty. Such substance is real substance, for it must be ever-present; but what is it which is "eternal and incapable of discord and decay"?

Christian Science teaches that there is only the one self-existence, the one intelligence or Mind, that which has created all things out of itself and like itself, that is "over all, and All" (*Ibid.*, p. 17). This infinite intelligence or Mind is God, unchangeable, ever-present; and thus we see that the divine Mind, being infinite, is the only true substance. And what is the nature of this Mind? Let us turn to the inspired pages of the Bible. Here we find God, Spirit, described as "the Father of lights, with whom is no variableness, neither shadow of turning;" not a capricious deity, not a mixture of opposites like the ordinary mortal, but Principle, always to be depended on, "a very present help in trouble." Elsewhere we find God described as "merciful and gracious," "just and right," "abundant in goodness and truth;" while John says comprehensively, "God is love."

We see, then, that Mind is Truth, Love, mercy, justice, in a word infinite good; and man as Mind's idea is the image and likeness of God,—Mind's eternal and perfect reflection. It follows, therefore, that man, reflecting God, that is to say, manifesting the divine attributes, is thereby reflecting infinite substance, and becomes a channel for the infinite supply, which is always equal to his every need. The realization of this fact enables us to understand the deep spiritual truth underlying the Master's saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," for we see that in proportion to man's genuine desire for and manifestation of the fruits of Spirit, will his demonstration of the infinite supply be.

TARDY ACKNOWLEDGMENT.

GEORGE S. POWELL.

THINKERS who have not studied Christian Science are beginning to see that this much discussed and misunderstood Science is working marvelous changes in the spiritual and physical experiences of those who study and practise its teachings, and that it is exerting a wonderful influence in the world for better thinking and better living. Recent statements by some of those prominent in religious thought show a trend towards a measure of acknowledgment of Mrs. Eddy's great and beneficent work in restoring to the world the Christianity taught and practised by Christ Jesus. A divine of international reputation, who is generally recognized as a man of great intellectual force, says in a recent magazine article: "Christian socialism springs from the neglect of the principles of stewardship inherent in Christian religion. The process was the same in the aggregation of Christian Science, which seems to have such a strong hold in your country. It seems to arise, it would seem to me, from the neglect of the truth of the power of mind over matter and of the sanctity of the healing art."

It is now about a third of a century since Mrs. Eddy startled both the religious and medical beliefs of the world with her statement of the Science of Christianity as set forth in "Science and Health with Key to the Scriptures." It is difficult to imagine anything more at variance with the

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established beliefs, along spiritual lines, than the teachings of this wonderful book. Who is it that, acting on the theory and practice of human wisdom and experience, would dare put forth a book, the teachings of which they knew would be rejected by human wisdom? Does not the accumulated evidence of the past thirty years or more prove conclusively that in giving to the world the Christian Science text-book our Leader was responding with a sublime faith to the call of Him "in whom we live, and move, and have our being," and thereby putting into the thoughts of men the new-old leaven of Truth, which will work with renewed vigor until the whole lump is leavened and the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." Through this knowledge men shall see old things pass away and all things become new; a belief in sorrow exchanged for the knowledge of joy, hate for love, sickness for health, and death for life, proving the correctness of Jesus' sayings: "Ye shall know the truth, and the truth shall make you free;" and, "Whosoever liveth and believeth in me shall never die."

Had Mrs. Eddy been guided by human wisdom and experience, Science and Health would never have been written; but, obeying the call of divine wisdom, she ignored human wisdom and experience and, following steadfastly the Truth revealed by the Galilean Prophet as her guide, she pressed "toward the mark for the prize of the high calling of God in Christ Jesus," clearing away the accumulated debris of creeds and dogmas and gloriously proving the truth of the apostle's saying, that "the wisdom of this world is foolishness with God." Even the attempt to utilize Christian healing in connection with material means, as is now being done by certain religious teachers, is in effect a tardy acknowledgment of what Christian Science has done and is doing for mankind, but that this line of endeavor in no way tests or utilizes Christian Science, must be recognized by all thoughtful people. Mrs. Eddy says, "If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real" (Science and Health, p. 144); and this statement clearly harmonizes with the Scripture, "Thou shalt have no other gods before me."

"ALL THINGS ARE BECOME NEW."

HELEN L. YOUNG.

OUR forefathers were satisfied with candle-light, but we are anticipating something much brighter than electricity has yet given us. The Revolutionary heroes, who were seeking a new and better government than that of "the right divine of kings," knew nothing better than the stage-coach for travel, but we are not satisfied with the luxurious Pullman sleeper, and are demanding flying-machines. Our Knickerbocker ancestors made it most uncomfortable for Fulton when he dared suggest steamboat transportation on our beautiful Hudson River; now the Atlantic greyhounds are not swift enough for us. Dire catastrophes were predicted for the penny post; but few of us were in the least astonished when wireless telegraphy became practical. Indeed, we are expecting that time and space will be annihilated, because we are beginning to understand that the only real laws are those of Mind, and to Mind there can be no obstruction.

We never dreamed of seedless berries, nor of the cactus without its spines; but Burbank with his higher sense of harmony is transforming the vegetable world. Similar changes have been chronicled in the field of physical healing. The allopath gave great quantities of medicine. Then came the homeopath, with his attenuated doses; and now the osteopath, who gives no drugs at all. Each step has made it easier to see and to welcome the higher law of healing through divine Science. Past generations bowed to a God of vengeance and believed that He made disease contagious; but with clearer vision we see a God who is Love, who knows nothing but good. "Surely the old order changeth, yielding place to new." Druggists' windows are placarded with guarantees of safe prescriptions, but Christian Scientists, who have God as their only physician, fear neither a wrong dose nor an overdose, for we know that we cannot have too much of Truth, nor can divine Love be poured out in too large a measure. In the new heaven and the new earth each man and woman will be transformed and healed by the renewing of the mind. The new woman has given to the new world a new religion that is making us know that the new heaven is right here in each of us, and that we do not have to die to attain it.

A young lady who had wept so much that her eyes became very much diseased, was given up by the specialists of this country. She was wearing colored glasses, and sat waiting for blindness to overtake her. She began Christian Science treatment the last week of May, and some six weeks later celebrated the Fourth of July by declaring her freedom from glasses. She has never worn them since. A year later she received a telegram which at first overwhelmed her with dread, fearing that the inflammation would return to her eyes; but she asked for Christian Science treatment during the ordeal, and when she returned in a couple of weeks she said that the tears had all been wiped away. One year's study of Christian Science had changed her view of life and enabled her to catch a glimpse of the new heaven spoken of by John in Revelation: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . Behold, I make all things news."

It is ours to live each day, each moment, in that new sense of heaven which makes a "new earth,"—"forgetting those things which are behind, and reaching forth unto those things which are before." It is ours to let the old fears, aches, pains, irritability, age, ugliness, hate, sorrow, grief, selfishness, criticism, prejudice, bigotry, gossip, poverty, and mad ambition pass away, to make room for the new sense of Life,—health, courage, peace, joy, youth, beauty, love, charity, affluence, patience, and meekness. Thus we shall grow in the consciousness of our unity with God, until we are made perfect even as our Father in heaven is perfect.

BUSINESS.

WALTER SHAW.

THERE is no doubt that discords of every kind can be overcome by Christian Science when our understanding of it is clear and definite enough to make the demonstration. It often seems much easier to overcome sickness than some of the varied phases of human existence in which undesired conditions assume to rule. In thinking out a business problem, for instance, there is the danger of being misled by self-will or self-interest rather than by a single desire to demonstrate "the law of God, the law of good," which leads us to the ultimate "rule of universal harmony" (Rudimental Divine Science, p. 7). To be harmonious, business must give satisfactory interchange between buyer and seller. A "good deal" in the old sense, where profit is one-sided, is not good from the standpoint of Christian Science. We must always give fair and honest value, for to take unfair advantage of another is not loving our neighbor as ourself. (We need not fear, because the market appears to be already glutted with what we desire to sell, if we know that our supply will meet another's need.)

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To eliminate selfishness and dishonesty from trade is part of the work of Christian Science, and we must see to it that our share in this line of progress is not neglected. Many theories for business interchange have been cleverly set forth, but all material theories which lack the practical, logical basis of Christian Science fail to meet humanity's need. The teachings of Christian Science, if put into practice, will overcome all evils of "sweating" and uncover to us the subtle dishonesty of trying to make unfair bargains which must result in loss to some fellow-man. The craze for cheapness will be checked, as we realize that every laborer "is worthy of his hire,"—not a mere pittance, but an honest and liberal reward, for honest toil. Our right to live in peace and harmony will be seen as we relinquish all faith in evil, and learn that the only power is God, good. Having been so long accustomed, almost unconsciously, to yield authority to evil of some sort, it requires a vigorous, firm determination to get rid of this old lying serpent and assert man's God-given dominion over adverse material conditions.

We may, however, do well to remember that our *wants* are not necessarily our *needs*. When Mrs. Eddy wrote that glorious sentence, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), she did not mean that God will give us everything we ask for or imagine we want. Our great need is to understand more clearly the revelation of divine Love, and as this dawns upon us, things formerly counted of value will cease to attract, business cares will no longer have power to tyrannize over us, the wish for gain will be subordinated to the desire for right action in every department of our work. We shall begin to realize the truth of these words of our Leader (Science and Health, p. 442), "Christ, Truth, gives mortals temporary food and clothing, until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

THE CHURCH USHER'S OPPORTUNITY.

HARRY J. WIXSON.

THE services in all Christian Science churches have a specific purpose, in the fulfilment of which all members are equally interested and all have an opportunity to share. The discouraged, the sick, and the sinful come to these services, and notwithstanding their seeming condition or their creeds, they are healed, some by a single attendance. There are constant proofs that these services heal, and yet the demonstration is but just begun. The church usher is usually on the alert for "the stranger that is within thy gates," and it is frequently to him that strangers express their gratitude for the bright, cleanly church, the helpful service, and for the love which the congregation reflects.

An usher, in the performance of his duties, is like the vanguard of an army. He should be possessed of great Christian courtesy, so as not to give offense, but rather to predispose the stranger favorably to the service. Usually he is a member of the church, and should be a progressive Christian Scientist, capable of keeping himself in spiritual poise, ready to meet any manifestation of error if it should seek to make its appearance. Even a partial appreciation of the benefits to be derived from the church service may be accepted as a sufficient reason for his invariable punctuality, while the responsiveness of the congregation makes his work of seating them a pleasure, and the loving thought which they reflect assists him in his spiritual work and in his demonstration of the truth. The writer has found the belief untrue that punctuality is a difficult demonstration; on the contrary, it is a pleasure and a benefit. In one of her letters to The Mother Church (Miscellaneous Writings, p. 149) Mrs. Eddy asks that all be invited to "bring what they possess of love and light to help leaven your loaf;" and to see a congregation thus assembling is an inspiration to all who avail themselves of this opportunity.

The usher should be awake to his great opportunities and responsibilities, and should come to the church service prepared to meet them. He should be endowed with a sense of the divine energy, and demonstrate this by punctuality and obedience. As a faithful follower of his Leader he should endeavor to fulfil the law of Love, doing good to all, imparting the blessings of Truth, Life, and Love to all who come within the radius of his thought. He should aim to work in harmony with Love toward one common end, through obedience, concerning which our dear Leader says, "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being 'faithful over a few things'" (Miscellaneous Writings, p. 116). The fulfilment of his duty as regards daily prayer will save him from disobedience, from obeying "the material senses, false suggestions, self-will, selfish motives, and human policy" (*Ibid.*, p. 118).

The silent prayer in our church service gives each an opportunity to benefit the congregation, as required by the Manual of The Mother Church (p. 42). To live up to the highest point of efficiency with which he is endowed, enables each to impart his blessings to others, and although the demand seems great, the law of Love can be fulfilled. No demands have ever been made by divine Love which we have not been able to meet. It is by faithful service to his church, and a manifestation at all times in and out of church, of the sacred power of Truth and Love, that the usher can best express appreciation of the manifold benefits he has received through the understanding and application of the truth taught in Christian Science. His every thought must be made better, and all his work more fruitful, for the divine energy to move him onward and upward. Principle will lead the way, and Love will show him how to be better and do better each day. Because of his conspicuous relations to the church it is important that he recognize the responsibilities incumbent upon his position, and his constant effort should be to advance in his understanding of Christian Science,—to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495), and so to conduct himself in his daily walk and conversation that he may never be a reproach to Christian Science.

[Written for the *Sentinel*.]

AT DAYBREAK.

CASSIUS M. LOOMIS.

WHEN the lark pours forth his birdling speech,
As the sunrise gilds the sky;
When the diamond dew, with its sparkling hue,
On the meadow grass doth lie—
What seest thou most in the flaming east?
Is it God who speaks to thee?
Hast thou done thy part with a reverent heart?
Hast thou eyes that long to see?

Then gather the beams of the golden light,
And store them within thy breast.
Here a word of cheer, there a smile sincere,
Will comfort some heart distressed.
From the willowy hedge, from the very air
Comes a counseling word to thee:
If for freedom ye long, 'tis the gladsome song
That setteth the bondsman free.

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SELECTED ARTICLES.

[Willard S. Mattox in *The Star*, Fredericksburg, Va.]

Our critic perhaps unconsciously finds himself attempting to hold the inconsistent and untenable position of admitting an effect and in the same breath denying its cause. He acknowledges that "truthful and sensible people" testify that they have been healed of divers diseases. If truthful, then their statement that they have been healed is true. The truth which has made them free has been interpreted to this age through the book Science and Health, which the gentleman ridicules for its "illogical twaddle, its childish repetitions and assertions." Many of those who testify at a Christian Science service were healed merely by reading this book. Is it possible to believe that "illogical twaddle" or "childish repetitions" could heal inveterate disease or change the evil habits of a lifetime? Since the results cannot be denied, will it not be necessary for the critic to amend his views of Christian Science and its text-book? I wish to assure him that neither Mrs. Eddy nor Christian Scientists put Science and Health above the Bible. The Bible remains for Christian Scientists the chart of life, the most valuable book in the world. Science and Health is what it declares itself to be, a "Key to the Scriptures," a spiritual interpretation of the text which enables the student to believe more practically in the all-power of God.

On the question of the non-existence of matter, the critic says that "no sane philosophy would teach that matter has no real existence." It may be that the gentleman does not remember what Mr. Huxley said: "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness?" Professor Oswald of the University of Leipzig has said that "matter is a thing of thought, which we have constructed for ourselves, rather imperfectly, to represent what is permanent in the change of phenomenon." Prof. Boden P. Bowne, who holds the chair of philosophy in Boston University, says in his book, "Theory of Thought and Knowledge," "Objects exist for us only as the mind builds up valid conceptions within itself." In his book "Metaphysics" he says, "Common sense unhesitatingly takes phenomena for substantial realities, and takes the phenomenal categories as the deepest facts of real existence. In this way it builds up a mechanical and material system which often proves a veritable Frankenstein for its creator. But when we came to study this extra-mental reality we found it extremely elusive. It finally appeared that the world of things can be defined and understood only as we give up the notion of an extra-mental reality altogether, and make the entire world a thought-world; that is, a world that exists only through and in relation to intelligence." And elsewhere in the same work Professor Bowne says, "A thought-world is the only knowable world and a thought-world is the only real world." Of course it is not necessary to say that neither Mr. Huxley, Professor Oswald, nor Professor Bowne was writing in an effort to confirm the doctrine of Christian Science. I quote them merely to disprove our critic's statement that nowadays no sane philosophy would teach the non-existence or unreality of material substance.

When your correspondent says that Mrs. Eddy's teaching "dishonors and dethrones our Saviour," he makes it evident that his study of Christian Science has been very superficial. On the contrary, I do not know of any religious teaching which honors the Christ more than does Christian Science, none in which stress is more constantly laid upon the necessity of imitating the life of Jesus and putting into practice his teachings. I would like to have the sentence pointed out which justifies the statement that Mrs. Eddy's teaching "dishonors and dethrones our Saviour." Christian Science teaches that neither God nor His perfect man know sin, but mortal man is very much in need of a Saviour, of something which will save him from his belief in the reality of an existence apart from God. Jesus' life was an example to prove to us the supremacy of Spirit and its ability to save from all evil.

[From an editorial in the *Pasadena* (Cal.) *News*.]

There is no way to demonstrate in figures the influence of the churches—divided as it is—on the individual life, the home life, and the civic life of a city. If these churches were removed and their aggregate influence were to cease, the demonstration would be plain enough. A man's most faulty or ignorant groping after spiritual truth makes him a better man, a better father, a better citizen. The defects of a church do not constitute a valid indictment against its existence in a community, any more than a weak or even a counterfeit Christian constitutes a valid indictment against the genuine man or woman who sincerely follows a high ideal.

The educational, ethical, and spiritual influence of the pulpits of this city cannot be estimated. Whether the attraction be the high-class music and pulpit eloquence characteristic of most orthodox Protestant churches, the beautiful symbolisms through which the devout Catholic approaches and worships God, or through the simple study and interpretation of the spiritual truth of the Bible according to the method of the Christian Scientist—spiritual hunger is there, men and women go there for the "bread of life," and each, according to his own choice or his own hunger, finds it in some profitable measure. A city's churches do not include all of its spiritual life and ethical ideals, but without them this life and these ideals would have a hard time in the selfish every-day grind and competition of modern society, mercenary and merciless as it is. Better have ethical culture one day in the week than none. The religion that is lived every day in the week must be the one to survive the rest.

[From a correspondent in the *Fairbanks* (Alaska) *News*.]

The Christian Scientist deals with neither medicine nor surgery, and his practice is not accompanied by the dangers which belong to a practitioner of medicine or surgery. His requisites consist of a clear and unmistakable understanding of Christian Science and a high degree of spirituality. The power which he uses is made operative, not through drugs, but through prayer. Prayers necessitate no regulation, for it is quite popularly conceded that if, from a skeptic's view-point, they do no good, they certainly will do no harm. If, however, for any reason the State should assume the responsibility of granting individual license to pray, it should at least observe the doctrine of equal rights to all its citizens. All Christians pray for the sick, but some accompany their prayers with drugs because they think their prayers would prove inadequate without them. Christian Scientists, however, find their prayers preclude any necessity for drugs. If there is a difference between the prayers of a Christian Scientist and those which have been offered in past years without the knowledge of Christian Science, it may be seen in improved results, but the mere fact that prayers avail more now than they did formerly does not seem to be an intelligent reason why medical knowledge should be demanded of those who pray.

There should be no discrimination against the prayers of Christian Scientists on the basis that they are of a quality to insure an answer, or that they heal sickness as well as sin. A prayer which destroys bodily ills is no more dangerous and no more in need of regulation than a prayer which overcomes sin only. Therefore, if a law

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exists which provides that Christian Scientists must be examined as to their qualifications to pray for others, this same law should be applied to all other praying people. How many clergymen would remain in the ministry if they were compelled to have a four-years medical course before being permitted to pray for their parishioners? Not only our good clergymen, but all laymen, according to the proposed regulation, should be required to obtain a State license before entertaining a desire or prayer that God shall guide and sustain and protect and heal their neighbors. Why is it that the requirements of medical knowledge as a qualification of safe prayer had not been thought of until Christian Scientists appeared in the arena of human affairs? All Christians pray for the sick, whatever may be their afflictions, but no legislative body or medical association has ever concerned itself with the kind of prayer that is offered by any other religious sect.

It would be quite as unreasonable to require Christian Scientists to pass an examination in *materia medica* as it would be to require M.D.'s to pass an examination in Christian Science. If it is proper for the State to require any qualifications from a Christian Scientist, it should require those qualifications which enhance the practice of Christian Science. There is no constitutional provision to prevent the Christian Scientist from practising within the bounds of that which he professes, and thus far in the history of our country a man's right to practise his religion has never been made contingent upon medical knowledge, nor the question as to whether he was to be compensated for his service.

[John A. Webster in *The Arena.*]

In metaphysics there are two distinct systems of thought, one of which must be true and real and the other false and unreal; the two positions are in contradistinction one to the other, and hence a third theoretic system, a combination or compromise of the two, is unreasonable, impossible, and untenable. Upon the premise that matter is all-in-all, and that the five physical senses furnish the only testimony upon which to base accurate deductions, all the so-called sciences have been formulated. This position, when accepted in its entirety (which must be done in order to accept its deduced sciences), reveals the existence of substance or cause, found abstract from matter, as an impossibility. . . . This position precludes the presence of Spirit, Mind, or intelligence, apart from matter. All is physical and of the material senses. There can be no force nor power without matter, no spirit, no God, no unseen intellectual agency sustaining and maintaining the universe, that is not inherent of substance-matter. An inquiry into a cause or creator outside of matter is an illusion, a seeking for something that has no existence. All things are physical and mechanical, not mind nor mental. This material monistic philosophy had as its chief exponent in modern times, Auguste Comte, who was a student of the ancient schools of Protagoras and Heraclitus. It is the position of the atheist. It can go no farther than human reason and is not subject to pure philosophy or true theology. There can be no continuity of spiritual or mental existence, since a succession of monistic physical phenomena is the ultimate of all materialistic action. There can be no God, no prayer. There is no problem of future existence, for there is no existence without matter, and the material man with the mortal mind is the highest exposition of all substance-matter. Materialism, pure and simple, and atheism are catalogued in the same concept of human investigation and existence.

The second school of thought accepts the other position, that Spirit (God) is All-in-all; that God is, of His very nature, substance, eternal; that His whole creation, of which man is the highest ideal, is spiritual. Theoretical logic or the theology of religion has attempted to establish a dualistic school of thought, which finds its adherents among those who seek a union or compromise between a materialistic and a spiritual creation. It presupposes that matter and spirit both exist, are eternal, and have equal or comparative reality. The doctrine of the union and nature of matter and spirit is seldom attempted and never made clear. Advocates and students of philosophy, chemistry, astronomy, *materia medica*, and all the so-called sciences, rarely accept the theory except as a belief, and all experimentation is in the line of materialism. These so-called scientists refuse to accept as testimony any deductions not derived from matter, and centuries have been given to experiments in trying to find life, spirit, intelligence, as not only existing in matter, but also existing as matter. The effort has been to find life or spirit having form, outline, and mobility, rather than to seek life or spirit as existing independent of matter.

This dualism always partakes of some form of pantheism, and upon this dualistic basis rests polytheism, spiritualism, hypnotism, theosophy, telepathy, animal magnetism, mesmerism, etc. This dual position is responsible for much of the philosophy of materialism and the theology of religion of the present era. Little or no effort is made by the so-called scientists to reconcile revelation or religion with what is called the physical sciences, and theologians often accept the physical sciences with a theological interpretation that is at great variance with the recognized process of determining results in material science. In fact, the natural or material scientist has met and almost eliminated the arguments of his opponents, yet humanity clings to the innate conviction that there is a God and that revelation and religion are necessary. At the same time the belief in the necessity for sin, sickness, and death remains as a part of the dualist's creed. This position proclaims God as the author of good and evil, health and sickness, and makes life and death coexistent in matter. This double attribute is pantheistic rather than Christian. God is recognized as being "in" things,—God in nature, therefore God in the mountain, in history, in peace, in war. Likewise, according to the dualist, God is in health, in sickness, in life, in death, in calamities of nature, even in sin. God creates sickness and then makes medicine to cure sickness. He brings suffering, according to this belief, and wills that medicine should fail, in order to punish His child for disobedience. This contradictory position leads its advocates to believe in fate and predestination, and asks us to bow our heads in humble submission to a dualistic God, a God of life and a God of death. The history of theoretic religion shows a strange and unreasonable commingling of materialism and sensualism with pious reverence. With the two opposite and conflicting pathways no definite end can be reached. All systems of dualism teach life in matter and make God responsible for all physical and moral evil, and the only escape is by a process of natural laws, or by a regenerative and supernatural grace administered by a priestly mediator.

The second and higher school of thought is in ultra contradistinction to atheism and materialism. It establishes its fundamentals upon the first command of the Decalogue. It teaches that God is Spirit. That His creation, including man made in His image and likeness, is spiritual and not material; that God is All-in-all, and that He is the only cause, the only force, the only power; that He is the only creator, hence the Father-Mother-substance of all creation; that He is eternal, hence real and unchangeable. God being the only cause and creator, matter has no real entity and exists only to mortal concept. It is a physical phenomena of which the physical senses alone bear testimony. The physical senses being a creation of materialistic causes, their testimony cannot be true, because they testify to the unreality of the eternal and only

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First Cause and creator. This physical testimony is therefore an illusion—a shadow of the real substance—a belief of something which has no real existence, was never created, has no place nor power, and cannot of its own assumed nature have eternity. Hence matter is no more real than the belief or illusion concerning it. It is the human concept or projection of the testimony of physical phenomena and has no existence in the spiritual kingdom of infinite intelligence. This position is spiritual monism: one God, one creator, the eternal One, who is Spirit, Life, Mind, intelligence; one creation, spiritual, which reflects Life, Mind, intelligence. This is the basis of all true religion and pure philosophy, free from any taint of materialism. It is the fount of every pure inspiration, and makes revelation a stepping-stone to spiritual consciousness and understanding. God is the only substance and reality. This underlying secret runs all through the Bible from Genesis to Revelation. This is the only basis from which a correct understanding of an all-wise, all-powerful, all-loving, unchangeable, infinite heavenly Father can be gained. It is the basis of holy healing by prophet and apostle. It is the foundation-stone upon which the Master stood and wrought his wondrous works. This latter position of spiritual monism finds its basis of support in the Bible, in the words and deeds of prophets and apostles, in Christ's teachings and works, in history, in reason, in spiritual consciousness and in individual experience. It is exemplified in works rather than in words. Its proofs are in results rather than in theory. It is the philosophy of facts rather than philosophical theorizing. . . .

This higher spiritual scientific position is the one taken by Christian Science. The world is indebted to Mary Baker G. Eddy, Discoverer and Founder of Christian Science, for the clear apprehension and perception of a revealed Science, the Science of infinite God. It is the rediscovery, the revealing again of the old-new Science of Christ and the early prophets. It is not a religion of beliefs and theories; it is a revelation of understanding and a demonstration of works. It casts out both sickness and sin by the same method. It destroys the beliefs in and of matter by supplanting them with the understanding of infinite intelligence. Christian Science has brought a new-old religion; a new school of scientific metaphysical philosophy which reveals infinite substance; a new interpretation of life, a life that is not dependent on matter, hence is deathless; a new love, a love that knows not hate; a new truth, a truth that is changeless, and that makes free; a new God, or, if you please, a newer, higher, and holier conception of a loving heavenly Father, who created everything spiritual and good, who knows no evil nor matter, who brings no calamities, and "who healeth all thy diseases" without any material (matter) remedies.

[C. N. Churchill in the *Commercial Appeal*, Memphis, Tenn.]

The prayer of faith which heals the sick in Christian Science, is as far from the occult as the poles. It is the prayer of spiritual understanding, according to Paul's admonition, and relies solely upon the power of God for the healing. . . . As Jesus continually affirmed that he healed by the power of Spirit, God, it is plain that those who, according to history, healed the sick in his name for about three centuries healed spiritually, and this healing could only have been lost through the growing materialism of the age. Then why should it be expected that the spiritual truth which destroys material error and heals the sick and sinful should conform to preconceived material beliefs. . . . Nothing can be plainer to one thoroughly instructed in this Science than the fact that God is not the creation, but the creator; that he is Spirit, and His creation spiritual. God is not the universe, and the universe is not God but His spiritual manifestation. God is divine Principle, Love, the omnipotent, omnipresent, infinite intelligence or Mind which underlies and supports all creation. . . . Mrs. Eddy's writings pay tribute to and exalt our Lord's character, and only prejudiced misapprehension of her meaning can gain any other idea from her teachings. Through the practical application of her teachings one can prove the Master's word to be true, and thus he comes not merely to believe that Christ is his Saviour because the Bible says so, but because he knows it, since he proves it. "Ye shall know the truth, and the truth shall make you free." Free from what? Plainly error, sin, disease. Surely this exalts the Saviour's character more than words could possibly do.

[Frederick Dixon in the *Newbury* (Eng.) *News*.]

Law defined scientifically is the unvarying recurrence of phenomena, and is expressed perfectly in that verse of the epistle of James which declares, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." It is therefore natural that this epistle should contain the further statement that "faith without works is dead." For faith is but the initial perception of causation, the accuracy of which is demonstrated in works, so that just in proportion as those works fulfil the requirements of law may faith be said to be perfected. In the words of Paul, "Faith is the substance of things hoped for, the evidence of things not seen." Now that for which man hopes is the kingdom of God, and the evidence of things not seen, that is of spiritual things, is the answer he receives to prayer. James tells us that "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Paul bade the Thessalonians "pray without ceasing," and a Christian Scientist learns to fulfil this command just as he learns to act on some beautiful words of advice written by Mrs. Eddy: "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them" (*Christian Science Sentinel*, Oct. 6, 1906). Then indeed man attains to the kingdom of heaven, for "the kingdom of God is within you."

It is in the attempt to act up to this teaching that the Christian Scientist becomes a healer of the sick. Passing as he often does hours of the day, many hours of every day, in the presence of sickness and by the bedside of those in pain, he is in little danger of ignoring human suffering; on the contrary, his effort is to destroy it. He does not however, fetter himself, in the midst of the struggle, by insisting that disease and suffering are real, for by real he means that which is spiritual and eternal. In this, however, he does not declare that suffering is not real to human sense. It is because it is terribly real to the human sense, because it has a relative existence in the human consciousness, that he is there to attempt to destroy it; but it is because it is not real in any absolute sense, because it has no place in the divine consciousness or the spiritual universe, that he hopes to bring about its destruction. Nor does it in any way imply that Christian Science places physical before spiritual healing; so far from doing this, it makes physical healing the result of increased spiritual understanding. All that Christian Scientists know of Christian Science they have learned from reading Mrs. Eddy's book "Science and Health with Key to the Scriptures," and as a result the world is to-day the richer by many thousands of happier, healthier, and better men and women, rescued not merely from sorrow and sickness, but from poverty, and misery, and despair, and going out in their turn into the world able to say and to prove to those that meet them, "I know that my redeemer liveth."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

INTERESTING NARRATIVE.

Carroll, Ia., Sept. 18, 1908.

Mrs. Mary Baker G. Eddy, Boston, Mass.

Dearly Beloved Leader and Teacher:—"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." On the last day of August, 1908, a tramp got off a freight train in this town. He spent the night in a barn, and early Monday morning begged his breakfast from a workman living near by. The history of this tramp was plainly written in his face, and might be summed up in two words, viz., vice and debauchery. At thirty-eight this man (?) was a fair sample of a very coarse, common, and degraded type—a "wreck." When this man looked behind him he hung his head, when he looked ahead he shuddered. All the companions of his youth were gone, even hope had at last left him. Health had been gone for years. Yet he was not alone; O God, that was it! If he had been alone he would have gone back to God's country. But they would not let him; he had tried how many times to get away from them, to outwit them, outrun them. How many terrible fights had he had with them. There was a time when there were not so many of them, and youth, hope, health, and strength were with him, and they hadn't yet chained him with chains. If he had known, and if his friends had urged him to turn back!

When people gave this tramp food he would go, if necessary, a mile, hide himself and devour it. Not often, some one would let him come in the house and eat at the table with them, and on some of these tables he found and drank "living water." When this occurred a curious thing always happened. This man—vanquished in a thousand fights—would again face his foes; if he could, this tramp would go to work.

After breakfast the tramp accompanied his host to his work and himself secured employment. After supper that evening he found among some papers in his boarding house an old *Christian Science Journal*, dated October, 1907, and began listlessly to read it. And now, O mother in Israel, if your eye should see this, or those my brethren who wrote those words! As he read the dingy room enlarged its borders, the smoky lamp vanished in light, and he saw that God was All and evil was none. He fell on his knees right there in that office and knew that he was not forsaken, but surrounded by the unnumbered host; knew he was not old (prematurely) but immortally young, and his rags fell off from him and he was clothed in the beauty of holiness, and his friends whom he had mourned for weary years,—youth, strength, purity, holiness, truth, health, love, affection, righteousness, peace, happiness, and all the host of heaven,—were still his.

Enclosed find two dollars and twenty-five cents. My wages are two dollars and twenty-five cents per day, and it will take me several days to "render unto Cæsar," but I wanted to put in one day's work to help "spread the joyful tidings all the world around."

"The poor [I am rich] ye have always with you." O Father, all mine is Thine and all Thine is mine, and Christ has said, "Blessed are the poor in spirit." I have sent for the *Christian Science Sentinel* and secured a copy of Science and Health from the local library. On the fly-leaf of this book is this legend, "Presented to the Carroll Public Library by Thomas O. Neal." My clothes are not yet presentable, but the 19th (to-morrow) is pay day and will make that all right. And then will I make myself known to my brethren and join my heart and voice to theirs in sounding His praise.

Peace be unto you, and unto yours peace.

Yours risen from the dead,

LEW MYERS.

THE ONWARD MARCH.

CHRISTIAN SCIENTISTS often think of their experiences as a repetition of those of the Israelites, in that they, too, have escaped from bondage,—the bondage of material belief, which is no less oppressive than that of Egypt. The journeyings of Christian Scientists are, however, mental, and the enemies to be overthrown the accumulated errors of long centuries,—beliefs in sin, disease, and death, with many attendant beliefs of limitations of every kind; but the grand discovery that all these would-be masters are unreal gives certainty to the prospect of entire freedom as we go forward. Knowing that "the earth is the Lord's, and the fulness thereof," Christian Scientists aspire to demonstrate their rightful place in the realm of Mind and to prove that Truth's ideas, for which they stand, are entitled to recognition as representing in the highest sense law and order.

When Christian Science entered the domain of therapeutics it was challenged by the existing systems—challenged on the ground that man is material and that he therefore requires material remedies; also, that he is governed by material laws, and that he must obey them or endure the penalties imposed by those who believe in disease laws and material remedies. In spite of these seemingly hard conditions Christian Scientists have proved, point by point, that the understanding of spiritual law frees us from all the disabilities attendant upon belief in asserted laws of disease and death, or man-made laws which restrict the human right to follow that which makes for progress.

Before coming to Christian Science most of its present adherents were in bondage to many false beliefs concerning God and man's relation to Him, beliefs which held them in abject submission to sin, suffering, and death. When they ventured to declare for man's God-given right to health and holiness, the self-constituted authorities in the domain of scholastic theology charged them with being unchristian and unscientific, but this only compelled them to add proof to proof that Christian Science is truly named, because it is a rediscovery and revival of the teaching and practice of Christ Jesus. No theologian of any note now ventures to deny that the Christian church ought to heal the sick, whatever his views may be as to method. Thus has Christian Science, by a series of bloodless victories, become firmly entrenched in the realms of theology and medicine. No fair-minded person can to-day deny that the changes wrought in these realms in the last forty years have ushered in better conditions than the world has ever known, and that these changes point to a still greater advance toward the realization of the divine ideal—viz., the perfection of man and the universe.

Christian Science has also entered the domain of literature, its greatest contribution in this direction being our inspired text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with her many other vitally important works. No correct statement of this Science can differ from what is to be found in these works;

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and as the truth of being is better understood, this will be admitted everywhere. For about a quarter of a century students of Mrs. Eddy's writings have been giving to the world, through *The Christian Science Journal* and *Sentinel*, the results of their study, their demonstrations of the divine Principle revealed through their text-book. Now these students are about to enter the domain of secular journalism with the lofty hope that it, too, may be made sacred,—that every real interest of humanity may be shown in its possible relation to Truth, to Principle, and so made to conform to the pattern shown in the mount.

The healing of Christian Science has meant first the purification of the individual, then of his environment, and the latest effort of Christian Scientists is to meet a widely acknowledged need by bringing the leaven of Truth into the domain of journalism through *The Christian Science Monitor*, thus causing thought to "rise" above the selfish and the base to the noble and the true, for which the advancing sense of humanity is loudly calling.

ANNIE M. KNOTT.

SOWING AND REAPING.

THE possibilities of good attaching to the present number and variety of means for the dissemination of thought can be exceeded only by their possibilities of ill. Never in the history of the world was there so broadcast a sowing of ideas, and never, it would seem, were the channels of youth so flooded with that which vitiates the appetite, degrades the sense, and debases the character. These things being true, the need of forethought and discrimination, upon the part of those who are responsible for the kind and quality of the reading-matter which supplies the young with "food for thought," was never so great.

All this was deeply impressed upon the attention of one individual some years ago by a discovery which he made while visiting in a beautiful country home. He had arrived late in the evening, and having gone immediately to his room, he made his first acquaintance with his surroundings on the following dawn, when he came downstairs to find that the other inmates of the home were enjoying the privilege of a Sunday morning nap. Being thus alone, he began to look about, and noted that the furnishings and decorations of the home gave evidence of much intelligence and taste, as well as of abundant resources, while the well-stocked library, together with numerous religious and literary periodicals, spoke more specifically of the high ideals and aspirations of the parents. Nevertheless, in the midst of this Eden, the visitor found the trail of the serpent, when, to his utter astonishment, he chanced upon a pile of the emblazoned Sunday issues of an ultra "yellow journal," together with numerous well-worn copies of a paper devoted wholly to the exploitation of crime.

The shock attending this discovery led him to recall the fact that the eldest daughter of this household had brought untold pain to her parents through her frivolity and indiscretion, and that the depraved habits of the eldest son had for years been chiseling its sad record upon the rapidly aging faces of the father and mother; and as he mused upon these things, the Master's words, "Whatsoever a man soweth, that shall he also reap," came to him with an altogether new force and significance. What a far-reaching folly was this! An intelligent Christian father labors for years that he may provide his children with creature comforts and educational advantages, and then shows an indifference with respect to the daily nourishment of these children which he would have instantly recognized and condemned had the welfare of his animals been at stake! And yet is not a kindred offense committed by all those who thoughtlessly open their homes to reading-matter which conduces to a vulgar and frivolous, not to say immoral, sense?

In these days of freedom and of self-assertion, upon the part even of callow youth, appetite determines for the most part the nature of the food consumed; hence the imperative duty of every Christian parent to protect the home, so far as possible, from all that tends to beget a sense of life which is unideal and untrue. "But," says one, "this is an impossible standard. Where can we find books and papers for our homes which measure up to this requirement?" In answer it may be said that Christian Scientists have an inestimable advantage here in the fact that, through a loving wisdom which they gratefully recognize, they and all who seek it have been provided with a large amount of literature thus free from all taint. More than this, thoughtful Christian Scientists are acquiring a discriminating sense which, if duly exercised, will enable them to make selective appropriation, for themselves and for their children, of all real values in the classics of story and of song. A well-trained nurse will taste for herself the food prepared for her patient, that she may make sure of its wholesomeness. Surely thoughtful Christian parents can do as much for their children.

JOHN B. WILLIS.

ADVERTISEMENTS IN THE MONITOR.

In answer to the question which has been asked by some of our friends, Will *The Christian Science Monitor* publish advertisements? we are authorized to state that a limited space will be devoted to the publication of advertisements which conform to the requirements of the management.

LETTERS TO OUR LEADER.

Boston, Mass., Oct. 17, 1908.

Rev. Mary Baker G. Eddy, 384 Beacon St.,
Chestnut Hill, Mass.

Beloved Leader and Teacher:—I rejoice that the daily newspaper, announced in the *Sentinel*, is to be placed before the world. The need of this paper has been long felt by those whose thoughts are reaching out for higher intellectual and spiritual things. The good, not the bad, should be chronicled in every nation and land, so that the world will be educated to be good. Parents will feel that their children may read the *Monitor*, and not have their young and impressionable thoughts attacked by the debasing images too often portrayed in some of the daily papers. I believe that the establishment of this paper will be the voice of a reformer in newspaper policies. I know that this effort will appeal to many outside the ranks of Christian Science; those kind, loving, tolerant, and God-fearing people who desire to think rightly and to act rightly, and in justice to all men. It is your labor that has made this paper possible, and the world is again indebted to you for your fearless and prayerful work in behalf of humanity.

Lovingly your student,

WILLIAM B. JOHNSON.

Boston, Mass., Oct. 22, 1908.

Beloved Leader:—I cannot be so near without sending you my loving greetings. The fall lecture work has kept me busy, and everywhere "the signs of the times" are greatly encouraging. In my recent tour, which is culminating in this section, I have talked with three persons healed of total blindness, and I have heard of many wonderful demonstrations of the healing truth that God

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has revealed through your great spirituality. I am rejoicing in the grand move expressed in *The Christian Science Monitor,* soon to be issued. Even the outside world must soon glimpse the great fact, so clear to us, that Christian Science is the universal church for universal man, and that it meets the universal need. I lectured in Winchester, and go to Stamford and New Haven, on next Sunday and Tuesday, returning then to dear Boston for a few days.

Yours devotedly,
SUE MIMS.

Macon, Ga., Oct. 20, 1908.
Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—The announcement that we are to have a daily newspaper run along the most ideal lines that Christian Scientists are capable of giving to the world as well as having for themselves,—that the age will admit of,—both pleases and interests me greatly. I hope that according to the best human standards, as well as the higher standard by which the human must always be subordinated and judged, that this is to be the best newspaper in the world. The conception of *The Monitor* is a great one; and not only should it have a great individual success, but inspire and lead the way for the journalism of the future. When the press gives prominence to the good that men do and becomes the daily record of the real history of the world,—the unfoldments and activities of good,—we shall be much nearer the millennium. Such a press will itself be a promoter of ideal progress as well as its recorder.

While, prior to your great discovery and life-work, it seemed that the most ideal conceptions and efforts were doomed to long waiting, if not to temporary defeats, somehow what you see and feel and live—the reality and allness of the good, which makes the sense of evil correspondingly unreal—makes possible the success of every achievement that is right and necessary for human betterment. The practicability of any conception is seen to be in direct relation to its need, to its beneficence, to its genuineness, to its ideality. And because you have seen a world-need and opportunity, and gone to work and put others to work to meet it, I feel that it will succeed as everything great and good you have seen and longed and labored to make the privilege and possession of all, is succeeding. With special joy in everything that is a joy and blessing to you, I am Yours sincerely,

J. R. MOSLEY.

London, England, Oct. 12, 1908.

Dear Mrs. Eddy:—The love that Christian Science has uncovered in my heart and that is changing my whole life, has for some time turned instinctively to you in gratitude, and I felt this morning, as I was reading the Lesson-Sermon, that I must express it to you. The beloved disciple wrote, "If a man . . . loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" and if we cannot express our deep gratitude to you who have made life real for us once more, how can we truly express it to God?

The last time I was in Florence,—in the late winter,—while looking at the beautiful frescoes of Giotto, I thought, "If only we had a religion nowadays, we painters would be able to do something that should be of real interest." But for some time, that which was really a little prayer for light seemed unanswered. In a few months, however, I experienced a wonderful change of thought quite suddenly one morning—a realization of unity—and very soon I began to study your beautiful book, "Science and Health with Key to the Scriptures." I am glad to say that already the truth has begun to show itself through my work, and I look forward confidently to the time when art as an expression of Science takes up once more its responsibility and joins in the chorus of praise that will ascend everywhere to God.

My gratitude to God, and to yourself as His prophet to our time, can only be expressed in my work and my life, but these few words are a symbol that, even if you never see them, mean much to me.

Yours very gratefully,
MAXWELL ARMFIELD.

Minneapolis, Minn., Oct. 20, 1908.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Teacher:—Who can ever say again that the day of miracles is past? Our new publishing house was no sooner finished, than an extension was necessary. And now, in the establishment of a Christian Science daily newspaper, appears an enterprise which, in scope of usefulness and as a proof of the boundless resources of our Cause, is nothing less than a modern marvel. It all speaks to me of unparalleled energy, zeal, and love of humankind, as shown forth in your consecrated life, and supported and inspired by your own "deep-toned faith in God" (Miscellaneous Writings, p. 204). My heart bows in silent wonder before these fresh evidences of God's blessing, and I offer you, His messenger, my deepest gratitude and love, with my most earnest desire to be, now and always,

Your obedient and faithful student,
MARY BROOKINS.

Hartford, Conn., July 17, 1908.
Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I am inexpressibly thankful to you for Science and Health. I seemed to gain but little understanding of Christian Science when reading the book for the first time, and still I was healed and received great benefits at the first reading. I had been doctoring about two years for a throat and an ear trouble. The ear trouble was considered incurable by two specialists, one of Hartford and one of New York city. My throat was well before I had finished the reading of the book. How thankful I was that my voice was clear, that I could sing the hymns and breathe easily. My ear was also very much better, and after some months of reading, was pronounced in "fine condition" by the Hartford physician. It was also a great joy to me that my eyes became stronger. After I had been reading a week I could read easily the small type at the head of the chapters, a thing which was seemingly impossible when I began to read your book. My eyes were painfully sensitive to strong light, but that and other troubles have all passed away.

I read Science and Health in February, 1907, for the first time. I was deeply touched with your great love for mankind and with your marvelous patience in writing this book. I finally found the key-note to my healing in these words on page 152 of Science and Health: "Truth has a healing effect, even when not fully understood." Dear Mrs. Eddy, you have given us so much! and in return we can only give you our love and gratitude.

Sincerely,
CAROLINE W. MOESER.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

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THE LECTURES.

LECTURE IN THE MOTHER CHURCH.

The regular semiannual lecture on Christian Science given by The First Church of Christ, Scientist, in Boston, was delivered on Thursday evening, Oct. 22, by Bliss Knapp, C.S.B., member of the Christian Science Board of Lectureship. The spacious auditorium of The Mother Church was filled to its utmost capacity at an early hour by an audience which included a large number of those who were manifestly hearing for the first time an authoritative statement respecting the teaching of Christian Science. The lecture was listened to with that unflagging attention which evidences the liveliest interest.

The lecturer was introduced by Judge Clifford P. Smith, First Reader of The Mother Church, who spoke as follows:—

In behalf of the officers and members of this church, I extend to you a cordial welcome. The presence of this vast audience proves that many persons are making inquiries concerning the Principle and practice of Christian Science. Logical and orderly inquiry into the truth and value of any discovery or addition to human knowledge, necessarily includes hearing of it as presented in the affirmative by some qualified person. The affirmative side of a question can seldom be learned from one who maintains the negative. If Ferdinand and Isabella had not listened to Columbus, but had heard his propositions only as presented by those who did not believe in them, they would not have profited by his discovery. Therefore, inquirers who attend the lectures given under the auspices of this church pursue a logical and orderly method of inquiry. What Christian Science teaches and what it does for humanity is best set forth in the Christian Science text-book. For the benefit, however, of those who wish also to see and hear a personal witness, this church provides semiannual lectures by members of a Board of Lectureship, which is composed of men and women who can speak with actual and adequate knowledge. Such is the present occasion; and I can assure you that the speaker is well qualified for his subject. It is therefore with much pleasure that I introduce to you the lecturer, Bliss Knapp.

FITCHBURG, MASS.

A large audience assembled in City Hall yesterday afternoon [Oct. 18] to hear the address of Bicknell Young of Chicago, and all seemed to be fully and deeply impressed by his enunciation of the beliefs of the true Christian Scientist. The gathering also had further interest and significance, introducing as it did to a Fitchburg audience Rev. George W. Solley, formerly pastor of the Unitarian church at Winchendon, who has recently embraced the Christian Science faith. F. D. Tuttle, First Reader of First Church of Christ, Scientist, of this city, presented to the audience Rev. Mr. Solley, First Reader of the newly-formed Christian Science society in Keene, N. H., who is soon to locate in Fitchburg, and who spoke by way of introduction to the lecture in part as follows:—

The world is sick of fads and fancies, of imitations and shams. It is alike restive of a pompous authority and a tinseled ecclesiasticism. It wants reality; it will have the truth. The world wants religion; it wants a religion which is both vital and personal, and which meets and covers every human need. Christian Science has just passed through an era of misrepresentation and persecution, surpassed only by that dealt out to Christianity during its first three centuries in pagan Rome. No slur has been withheld from it, no stone has been left uncast, but it has come forth bright and shining. According to history the era of persecution is always the era of growth and progress, and to Christian Science has come a growth almost unparalleled in history. Men and women from the highest walks in life eagerly seek its teachings, our two leading universities have recognized its philosophy, and thousands from the depths of sin, sickness, and despair have felt its life-giving power. Christian Science seems now to be passing from its era of persecution to one of triumph and power.

For myself, I came into Christian Science because it was vital and real. It dared to say of God: He is All! After being in active religious work for twenty years, and after making a special study both of our decayed New England country towns and our city slums, which are a direct result of the materialistic life of to-day, I came to the conclusion that only a new spiritual vision and a powerful religious incentive could ever change those conditions. Present-day religious methods are largely palliative; they touch symptoms, but do not reach the cause. Like every earnest minister, I felt that we must have something which reached the cause of sin, disease, and misery. Here are sin and wrong conditions in society, and disease and unbearable things without number. What have you done for them? What are you going to do for them? In Christian Science we have a distinct remedy, a remedy which reaches the very root of the trouble. I came slowly into Christian Science. I tested it at every point, and I can best give its effects upon me in the words which a man from New Hampshire's hills said about a neighboring family who had come into Christian Science: "If what has got hold of that family and changed them is Christian Science, then I want it; every one ought to have it; it's the best thing in the world."

Friends, it is to present to you this best thing in the world, this great spiritual vision of the twentieth century, which presents the all-power of God to meet every human need, that we have this lecture here to-day.

Fitchburg News.

EXETER, NEB.

Exeter's commodious Auditorium was well filled Sunday afternoon [Oct. 11] to hear Francis J. Fluno, M.D., of Oakland, Cal., lecture upon the doctrines of Christian Science. Dr. Fluno was introduced to the audience by Hon. J. N. Cox, who said,—

One of the new thoughts of the present age is "Christian Science." A large and fast increasing portion of the intelligent men and women of this country pronounce it good, and their daily lives bear witness to it. This warrants our careful consideration of the subject.

Fillmore County News.

LECTURES AT OTHER PLACES.

Waukesha, Wis.—Bicknell Young, Sept. 20.
Mankato, Minn.—Francis J. Fluno, M.D., Sept. 21.
St. Paul, Minn.—Francis J. Fluno, M.D., Sept. 24.
Kirkwood, Mo.—Frank H. Leonard, Sept. 24.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the United States, Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

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TESTIMONIES OF HEALING.

In sincere gratitude for Christian Science, which has proven so beneficial in healing all the ailments that have been presented for adjustment, both in my wife and myself, I send this grateful acknowledgment. Mrs. Eddy has given to the world a method by which it can reclaim the gift that was so bountifully bestowed upon those present in the age when the Master taught the doctrine of true Christianity,—a truth that was to remain forever, to bless all succeeding generations. Words seem inadequate to express fully my gratitude for the healing that has been brought to myself and wife, and for the spiritual uplifting which has come to both of us,—that of constant ascendency, every hour raising us higher in thought and realization of God's spiritual creation. Through Christian Science we are reaching an altitude of thought which gives us the true understanding of Life, Truth, and Love, thereby lifting the curtain of perplexity and doubt and allowing us to peep into the vestibule of man's divine heritage, "dominion," with an occasional glimpse at the beauties of its promised realization.

Through Christian Science my freedom from bondage to the following ailments has been gained, and I have been perfectly healed of the tobacco habit of forty years' duration, the wearing of glasses for about eighteen years, rheumatic trouble, etc. My wife was healed of a malady which had baffled the skill of physicians, and each day she seemed to be growing worse under their treatment, with no encouragement for any result other than a gradual disruption of her physical health. Not until Christian Science was brought to her aid was she released from bondage, and only a very few treatments were required to restore her to a normal condition, this truth effecting her complete recovery.

With the understanding that there is but one Mind, and that this Mind produces only what is good, we learn the falsity of mortal belief, and this establishes confidence and banishes fear. We then naturally cling to the divine laws which reveal to us God as the only creator,—omnipotent, omniscient, and omnipresent,—our only refuge; and realize that the Christ-idea is the only way to peace and harmony, and a release from all mortal limitations. We are therefore grateful in the highest sense for the understanding of Christian Science, which enables us to meet temptations with the spirit of Truth, which quickly dissipates their seeming force and proves the unreality of all evil. Our greatest desire is that we may each day add to our usefulness in the field of Christian Science, devoting ourselves strictly to its teachings, that our lives may attest our sincerity.

ELI S. WILLIAMSON, Buffalo, N. Y.

Feeling so very grateful for what I know of Christian Science and its benefits, it gives me great pleasure to write of some of my experiences as a mother, hoping thereby to help other mothers who may be situated as I have been. When our two children were quite young, we lived in a town where there were no Christian Science practitioners, and feeling that we were young in Science, and not sufficiently advanced to help ourselves, we thought it best to telegraph to a distant city for the help needed. Upon several occasions we had, to mortal sense, very alarming conditions to meet, but they were all promptly overcome in Science through absent treatment. When our little boy was only a few days old, he seemed to be very ill. We immediately telegraphed for Christian Science treatment, and even before we had received a reply, we noticed a very great change for the better, and by the next day the child had entirely recovered. When our little girl was about six months old she contracted a severe cold and had a high fever. When she seemed to be growing rapidly worse we telegraphed for help, which was about one o'clock in the afternoon. For a while there seemed to be no change in her condition, but in the evening she began sleeping peacefully, and next morning was much better. The third day she was restored to her normal condition. I would like to tell how quickly a case of croup was overcome a short time ago. Upon retiring one night, our little girl was coughing constantly and had very alarming symptoms. At midnight we had to telephone to a practitioner for help, and fifteen minutes later everything was quiet, and all asleep. The child did not arouse any more until five o'clock, when she had a little coughing spell, but soon went to sleep again; and she has had no return of the ailment since.

I realize more and more each day that there is but one source of supply—which is all sufficient for our every need—and that this source is God, good, omnipotent and omnipresent Mind. I am indeed grateful for the new light that has come to me through the works of our dear Leader, Mrs. Eddy.—MRS. E. P. WOODFORD, Baltimore, Md.

I am truly grateful to be able to add my testimony to those of others who have been so wonderfully helped through the understanding of the blessed truth. Christian Science was brought to my notice over four years ago. I had been suffering from throat trouble for a long time, and the doctors had done everything in their power to relieve me, but the trouble would return. Finally, through the advice of a friend, I called a Christian Science practitioner, and after the first treatment I was healed. I had also suffered from stomach and bowel trouble, headaches, and an eruption. All of these have been overcome through the understanding of divine Love. I also wish to say that I had used tobacco for a long time, but after my first treatment I was freed from that filthy habit.

For these, and many other demonstrations of the power of Truth which have been made in our family, I am most thankful to God. I am also grateful to our Leader, Mrs. Eddy, for this glorious truth which makes free.

W. B. WARNER, Chelsea, Mich.

I have desired for some time to send a few words of gratitude to our periodicals, and will delay no longer. I am thankful for Christian Science for many reasons, some of which I will give. Christian Science found me trying to serve God as a blind leader of the blind. I was filled with the fear of death for myself as well as for others. I see now that I did not know God, for God is Love and "perfect love casteth out fear." To know God is life eternal, and I am thankful to have the privilege of living in the light of the Christian Science gospel. I have been lifted out of sorrow, and I feel sure, though I have been severely censured by loving relatives and friends for entering this new-old way, that I have been able to help them, whereas I might otherwise have been a care and burden.

I have experienced healing through Christian Science on several occasions. In the winter of 1907 I was to all appearances quite sick with a heavy cold. Our family physician was very much worried about me, as were also my relatives, who thought I should be taking material remedies, as I had symptoms of serious lung trouble. I tried to overcome fear for myself, but as I was suffering very much, I thought I had better have help; so I wrote to a practitioner for absent treatment, as there were no Scientists near me. On the day my letter reached the practitioner I began to be relieved, and was soon healed. I did not take any medicine at that time, nor have I taken

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any for the past eight or nine years. At this Easter season I am thankful to have a clearer understanding of the resurrection,—that great awakening to a knowledge of the true man as the image of God, Spirit, which enables us to worship God "in spirit and in truth."

I read every word in our periodicals, and wish to thank the editors and all who contribute to them, and above all our dear Leader, who has opened the door to this happy way to health, holiness, and heaven.

AGNES WALKER, Mitchellville, Md.

It is now almost twelve years since I first became interested in Christian Science. In the summer of 1896 I was entirely healed of a chronic ailment, then of twenty years' standing and for which I had been unsuccessfully treated almost continuously during all that time, not only by physicians of this city, but for about three years by a specialist of excellent reputation in a neighboring city. Although, at times, my condition seemed to be improved, such relief in all cases proved to be but temporary and was soon followed by a return to the earlier difficulty, often in a more aggravated form; and no hope whatever was held out to me by the physicians of their ever being able to effect a permanent cure. When I had become wholly discouraged, and had concluded that my future life was to be at best only a continual term of suffering and discomfort, I was induced to try Christian Science, about which I then knew nothing whatever, and I was very skeptical in regard to its beneficial effects. The results have been gratifying to me in the highest degree, for I am now in the full enjoyment of excellent health. At first my healing was slow, but it has been effectual and complete.

Since being healed as above related, I have occasionally had slight ailments, all of which have yielded promptly and surely to Christian Science treatment; and for all my healing I am truly grateful, and for the truth as interpreted by Mrs. Eddy in her writings and teachings.

ALICE C. DENTON, Atchison, Kan.

In November, 1907, my son was taken with distress in his stomach and bowels. A doctor was called, and he diagnosed the case as a dreaded fever and said that he considered him a very sick boy. He called again before night, saying that all we could do was to watch and wait, and that the fever must have its usual run of fourteen or twenty-one days. After ten days of medical treatment the case was given to a Christian Scientist, and the boy was healed of the fever in a very short time, and by absent treatment. I immediately commenced giving him solid food without any bad effect, and in a short time he was out on the street, with all trace of his sickness gone except loss of flesh. I thank God for divine Science, which helped us in this hour of trouble.

MRS. H. G. RIDBY, Auburn, Me.

It is now over five years since I came into Christian Science. Up to that time I had suffered almost incessantly for at least fifteen years with distressing stomach trouble. Only those who have passed through a similar ordeal can realize what it means to be healed of it. All the time I was taking medicines from the most highly recommended physicians, but was gradually growing worse, until my condition was such, on many occasions, that when my day's work was done I would place my tools carefully in my tool-chest, feeling as though I would not be able to return to work or use them again. This brought me to a realization that something must be done, but what to do or try next I did not know, until a friend came to me and told me of healing through Christian Science and advised me to try it. This I finally decided to do, and was healed after taking a few treatments.

Words cannot express my gratitude to God for this physical healing, also to Mrs. Eddy for the teachings in "Science and Health with Key to the Scriptures," which enable us to understand God and to demonstrate the truth for ourselves. The spiritual understanding we derive from the study of this wonderful book is indeed priceless.

YOST S. ALLEN, Colorado Springs, Col.

[Translated from the German.]

The lips say what the heart feels! My heart is filled with gratitude for Christian Science and I must give expression to it. Through the teaching of Christian Science I have found a peace which no mortal could give me.—a peace obtained only through the uncovering of hidden sins, and through the teaching that divine Love does extinguish all error. When we thus overcome we gain a peace of mind which the world can neither give nor take away. I have received the greatest blessings through the study of "Science and Health with Key to the Scriptures" and Mrs. Eddy's other works, as well as *Der Herold*, the *Sentinel*, and the *Journal*.

But not I alone have found this happiness; my children are likewise enjoying the blessings. Two children have been healed of bronchial and asthmatic attacks, after all medical aid, an operation, and a change of climate from central Germany to the far West in the United States had failed to effect a cure. This statement will be still more appreciated when I add that we had lost our twelve-year-old boy three years before. The physician who was consulted, an experienced and conscientious man, had declared that the boy's heart was too weak through the frequent attacks for him to recover. After that another acute disease set in, and there seemed to be no strength to rally from an operation. The terrible anxiety and discouragement which overcame me every time such attacks appeared, have now left me. Peace and assurance have entered in, and I know that my children are safe when governed by divine Mind. Smaller ailments have vanished in a short time, so that the children did not have to neglect their school work. They get their lessons better and more easily by knowing that God is everywhere, and ever ready to aid when His help is sought.

These are but a few of the most important demonstrations since I learned of Christian Science in July, 1907. I never understood our German domestic blessing, or motto,

It is my greatest desire to grow daily into a better understanding of Christian Science.

FRAU BERTHA MENSING, Portland, Ore.

I heard of Christian Science about five years ago, after a general breakdown and having tried all that physicians could do for me. At the time I felt that unless I received aid from some source, I could not hold out much longer. My healing was slow but absolutely sure, and here I wish to say a word of encouragement to those who are waiting a little longer than they had hoped, for release from pain and suffering. "With God nothing is impossible," and although the healing may seem slow, it will surely come. During these years I have had many beautiful demonstrations of the power of divine Love to overcome sickness. A serious throat trouble, with high fever, was cured almost instantaneously; also another illness, and a badly injured ankle were healed in a remarkably short

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time. A very painful growth on the foot, the inflammation reaching up to the ankle, was perfectly relieved in three treatments. A disease of the gums which dentists claim to be incurable, and which had been troubling me considerably before I became interested in Christian Science, was entirely healed by reading the text-book.

For the many physical benefits received, I am truly grateful, but I cannot express in words my gratitude to God for the spiritual blessings which have come to me through the understanding of this truth, the coming out of darkness into light which has been my experience. Whereas God was formerly but a name to me, I realize now that "God is our refuge and strength, a very present help in trouble." I wish to express my deep gratitude to Mrs. Eddy, whose understanding of God has enabled her to give to the world that priceless book, "Science and Health with Key to the Scriptures."

LILLIE MARCUS, San Francisco, Cal.

Christian Science is to me an ever-present help. It is a rod and a staff, with the aid of which I am ascending the path of life and overcoming the discords of sense, and I wish to express my heartfelt appreciation for the spiritual understanding I am attaining through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. I am a traveling salesman, and the success with which I have met in business, since coming into Christian Science, is scarcely conceivable by any save Scientists. Notwithstanding the so-called money panic, my business is very good. It is even better than last year, and I attribute this fact to my knowledge of Christian Science, wherein I learn that divine Principle governs all things harmoniously; and because all honest business belongs to God, it must be and in reality is always good. I have also learned that there is never failure, but always success in divine Love, whose supply for human need is ever abundant. Our privilege and duty is to realize that business is not governed by the laws of mortal belief but wholly by the law of divine Mind. "In Science, divine Love alone governs man" (Manual, p. 40), and man, reflecting divine Love, knows no lack.

I have had many physical healings since coming into Christian Science, and many of these demonstrations have been made without the aid of a practitioner. One ailment from which I suffered had required two months of medical attention before I got relief, and then I was not

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I am most thankful to God, the divine Principle of all real being, and to Mrs. Eddy, our beloved Leader, who has revealed this truth to us.

JOSEPH S. GLICKAUF, Chicago, Ill.

[Translated from the German.]

Years have passed since my sister and myself became convinced of the truth of Christian Science, and we have found therein satisfaction and help. I wish to relate an experience which I had five years ago. In calling on an acquaintance I tripped in going down-stairs, and fell down quite a high flight. My sister, who was with me, became frightened, and hastened to help me. I rose with difficulty, suffering severe pain, for I felt that my knee was badly hurt. As this occurred in Waldhausen, where we could not procure a carriage, I managed with my sister's assistance to reach the nearest street-car, and went to a Christian Science practitioner, who gave me treatment immediately.

After the second treatment the nervous chills vanished, and I felt better. I received absent treatment for two weeks; then I went to the practitioner and walked a long distance. No diagnosis was made, but I felt that my knee was seriously injured. My sister told me that it was terribly swollen and that she would have thought my condition critical had I been in the care of *materia medica*. I had present treatment for a few weeks longer, after which all pain and swelling vanished; I did not spare myself during the time, but attended to my household duties as before the occurrence, although I did this at first with difficulty. I am thankful to God for Christian Science, and that I was healed so soon.

N. NIETHE, Hannover, Germany.

I wish to express my gratitude for what Christian Science has done for me and my husband, for it has helped us in a great many ways. When I was brought to Christian Science I was a great sufferer from stomach, nervous, and kidney trouble. I could not eat anything without distress. At the time we called in a Christian Science practitioner I was living on dried bread, and I could not sleep at night; but, thanks be to God, I can truthfully say that I have not missed a meal at the table or a night's sleep since I was treated in Christian Science. My healing was instantaneous! It is a great comfort to know the truth, and to know that God never commands us to do impossible things, as we once thought; and that Christ Jesus, the Wayshower, did not do his mighty works merely to prove that he could do them, but to show us that we, too, could do them.

Christian Science reveals man's divinely natural ability to do the works which Jesus did and to follow in his footsteps. It found me too miserable for words to express. I had become dissatisfied with everything,—the world, and the people in it. I felt that God had forsaken me, and I wished that I might die and leave it all; but, thank God, the light dawned on me, and brought me to know that God is Love and nothing less, and that everything He made is good. It is a little over a year since I took up Christian Science, and I can truthfully say it has been the happiest year of my life; such sweet comfort and contentment. What wonder, then, that Christian Scientists love their religion and the dear woman who was able to give it to the world.

MRS. GEORGE MORTIMER, Austin, Minn.

It is with deepest gratitude that I tell something of what Christian Science has done for me. I began the study of Christian Science after noticing the wonderful benefits my wife was receiving through treatment. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after reading it a short time, I found that I had been healed of kidney trouble. I also had a chronic cough, for which I had been treated for thirteen years with various kinds of material remedies, but it was gradually growing worse, and seemed so alarming to me, with my little understanding of the truth, that I decided to call on a Christian Science practitioner for help. I did so, and was healed in a very short time.

Before coming into Christian Science I indulged in intoxicating drinks and was very profane. These and many other sinful habits have been overcome through this truth. For the many benefits which my family and myself have received, I am truly grateful to God, also to our Leader.

EMMET GIBSON, Louisville, Ky.

While reading some testimonies in the *Sentinel* the thought came that I ought to acknowledge what Christian Science has done for me and mine. Six years ago this

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truth came as "a lamp unto my feet" in the healing of my little girls. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to search for the truth that makes us free. In a very short time afterward I was cured of chronic throat trouble, for which I had been treated medically to no avail. Our little girl, aged five, was kicked on the head by a mule and seemed to be very seriously injured, but none of the bad effects that usually attend such cases remained with her. I have seen many complaints overcome through the understanding that God is All-in-all. We have a little boy, who was born after Christian Science came to us, and he is a cheer to us all. It is a joy to know that God is an ever-present help. I never want to go again over the dark road of bygone days,—the days before the message of Truth and Love came to me through the understanding of the Bible as illumined by Science and Health. I had laid my Bible aside, as I got no consolation out of it—I could not understand it, although I was raised in an orthodox church. I feel truly grateful to Mrs. Eddy for the wonderful gift of her untiring devotion to all mankind.

EULA V. POWELL, Fort Davis, Tex.

I have been so greatly benefited by the testimonies published in our periodicals that I feel it a duty to forward mine, hoping it may be helpful to others. When our little girl was fourteen months old she fell from the porch, striking on her head. She was unconscious when I picked her up, and I ran to the house of a neighboring Scientist, asking that she help me in realizing the truth for her. For a time my fear was greatly calmed, but later, when a serious injury to the skull was discovered, I called upon a practitioner, asking her to take the case. The Lesson-Sermon for the week was "Substance," and through the help received therefrom the true substance was realized, and within a week the fracture was perfectly healed.

Our boy, when four and a half years old, was treated by a Christian Science practitioner for the habit of sucking his thumb, which he had indulged since babyhood. During these years we had tried every material means of which we heard, but to no avail. After a few treatments he was completely cured of the habit. He was also instantly healed of a very serious illness about four years ago, through absent treatment. We feel most truly grateful to our beloved Leader, Mrs. Eddy, for this truth, and hope to show our gratitude by our lives.

MRS. EDITH L. GIFFORD, Oakland, Cal.

Two years ago I knew nothing about Christian Science. At that time I was suffering from stomach trouble. For two years I had been trying to be healed by the use of material medicines and following the physicians' advice to refrain from eating various kinds of food; but notwithstanding my efforts, I became no better. I could not eat food nor even drink cold water without suffering. At this time I met a friend, a well-known business man of New Haven, and in the course of conversation I told him my tale of woe. He then told me of his great interest in and appreciation of Christian Science, but although I was interested, I was not quite ready to take up this new treatment. Well do I remember my friend's last statement at that time. He said, "When you get tired of doctors and medicines, come and see me again."

I kept on faithfully with my medicine about a year, then I was ready to return to my friend and ask for Christian Science. I had paid quite a sum of money for medical treatment, and my friend, to test my sincerity (as I afterwards learned), asked me if I would be willing to pay one hundred dollars to be cured. I replied that I would. He sent me to a practitioner, to whom I applied for treatment, and in answer to my question I was told that I could eat anything I wished. I discontinued the use of material medicine, and from that day to this I have eaten what I desired without suffering. I was treated two weeks, and instead of paying a hundred dollars I paid ten.

Through the study of Christian Science I have been able to demonstrate the healing power of Truth. For my physical healing, for my new understanding of God, and for all the blessings of Christian Science, I am grateful to God, and also to Mrs. Eddy, the messenger of Truth to this age.—HENRY F. BAUMGARDT, Highwood, Conn.

I would like to give my testimony so that some one perhaps may be helped on the way to health and happiness. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the help of a dear practitioner, I have been healed of a serious throat trouble which appeared periodically, and have been made a healthy, happy woman at fifty years. I have also been healed of the sense of poverty, and know that as I love my neighbor as myself, and do unto others as I would have them do to me, which is keeping the commandments of God and the tenets of our Church, God will provide me with all I need every moment, even as our dear Leader has told us, on page 307 of her "Miscellaneous Writings."

MRS. JULIA TODD, Chicago, Ill.

In August, 1907, our little girl was taken very ill with a fever. We did all we could, and called in a doctor who was highly recommended; but his treatment did not help her, and she was steadily growing worse when we discontinued medicines and called in a Christian Science practitioner. The truth as thus manifested saved our child, and I cannot say enough to express my appreciation of Christian Science, but I am glad to give testimony to what has been done for us.

MRS. ARTHUR GRISDALE, Fort Wayne, Ind.

[Written for the *Sentinel.*]

BETHESDA.

EVELYN GAGE KNIFFIN.

Dost thou wait beside Bethesda's pool,
  Heavy laden, sick, and worn with care?
When its waters by the angel moved,
  Wert thou not among the blessed there?
Hast thou waited many lingering years,
  From each weary dawn till close of day?
Know ye, then, thy vigil now is o'er—
  Christ, the blessed Master, comes this way!

No more need'st thou wait the angel's spell,
  No more need'st thou watch with longing eyes;
Truth entreats thee, Wilt thou not be whole?
  Christ is here to say to thee, Arise!
Banish all thy dismal doubts and fears,
  Smooth the lines of suffering from thy brow;
Wait no longer till the waters move,
  Know that God's accepted time is now!

See God's man, the perfect thought of Truth,
  Rise above the earth-clouds dark and drear!
When the light of Love for thee shall dawn,
  Pain and care, like mists, shall disappear.
Stretch thine hand and take the offered gift,
  God has waited long to give it thee.
From thy dreams of sin and sickness wake,
  Know the truth, and be forever free!

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FROM OUR EXCHANGES.

[*The Congregationalist and Christian World.*]

The only liberalism that is worth while is that which frees the spirit for the fuller play of spiritual forces. The Revelator saw a "sea of glass, mingled with fire," which in a parable is that exceedingly rare combination, intellectual clarity with moral passion. A good deal of orthodoxy is all fire, all passion. And a good deal of liberalism is all glass, rationalism and nothing more, nor always clear at that. Indifference is worse than dogmatism, at least it has less life in it. Give us "neither poverty nor riches," neither the intellectual penury of men who have never learned to think, nor the burdensome intellectual opulence of men who can only think and are never satisfied with their thinking, and have lost sight of the great truth that "out of the heart are the issues of life." Liberty is nothing without life, and life is nothing without love, and love must ever find itself supremely in the cross of Jesus Christ.

[*The Universalist Leader.*]

When Jesus went about his public ministry he made his appeal directly to the conscience of his hearers. He saw how the ceremonial religion of his day had obscured the profounder facts of the spiritual life, therefore he swept the whole fabric aside with unceremonious brevity. He reached out directly to human hearts. He spoke his simple word from his great soul as man to man and spirit to spirit. He proclaimed no new ethics. He formulated no new theology. He set up no cult. He elaborated no ritual. He consecrated no sacerdotal customs. He uncovered his soul. He poured out his deepest convictions. He laid hold of his followers with the grip of a great sympathy. He went about teaching, helping, healing. At every step, under every circumstance, he looked people squarely in the face and pleaded with them to trust in him, have faith in him, follow him.

[*The Examiner.*]

It is always profitable, but may not always be comfortable, to know the truth about matters that fall into the realm of our environment. It was well that our fathers of the long ago had visions, given them by inspiration of God, of the coming blessedness of the times of the Messiah, and undoubtedly it was profitable for them to have the discipline of the wilderness and of the waiting. There was preparation needed for the new home, as surely as there was a new home needed. Truth is light, and light simply makes manifest the things with which we are concerned, so that with open eyes we may do our work, and not be left to groping while we are at it.

[Willard H. Hinkley in the *New-Church Messenger.*]

What we need to learn, at first, before we have learned to exercise unselfish love, is that the law of recompense is certain and unfailing in its operation; we need to realize not only that the exercise of love to another brings a heavenly reward, but that with the evil man the exercise of hatred brings the evil back again to him who indulges in it. Virtue brings its own reward and evil brings its own punishment. I cannot do any wrong without suffering the consequences of my own doing.

[*The Christian Register.*]

The world of our day, which is so splendid in its intellectual earnestness, in its eager pursuit of knowledge, is looking to the Church to adjust its theology to the intellectual life of the time, to interpret this new world in terms of the spiritual life. Honest, fearless, and clear thinking on matters affecting man's ethical and spiritual life,—this is the duty and function of the Church.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 10.

BOSTON, NOVEMBER 7, 1908



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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ITEMS OF INTEREST.

National.

Upon the occasion of the visit of the American fleet to Japan the President sent this message to his majesty, the Emperor of Japan:—

"Through the American ambassador I wish in this personal manner to extend to your majesty the thanks of the American people for the signal generosity, courtesy, and hospitality with which the American fleet has been received on its visit to Japan. The people of the United States have been deeply touched by this fresh and striking proof of friendship and regard. The officers of the fleet report that hearty though their reception has been everywhere else, it has nowhere been more hearty, nowhere more hospitable than in Japan. On behalf of this nation I desire to express my acknowledgments to you and to say how deeply this nation appreciates this fresh proof and seal of the ancient friendship between the two peoples. Your message to me was not only deeply appreciated by me, but when published gave a lively satisfaction to all the citizens of the United States."

A report from Consul General Anderson at Rio de Janeiro states that a combination between the producers of cocoa in the several countries in which the bean grows is now in the course of formation, according to announcements made in Brazil in furtherance of the plan. The production of cocoa in the world at large is generally placed at about 340,000,000 pounds, of which in general Brazil produces about one sixth, with San Thome, Ecuador, Santo Domingo, Trinidad, and Venezuela following in the order named. Of this production the United States consumes about one fifth.

The signal service wireless stations in Alaska have removed all doubt as to the feasibility of sending wireless messages overland. Fort Gibbon, several hundred miles inland, is receiving messages from Nome and St. Michael, five hundred miles distant, with many ranges of hills between the two stations. A message sent by the steamer Northwestern eleven hundred miles west of Cape Flattery to United Wireless station at Cordova was copied. The message traveled about twelve hundred miles in an air line over two ranges of mountains, capped with snow.

The abstract of the reports of the condition of the 6,853 national banks under a call issued by the comptroller of the currency for statements as of Sept. 3, 1908, shows that since Feb. 14, 1908, the loans and deposits in the national banks of the country have increased to $4,750,612,731, a difference in a little over seven months of about $428,000,000, and during the same period total resources of national banks have increased $631,000,000.

A total of $1,297,263,420 in new money was printed and circulated by the Bureau of Engraving and Printing during the last fiscal year. The output was larger than in any previous year in the bureau's history. The $500,000,000 issue of national currency notes required the alteration of nearly ten thousand engraved plates. The bureau also prepared and delivered 77,666,333 sheets of postage stamps.

The race for the Vanderbilt Cup at the Long Island Motor Park was won last week for the first time by an American-built car, the 90-horse-power Locomobile racer. The driver was also an American. The 258.06 miles were covered in 4 hours, 48.2 seconds, and established a new American road-race record of 64.06 miles per hour. The second car, an Italian car, the Isotta, was less than two minutes behind.

The Central Trust Company of New York, as trustee for the bondholders of the Cleveland Railway Company, has filed a suit in the Federal Court praying that a receiver be appointed for the Municipal Traction Company, the holding company now operating the lines of the former corporation in Cleveland on a basis of a three-cent fare.

The fortnightly bulletin of the American Railway Association shows that the number of surplus freight cars on the lines in this country and Canada on Oct. 14 was 115,036, a decrease of 18,756, as compared with the number on Sept. 30.

It is said that the governor of California is considering a recommendation to be sent to the next Legislature favoring an issue of bonds amounting to $18,000,000 for State roads.

The election for president in Cuba occurs Nov. 14. The electoral college will meet one hundred days later and will consist of one hundred and seven electors.

Postmaster General Meyer proposes to introduce penny postage to New Zealand.

International.

The autumn session of the third Russian Douma was opened Oct. 28, and the sittings of the Council of the Empire began the same day. This is the first time a Russian Parliament has come to its second session. It is believed that the present Douma will be of greater service to the country than was either the first or second. A number of important reforms, which were in the committee stage in the preceding session, are now ready for immediate consideration in the lower house, others are far advanced, and a successful issue of these matters is looked for. Two prominent measures deal with the agrarian question, the law permitting the dissolution of the commune and the transfer of lands to individual ownership, and reform of the local courts among the peasantry.

The International Bureau of Central American Republics was opened last week in Guatemala City on the anniversary of Guatemala's independence by President Cabrera. The new bureau was established by a convention signed by a representative of the five republics at the Central American Peace Conference, held at Washington last winter. Its object is the development of the interests common to Central America.

The Chinese government set aside the sum of $280,000 to meet the expenses of entertaining the battle-ship squadron during its visit at Amoy, China, from Oct. 30 to Nov. 5. Amoy is a treaty port on an island of the same name, and has one of the best harbors on the coast. It lies opposite Formosa and is nearly under the tropic of Cancer.

A law recently promulgated in Italy provides for the expenditure of $107,000,000 on railways in the next sixteen years, in constructing nine hundred and twenty-two miles of new railroads as well as improving existing lines. The sum of $965,000 has been put at the disposition of the Italian government for the study of railroad problems.

A committee has been elected for the purpose of celebrating the tercentenary of Bermuda. The proposed program, which will occupy six days, commences April 12 next.

Industrial and Commercial.

There was little reflection of the so-called "hard times" in the tourist travel from New York this summer. Figures compiled up to Sept. 5 show that nearly seventy-seven thousand persons went out in the first cabins of the liners for England and the continent. All the steamships now departing have larger lists than at the same time last year.

The *Manufacturers' Record* says: Reviving optimism as to prospects for much needed resumption for railroad construction in the South is indicated in reports of preliminaries for the building of railroads in many parts of the South and Southwest.

The amount of coke produced in the United States in 1907 amounted to 40,779,564 net tons.

General.

Sven Hedin, the Swedish explorer, has just arrived at Simla, India, after extended explorations in Tibet. He started in December, 1907. A short distance from Karakoram Pass he turned due east and reached Aksai China Lake in January and after great hardships finally reached Shementso. Adopting the disguise of a mule driver he traveled with his party for two months through an unknown tract ending at Tongsto. From March 8 they traversed the northern edge of a great tract between latitudes thirty and thirty-two, stretching from his old route to the Brahmaputra, which was the great object of his journey. The explorers then proceeded due south, crossing several ranges running east and west, and passed the enormous ice mountain, known as the Shakangshan, on the east, from which point flowed a big river. Thence they crossed Ladang Pass into an open valley, and Bongda province, which no European had ever entered. Dr. Hedin discovered Lake Chunitso and followed its west shore for a day and first heard of the great Salt lake of Tabia Tsakha, a source of wealth to the government through the salt exports. Two more ranges were crossed and an open plain was reached which was bounded on the south by a mountain range two thousand miles long, stretching east and west. Snow and glaciers everywhere abounded. He discovered the continuity of this chain, which he crossed eight times at various points, naming it originally the Xinchan Tangla. He attempted the solution of the problem of the course of the Charta Tsanpo, a big tributary of the Brahmaputra, and found that its course has been wrongly marked on the maps and that it is fed from huge snow peaks, a lake being formed whence the river reached the Brahmaputra.

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CHRISTIAN SCIENCE SENTINEL

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[Frederick Dixon in *The World's Work* (English Edition).]

PREACH THE GOSPEL AND HEAL THE SICK.

It is no part of the duty of Christian Scientists to engage in uncalled-for criticism of those who are striving in their own way to ameliorate human suffering. In the first place, they possess, as so acute a reasoner as Principal Lindsay has recently admitted, "a superb faith" in Truth, which in turn entails a no less practical than theoretical reliance on that great saying of Gamaliel's, that the things which are the outcome of human wisdom will come to naught, but that those which are of God cannot be overthrown; and, in the second place, they have always before them as a warning the rebuke of Jesus to John, when the beloved disciple told him, "We saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us;" to which Jesus replied, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me." If therefore Dr. McComb and those who think with him had been content to accept the advice of Gamaliel, or to act on the command of Jesus,—that is, to preach the gospel and heal the sick in their own way, without staying to quarrel with their neighbors for not seeing eye to eye with them,—they might have found, as Lot found when he stood with Abram in the plain, between Hai and Bethel, that there is room in the world for all; but inasmuch as they have found it impossible to preach the gospel, as they understand it, without explaining that Christian Science is a perversion of it, or to heal functional disease without insisting that Christian Scientists cannot heal organic disease, it becomes necessary to examine their arguments, not for the sake of depreciating what they are doing, but for the purpose of correcting the misconception of Christian Science which they are engaged in promulgating.

It is a cardinal point of the teaching of the Emmanuel movement, of which Dr. McComb is one of the founders, that, unlike Christian Science, it is based "fairly and squarely" on the Bible. The moment, however, that you begin to examine this claim you are brought face to face with a method of Biblical exegesis which is on all fours with a theory for which Matthew Arnold contended, and which he termed "aberglaube invading." It is the theory that the miraculous element in the Gospels was one of gradual development, which, starting from cures that could quite reasonably be attributed to mental action, blossomed into the thaumaturgy expressed in raising the dead and walking on the water. That this is practically the position taken by Dr. McComb is manifest from his own categorical statement that spiritual healing, by which he means healing by suggestion, is limited to functional diseases, and that Christian Science never has and never will heal a case of organic disease. If this constitutes taking a stand "fairly and squarely" on the Bible, it must be a bowdlerized edition. Only the other day Dr. Shaw of Harley Street wrote a letter to the *Daily Mail* in which he explained that no doctor was justified in speaking of any disease as incurable, and that, though not a Christian Scientist, he believed in what he would regard as the essential tenet of their creed, and which he might sum up in the words, "The Lord's hand is not shortened, that it cannot save."

Dr. McComb does not seem very sure of that from any point of view. There is no record, he points out, that Jesus ever healed tuberculosis, typhus, or diphtheria. He admits that it is "reported" that he cured leprosy, which the medical men of to-day regard as incurable. "But," he proceeds, "here we must remember that in the ancient world two types of leprosy were recognized, the one curable, the other incurable;" and he goes on to suggest that "if we assume, for example, that this was the type of leprosy mentioned by all the first three Evangelists as having been cured at Capernaum, we can understand why the leper was permitted to come up close to Jesus and to mix with other people." It is to be feared that if we assume this we shall be forced to assume a good deal more, for it is obvious that if Christ Jesus walked on the waters and stilled the tempest, it is not the least likely that he would have been unable to cure the more malignant form of leprosy, and that if he could not cure the more malignant form, it is not in the least likely that he could have raised the dead.

The Gospel record is, indeed, sufficiently clear. Jesus healed "all manner of sickness and all manner of disease," functional or organic, and healed them without recourse to material means or help. Dr. McComb confines healing to functional disease, and only attempts that under the advice and with the cooperation of qualified medical men, and this he terms taking his stand "fairly and squarely" on the Bible. Jesus, however, not only healed the sick himself; he declared that those who believed on him should do the works he did: that is, he made the miracle the proof not in the least of a claim to divinity on his own part, but the test of the faith of those who professed to believe on him. The apostles accepted this test without question. An attempt has frequently been made to prove that Luke continued his medical practice after his conversion, and that he traveled with Paul as a sort of physician in ordinary. The suggestion, in reality, is ludicrous. That any of the little band which had witnessed the healing works of Jesus, or had worked with those who had witnessed that healing, should have had recourse to gall of red scorpions or tabloids of charred snakes' flesh is so unthinkable that Professor Harnack himself has written of "the beloved physician," that "his medical profession seems to have led him to Christianity, for he embraced that religion in the conviction that by its means, and by quite new methods, he would be able to heal disease and drive out evil spirits," and this method he boldly terms Christian Science.

The question consequently arises, Is there a Science of Christianity? Christianity is the religion preached by Jesus, and Jesus, as it has already been shown, made that

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which has been termed the miracle the test of the understanding of his teaching, a test subsequently enforced by "the brother of the Lord" in the comprehensive phrase, "Faith without works"—theory without practice—"is dead." Science, in turn, is exact knowledge analyzed and demonstrated. Now the most exact knowledge possible is obviously the knowledge of absolute Truth, that is, from a Christian point of view, of God. This knowledge is that spoken of in the Epistles in a phrase translated, in the Authorized Version, knowledge of God, but which should, of course, more accurately be full, exact, that is scientific, knowledge of God; and it is significant that both the men who make use of the phrase, Peter and Paul, demonstrated this knowledge by raising the dead. A precisely similar statement, if we are to trust that great scholar and churchman, the late Bishop Westcott of Durham, occurs in the text of the fourth Gospel in the differentiation of absolute from relative truth by the use of two terms, both translated truth, but which should be respectively translated "the truth" and "truth." If, therefore, we are to accept the New Testament as an authority, there is a Science of Christianity. This, indeed, is so obvious that it has been truly said, "Christianity must be Science, and Science must be Christianity, else one or the other is false and useless" (Science and Health, p. 135).

In the article in the August *World's Work* Mr. Hart makes the claim, as he is quite entitled, that the Emmanuel movement is both Christian and scientific, but unfortunately he finds it impossible to do this without going out of his way to explain that Christian Science is neither. The grounds, however, on which he bases his claim are so remarkable that they are worth considering. The Emmanuel movement, he affirms, is "Christian in that it affirms the reality of sin, scientific in that it affirms the reality of disease." Now the Confucianist, the Hindu, and the Mohammedan affirm the reality of sin, and have consequently, so far as that goes, as much right to be regarded as Christians as Dr. McComb and his supporters; while the idealists deny the reality of disease, and, for that reason, have no right to be regarded as scientific.

The fact is that, so far as Christian Science is concerned, Mr. Hart is hopelessly at sea as to what is meant by the unreality of sin. From the standpoint of Christian Science, sin may be defined as the expression of all that is unlike God. This is casting the net much wider than is ordinarily the custom. It includes sins of omission as well as sins of commission, the things which have been mistakenly left undone no less than the things which obviously ought not to have been done. The man, for instance, who has been overtaken by disease as the result of flagrant sin is branded by the whole world as a sinner; but the man who is ill for any reason surely never could have been ill if that Mind "which was also in Christ Jesus" had always ruled in him. The Christian Scientist is the last person in the world to ignore or to excuse sin; he knows perfectly well that no human being is absolutely without it, and that "if we say that we have no sin, we deceive ourselves;" but he does not conceive that it is any part of his duty, in his struggle with it, to endow it with power, and, by describing it as real, to proclaim its indestructibility. If sin be real, sin is of God, and there is no possible way of escaping from it short of destroying some part of the knowledge of omniscience.

A precisely similar argument, of course, applies to disease. If disease is real, disease is sent by God. In such a case it is not only questionable Christianity to employ a doctor, who may be an agnostic, to destroy what God has sent; it is hopelessly unscientific. It reminds one of nothing so much as the famous effort of Dame Partington to sweep back the incoming tide with her mop. The sea advanced, Dame Partington retreated. She was excellent, says her historian, at a puddle, but she had no business to meddle with the elements. Mr. Hart describes Dr. McComb's method as "the fine and beneficent art of fooling the body into good behavior." Certainly if disease were real the description would be an admirable one, were it not that the process of fooling the inert matter known as the body must be somewhat difficult. There is, however, one serious drawback to healing planned on such a basis. It is that every period of fooling is followed by the inevitable moment of discovery, and that moment is by no means always a pleasant one for the culprit.

Having proved to his entire satisfaction by such means as these, that Christian Science is neither Christian nor scientific, Mr. Hart goes on to supply an additional proof of its infidelity in the fact that its adherents accept money for healing, and proceeds with undiminished urbanity to explain that the Emmanuel movement has no part in such "moonshine and charlatanry." Now every Christian minister and every Christian doctor accepts payment for his services, so that it is apparently only when the effort is made to fulfil the command of Jesus to preach the gospel and heal the sick, by combining the two, that the breaking point with Christianity is reached. Constituted as Western civilization is, it would be impossible for the Christian Scientist to travel from city to city and from house to house, taking up his abode with those whom he came to help after the manner described in the Gospels: "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence." *Autres temps, autres mœurs;* the Christian Science worker follows the custom of his country. His fees, which are always of the slightest description, disappear to the vanishing-point, as the necessities of his patient may require. But the suggestion that it is against the spirit of Christianity to accept them is contradicted out of the pages of the New Testament itself. "The laborer," Jesus said, "is worthy of his hire;" and Paul wrote, with exceeding plainness, to the church at Corinth the passage which concludes, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

The real answer, however, to the critics of Christian Science, and the answer they are unable and never will be able to get over, is the rescuing through its healing of hundreds of thousands of men and women, not merely from disease and pain, but from sorrow and sin, from want and fear, and from despair. These people have not been fooled into believing that they are well and happy; they have experienced the healing of which Jesus spoke when he said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." No man was ever fooled into "the peace of God, which passeth all understanding," and no man ever will be.

The process known by the name mental suggestion is not a recent discovery; all that there is novel about it is the attempt to confuse it with Christianity. It may be described as the claim of the human mind to the power to do good and evil; a claim familiar to every reader of the Old Testament, and described, in the words of the Jehovistic document of the Hexateuch, as "the fruit of the tree of knowledge of good and evil," the eating of which ultimated in death. It was a method fully understood by the magicians and sorcerers of the East, and it was to it that the Jews referred when they hurled at Jesus the accusation, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." The reply of Jesus stands as the Christian reply for all times, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. . . . But if I cast out devils by the Spirit of God, *then* the kingdom of God is come unto you." The *kingdom* of heaven never came to any man by mental suggestion,

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and never will. If there was really any power in suggestion, evil would have become power, for it could be practised for evil just as successfully as for good. Fortunately evil is not power; the only true thing that can be said of it is that it is a lie, and the only semblance of power it can ever manifest is the power that seemingly results from being deceived by a lie.

The basis of spiritual healing is the fact that causation is spiritual and not material. Writes Mrs. Eddy, on page 207 of Science and Health, "The spiritual reality is the scientific fact in all things." As the world grasps this it will begin to understand why Mrs. Eddy has insisted that Jesus was the most scientific man who has ever lived. The miracle which was defined by Hume as "a transgression of a law of nature by a particular volition of the Deity," was to him the demonstration of the fact of spiritual law. Jesus knew more of law than any other man because he knew more of God, that is of Truth; and knowing more of Truth, he was able to demonstrate his knowledge more fully. "Heaven and earth," he said, "shall pass away, but my words shall not pass away," and his word was this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and God is Truth as certainly as He is Life and as certainly as He is Love.

Nineteen hundred years after the ascension, when the materiality of the world seemed to have parted the seamless garment, and the church and the hospital stood on the opposite sides of the road, there came a woman pure enough to grasp what her Master had taught, humble enough to show it to the world, and selfless enough to stand amidst the passions her discovery had aroused. To-day, grudgingly and half-scornfully, the world is forced to admit that she has at least pointed it to a lost element of Truth; to-morrow it will admit she has pointed it to Truth itself.

ADJUSTING ONE'S SELF TO LIFE IN TERMS OF ETERNITY.

PROF. JOEL RUFUS MOSLEY.

A WRITER in a recent issue of *The Interior* says: "If a man does the will of the Father in heaven, nothing in his earthly circumstances can be wrong. This confidence is half a faith that the Father will compel circumstances to turn out favorably; half a faith that a man who lives for the Father can be happy under any circumstances."

May we not even go beyond this, and say that in Christian Science our confidence is based upon the perception that all things work together for good, and is the result of actual experience that no seeming evil has any terror for us if we trust the Father and do the best we know? Certainly all experience, as well as our highest spiritual insight, points to the conclusion that, through union with God and our own higher and real selfhood, the burdens of human life become so light that they are no longer burdens; and the trials are actually overcome, as well as mitigated, by the right attitude towards them. In the highest states of mind and in the finest life activities, we find ourselves happy under any circumstances; and the insight and love that can make us happy under adverse circumstances give us more power to shape our environment in harmony with our ideals. When we do our duty as we see it, we are happy, independent of external results; and as we follow the promptings and leadings of conscience, reason, and love, the results are also satisfactory.

The ability to rejoice in the midst of the most painful and trying external circumstances, and actually to shape the circumstances so that they result in good instead of evil, are necessary and complementary steps in the overcoming of evil with good. The perception and the conviction that make the good so vital, real, and all-inclusive that no seeming evil has any power to separate us from it, is a great step towards a victory over even the sense of evil; and the actual victory over any evil makes it easier to be of good cheer in the very midst of the battle with other evils. The non-resistance of evil, that is, the refusal to meet evil with evil, as well as the meeting of evil with good, aids in the destruction of evil. To suffer wrong and yet do no wrong, to suffer injury and to complain not, to be seemingly sick, or even to pass through the valley of the shadow of death, and to fear no evil, is a great step towards victory over the sense of sin, sickness, and death. To rejoice in good always robs evil both of its terrors and of its sense of existence.

Neither rebellion nor resignation, in their ordinary usage, is the highest attitude towards the experiences of life that do not satisfy our sense of good. What we want is the all-inclusive sense of God, of good, as made known in Christian Science, for this makes life sweet and joyous and wholly worth while even in the midst of the appearances of evil, and at the same time it enlists us in the active service of good, which gives us dominion over evil. If we become resigned to the evils of life, we fail to do our part in overcoming them; and if we fight one evil with another we become servants of evil instead of good. Christian Science makes it clear that we cannot destroy evil with evil any more than we can destroy darkness with darkness. Best of all, it reveals the fact that good is just as effective in destroying evil as light is in destroying darkness.

The perception that, in spite of all appearances, God is actually wise and kind and good and All-in-all, makes it possible to be happy under any circumstances, and at the same time inspires the finest efforts in the way of shaping one's environment in harmony with ideal conditions.

SUPPLY.

ANNIE M. PAYNE.

THE command of Jesus that we should seek "first the kingdom of God," has since his time been deprived of its full significance, owing to the fact that the rest of the verse has been practically rendered, "then seek all these things" instead of "and all these things shall be added unto you." As in a thousand other instances, until the Scripture is spiritually interpreted, *i.e.*, viewed in the light of divine Science, the elevation of Jesus' thought is not perceived. In this light we behold supply as the natural outcome of our understanding of Principle—an emanation from God having characteristics correspondent with its divine source. Let us look at some of these characteristics.

First, supply is spiritual. Quality is here indicated, a quality that is secure against adulteration or theft. Is not this a good reason for seeking supply through the divine concept and means, instead of the human? The business of the Christian Scientist is to demonstrate that good which of itself will take right forms—patience, perseverance, alertness, contentment, beauty, sufficiency, order, power, and so on. "Principle is imperative" (Science and Health, p. 329); and should the so-called Scientist sacrifice his sense of Principle in any direction in order to obtain more of this world's goods, he is bound to forfeit something of the quality of the true supply.

Second, the source of supply is infinite. This implies that exhaustless quantity which corresponds with the omnipresence of God. Think what this means—man is not only never without some good, but he actually possesses (reflects) at all times all good. We ought not, therefore,

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to expect supply as we expect an eclipse or a comet, as something unusual and only to be repeated at long intervals, but as the daily sunshine, whose presence we know is blessing the earth, even at those times when clouds obscure its source.

Third, supply is never misdirected, but always meets the need. That would not be true supply which failed here, as Jesus forcibly reminded his hearers when he asked whether any father present would offer his son a stone in place of bread. Our mistake lies too often in thinking that our need is not supplied because mortal desire remains unfulfilled. To illustrate: If I am ready for a fuller sense of spiritual life, save that the desire to demonstrate material wealth is somewhat too accentuated, the real need will doubtless be first supplied; then that which through the greater spiritualization of thought will have become a safer gift. Suppose, on the other hand, that thought is less advanced, and, disregarding the true meaning of life, craves wealth for selfish pleasure; through will-power this may be secured, and later the real supply be gradually unfolded through those "proofs of God's care" (Science and Health, p. 66) which we call trials, until the heart is ready to obey, and to seek "first the kingdom of God."

We need fear no poverty of any sort when we take the right road. Supply is not under mortal control, to diminish or spoil its manifestation; nor can the flow of good be checked by adverse circumstances. The apostle James assures us that "every good gift . . . is from above," and the psalmist declares that "no good thing will he withhold from them that walk uprightly."

"THE EAR TRIETH WORDS."

ERNEST C. MOSES.

HUMAN language at its very best, and as best understood, is indeed but a feeble vehicle for the transmission of the truths of Christian Science to the human consciousness. Mrs. Eddy has often commented on the inadequacy of mere words properly to interpret or convey the spiritual import of divine revelation. In Science and Health (p. 349) she especially refers to the difficulty of expressing "spiritual conceptions and propositions" through the use of mortal language, and states the way whereby to elucidate the profound meanings of Christian Science. Students who have secured some understanding of this Science of God readily perceive the barrenness of language to measure and record the facts of its unlimited Principle.

For the practical purpose of regenerating material sense, our present understanding of Science must, however, depend in considerable measure on an enlarged understanding of the terms of the English language. For this purpose of human betterment there are systems of logic, rhetoric, and other modes of cultivation in the realms of thought-expression, which are relatively excellent approximations of true intelligence, and are available to the discriminating students of Christian Science. But in advance of and underlying all aids to mental cultivation, an expanding comprehension of the definitions and applications of words is of prime importance to study and demonstration. In fact, it is admitted by all progressive students of the Bible and Science and Health that no compilation dealing with the letter of intelligence is so essential to study and practice as a dictionary of recognized authority and standing.

All languages composed of words and their combinations are the products of the human sense, groping its way under the heavenly impulse upward to Mind, the sole creator, and source of all true intelligence. Such vehicles of thought have been slowly developed and brought into common use by a continual evolution in human circumstances and necessities. In many instances the former meanings of words have been so completely changed that present definitions declare the very opposite of significations common in the use of terms fifty or one hundred years ago. Again, many words are employed to signify two or maybe ten different things, conditions, or actions, and many different words are used to give various discriminating shades of meaning to the same thing or action. Consequently, in Christian Science, in which the infinite Principle of all true intelligence is brought nearer to human comprehension, and in which judgment is laid "to the line," and "righteousness to the plummet," there is more than ordinary necessity that words of important significance, used in the Scriptural writings and in Science and Health, should be well understood. A good dictionary, therefore, is not only designed to be, but is, an important factor in the upward trend of human intelligence, and it is especially of great value in Bible study, because it assists the student to interpret the varied definitions of any word employed to declare or qualify a truth, and thus to secure the exact meaning of any sentence of which the general import may at first seem to be obscure.

For instance, take the statement made in Genesis, "God did tempt Abraham," which according to popular interpretation is in direct variance with the statement made by the apostle James, "God cannot be tempted with evil, neither tempteth he any man." We turn to our dictionary, and find that the word "tempt" is first defined, "To put to trial, to test, try;" and the verse just quoted is there cited as an example of such a definition of the term. The same word is next defined as "to lead into evil; to entice," as declared in James: "Man is tempted, when he is drawn away of his own lust, and enticed." We thus quickly see, in the light of Science and its lexical explication, that what appeared to be a contradiction between Genesis and James is dispelled, and the responsibility for temptation is lodged where it belongs—with the carnal mind of mortal man, which does not "turn back the battle to the gate," but easily admits the enticing illusive thought. Do we not rejoice in the additional proof thus given, in every similar elucidation, of the scientific consonance of the Scriptures and of the eternal fact, revealed in Christian Science, that God is "of purer eyes than to behold evil," and cannot "look on iniquity"?

Instances without number could be cited in illustration of the necessity for that scientific thoroughness in the study of the Bible and Science and Health which comprehends a careful analysis of every important word employed to present and explain the truths of Christian Science. As students of the most profound theology ever revealed to humankind, we are yet far from the state of mental cultivation wherein we cannot practically apply the observation of Elihu the Buzite: "For the ear trieth words, as the mouth tasteth meat." And Job's interlocutor straightway adds the reason for such analysis in stating that we should "choose to us judgment," and thereby "know among ourselves what is good." The use of a good dictionary in connection with the study of our Bible Lessons will often not only clear up a doubt, reconcile an apparent disagreement, or dispel the obscuration of a Scriptural text, but it will assist in enlarging the student's vocabulary and wonderfully enhance his God-given power of accurate communication. In fact the dictionary can be made a most reliable means for self-culture in correct terminology, choice of synonyms, pronunciation, spelling, and composition, all of which are of much importance in the refinement and cultivation of the human mind in its progress toward the understanding of the divine Mind, or God the Father of all.

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SELECTED ARTICLES.

[James D. Sherwood in the *Beaumont* (Tex.) *Enterprise*.]

We do not question the right of our critic to make his choice of remedies. Christian Scientists claim the same right. If our appeal is to Spirit instead of matter, it is because we have confidence in the promises of Christ Jesus, who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In more than a million cases it has been proved in Christian Science practice that Christ's way is the best way. Indeed, there is no other way. While it is true that Christian Scientists resort to divine Mind instead of drugs, when needing help, they are taught to entertain the greatest respect for physicians and to admire the self-sacrifice and devotion which they manifest in the practice of their profession.

Many clergymen are to-day bearing faithful testimony to Christian Science and its devoted Leader. In strong contrast with our critic's remarks, I will present a few statements by Rev. Frank N. Riale, Ph.D., a prominent Presbyterian minister, from his contribution to the *Westminster*, a Presbyterian weekly published in Philadelphia. He says: "I am very glad indeed to express my own reason for gratitude for what Christian Science is doing; for he is not a truth-lover who would not be willing to proclaim upon the housetop the honest convictions of his heart. I do most sincerely feel that the 'spirit' of the message of Christian Science is that which ever has been dearest to the heart of Christendom at the moments of its deepest awakening, and is truly naught else than the heavenly-anointed message of Jesus. It is a living consciousness, not a mere theoretical assent to the great cardinal truth of all religion, that 'God is All-in-all,' and that in Him there can be no darkness at all. It is the awakening of the conviction in our hearts, by the witness of the Spirit, that 'God is Love;' and that in Him there never has been, nor ever can be, a problem in human life that the working out of this love will not solve." Of Mrs. Eddy he wrote: "I want to express my most sincere gratitude for what she has been doing, through God's proven presence, to lead a great multitude that no man can number into a more living realization of the priceless preciousness of an experienced knowledge of Jesus Christ, and make them feel that he came to show us that there is no more reason for a man being sick, than there is for his being a sinner; and that the sinless, the sickless, the deathless life is the gift of God, to be had by all for the taking—the longed-for possession to be had by all that fully believe it."

["The Busy Woman" in *The Magog News*, St. Johns, Quebec.]

Another reform which has made some progress is against the unreasonable custom of condemning those things that we do not understand. It is rapidly going out, but that it has not entirely gone was evidenced on a recent Sunday evening in a Methodist church in the little village of H——. The preacher was from a neighboring circuit, and is considered a good speaker, an earnest advocate in the cause of truth, and an ardent worker in his church. No report reached "The Busy Woman" from the morning service, but she was an eye-witness at the evening discourse, which was based upon that thrilling passage in Exodus where the children of Israel were commanded to "go forward" in the face of a seemingly insurmountable barrier, and trust in the Lord God alone for the saving of their bodies as well as their souls. Obeying this command, they were privileged to see the supposed laws of nature set aside and the "arm of the Lord revealed." We are reminded here that this was no extreme or unusual case in the history of God's people, who were continually being brought out of dangers and doubts. The sacred writers have ever striven to show that it is the same God who forgiveth our sins, who also healeth our diseases. In view of all this it seems a little strange that there should still be so many doubts as to His ability or His willingness to do this now.

The preacher did not express himself on this phase of the subject. He stated that he was not preaching a sermon but giving a heart-to-heart talk. He was showing that it was impossible for all men to see alike, that in reality no two men could see exactly alike, that their thoughts and beliefs were constantly changing. He appeared to concede that all might have a measure of truth, and have a right to their convictions, when suddenly, by an unexpected flank movement, he upset that generous supposition and told the little congregation, which included a seat full of believers in that faith, that Christian Science had no right to the name Christian.

While one can but be surprised at such a statement coming from a well-informed pulpit, it should only have the effect of quickening into newer and deeper life the teachings of Christ as brought to light and emphasized anew by Mrs. Eddy, that noble woman whom the world is beginning to understand and appreciate. "Follow your Leader, only so far as she follows Christ" (Message to The Mother Church, 1902, p. 7), has been her oft-repeated injunction, and it has proved a forceful rallying cry and a veritable gleaming "pillar" by night and by day to the ever-increasing multitudes who "follow that way."

[E. H. Carman in *The Carolina Spartan*, Spartanburg, S. C.]

When Mrs. Eddy first made known to the world her great discovery of the scientific Christ-healing, the orthodox world said the days of miracles had passed, and that to claim they had not was not in accord with Bible teaching, although Mrs. Eddy claimed that her method was in accord with Jesus' spiritual healing. Since then many articles have been written, attempting to credit others with this great discovery. Now, some of the religious bodies are trying to incorporate mental healing, claiming that it is "keyed to the Lord and Master's teaching," thus virtually admitting their former judgments to have been incorrect. This method of combining drugs and mental suggestion, when compared with Christ's method of healing, or Christian Science, is as darkness compared to light.

Jesus never used drugs in any form to heal the sick. He never healed a case of sickness, cast out a devil, or raised the dead with a drug or through mental suggestion. His medicine was Truth, the word of God. The psalmist says, "He sent his word, and healed them." The word of Truth is not the false belief in the power of inert matter or drugs, nor in the suggestion of the human mind or human will, but it is an understood Principle, that needs no boosting or bolstering by drugs or human will. Jesus said, when he raised Lazarus from the dead, "Father, . . . I knew that thou hearest me always," thus proving that he understood divine Mind, or Principle, and its law and action. . . . Said Jesus, "Not my will, but thine, be done." Said Paul, "The carnal mind [human mind and will] is enmity against God: for it is not subject to the law of God, neither indeed can be." Again, Paul said, "The sword of the Spirit, which is the word of God." This "sword of the Spirit," the "word of God," separates the carnal mind, with its erroneous will-power and suggestion, from the divine Mind or will, and through divine law operates to heal and to save. . . .

Christian Science is knocking at the door of the present age with a divine message; it does not ask any one to

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accept its teachings or practise its methods because Mrs. Eddy has discovered it, named it, and practises it, but because it is the unfolding in human consciousness of a demonstrable Principle,—demonstrable because it is true, and true because it is demonstrable. Those who find fault with it and condemn it are not those who understand it. Only those who are trying to climb up some other way call it nonsense. If those who wish to teach and practise the absolutely correct method of mental healing would lay aside their false estimate of Mrs. Eddy, and be just and fair to her, and study the text-book of Christian Science, Science and Health, without prejudice, they would find the true understanding of mental or spiritual healing, as demonstrated by Jesus; nonsense would be put aside, and the true sense, the spiritual sense, would be revealed, and right and justice would be done both the Discoverer and those taught.

[James Phelps in the *Milwaukee* (Wis) *Journal.*]

When Mrs. Eddy discovered Christian Science the first fact that forced itself upon her consciousness was that Christ had never left us. She grasped the tremendous import of the promise, "Lo, I am with you alway," and was lifted from what was supposed to be her death-bed to health. The confusion arising from a wrong sense of Jesus' words has contributed largely toward preventing theologians and their followers from appropriating the blessed promises of Scripture and exercising man's God-given dominion over the ills that beset humanity. Christian Science differentiates between Jesus, who appeared in the form of a babe in Bethlehem some nineteen hundred years ago, who grew to manhood in Nazareth, who preached in Galilee and was crucified on Calvary, and the Christ that existed before Abraham, that was one with the Father, and will remain till the end of time to comfort and heal the "poor in spirit."

I think our critic will admit that God is Spirit, Love; that He made man in His image and likeness; that all things were made by Him; and without Him was not anything made that was made, and that everything He made was very good. If he admits these premises,—and he must do so or deny the Bible,—how can he escape the conclusion that material existence is not a reality? or that sin and sickness were not made by God and pronounced by Him as "very good," and hence do not exist as realities, but only as negations—the supposititious opposites of good; even as darkness is the supposititious opposite of light? Christian Scientists recognize the fact that to the distorted consciousness of sick and sinning humanity, sickness, sin, and death are realities; hence the mission of Jesus the Christ to destroy the works of the devil; hence, also, their efforts to carry on the good work and hasten the day when all shall know God, and the creations of God shall appear to every man, woman, and child as "very good;" and the claims of material sense (*alias* the carnal mind) be forever silenced. . . .

There is a wide difference between Christian Science and hypnotism, for one is the exercise of one human mind, or will, over and upon another human mind and will, and may be used injuriously; while Science and Health teaches one to subjugate the human will and yield to the divine will, wherein is harmony, love, peace, health, and purity.

[Charles B. Jamieson in *The Union*, Manchester, N. H.]

With wide differences of opinion and uncertainty among physicians with regard to diagnosis, the Christian Scientist, who trusts to God for his life and health, cannot be expected to rely or wait upon one doctor's diagnosis, which may be entirely different from that of another doctor of equal eminence and experience. The Christian Scientist makes his own diagnosis from a metaphysical basis, and not a physical one as does the physician, and is at least equally successful in practice. This spiritual method of healing the sick should not seem strange or unwise to professing Christians. On the contrary it should seem strange indeed that a community of church-going, God-loving Christian people should be "all agog," exercised with "feeling," filled with "indignation," and so "excited" as to call on the county authorities because some well-known and respected members of that community had chosen to put their trust in God to practical application.

Christian Science is becoming so generally known and resorted to in cases of sickness that it is no longer an "unusual method of treatment." While there is an occasional failure to heal, the percentage of cures is greatly in its favor. When there is a failure to cure under medical treatment, no "excitement of public sentiment" follows, but it is regarded as a regular matter-of-fact occurrence.

[John L. Rendall in *Ottumwa* (Ia.) *Review.*]

It must be patent to all thinking people that every movement touching the welfare of humanity must stand or fall absolutely upon the basis of its merits or demerits. This applies to what is termed the science of medicine and to Christian Science. Christian Science is now recognized as an established religious faith, because it has been proven to be an important factor in the healing of the sick, the overcoming of the many discordant conditions incidental to humanity, and in the regeneration and reformation of the sinner. Christian Scientists do not decry the work of physicians or their attempts to alleviate suffering. They recognize and appreciate the honesty of the better class of physicians and respect their endeavors; therefore they make no attempt to stir up prejudice against the work of said physicians. At the same time they insist upon their individual right to employ such means as have been proved to them to be most efficacious.

It is a notable fact that a large majority of the people who come to Christian Scientists for help are those who have run the gamut of medical experience and have failed to find healing. To these people Christian Science offers a hope of surcease from their sickness and distress. That this hope has been justified is abundantly proved in the practical experience of those who have embraced the healing ministry of Christian Science. If the Bible teaches anything of a positive nature, it is that the power of God is equal to every emergency and necessity. Christian Scientists rely upon this one power, having proved by practical experience that the words of the psalmist are true: "He sent his word, and healed them, and delivered them from their destructions." In proportion as Christian Science becomes better known, the intrinsic value of its healing ministry is being more clearly recognized and understood for what it really is, and mankind are finding less in its teachings to antagonize and more to appreciate and respect.

[J. V. Dittemore in *The Standard*, Fort Plain, N. Y.]

Our critic asks, as "the main point at issue," "Is Christian Science, so called, in harmony with the teachings of the Bible?" A vast and ever-increasing host of men and women affirm that it is, because through its practice their lives have been saved and they have been regenerated and restored to health and usefulness, in fulfilment of the promises of the Master that true Christianity must furnish mortals a whole salvation from disease as well as from sin. If God is all-mighty, He must be available in all trouble and in all ways. In answer to John's inquiry, "Art thou he that should come?" the Master did not stop to engage in a debate, to theorize, or to condemn those who were the advocates of any of the religious or healing systems of the day. He simply recounted his works and left

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his inquirers to form their own conclusions. Those who were ready for the blessings his ministry imparted became his disciples, and those at enmity with his teachings continued to cling to the barren doctrines of the scribes and Pharisees and to pursue their enmity to the truth to its final outcome—the tragedy of Calvary.

Our critic's arguments, based on the supposition that any theory is necessarily true because it is believed by a large number of people, are not sound. In the fifteenth century all save one man believed the world to be flat, but that did not make it so. Every great truth has been forced on mankind in the face of the disbelief of the great majority, but that which has been true has weathered all the storms of protest. Christian Scientists are willing to submit their faith to the same experience and abide by the result. It is unfortunate that our critic is not also willing to trust its future to the same test.

[Written for the *Sentinel*.]

WHAT IS "I"?

GERTRUDE ASPLEN.

"I"—"I"—what can "I" be?
Is it the flesh and bone we see,—
This human frame that mortal eyes
Look on, which suffers, sins, and dies?

Is "I" no more than this—blood, brain, and nerve,
That hastes, a fettered slave, to fear and serve
The human passions, human grief and pain—
To be cast off when death shall choose to reign?

Can "I" be this, that death no more hath power
Its days to number, nay, to choose the hour
Of its own triumph—tell me, is this "I,"
Born of the flesh, to suffer, sin, and die?

Hark, 'tis a strange voice answering—Waken, rise!
Cease from this dreaming, let thy blinded eyes
At last be opened to behold the Light,
For dawn breaks o'er the darkness of thy night.

See how before this Light the shadows steal
Away and sink to nothing! Canst thou feel
The loosening of thy fetters? Wilt thou see
And know that thou canst break them and be free?

For thou hast served that which should be thy slave—
A thief, who falsely taught thee that the grave
Alone from sin could free thee; that death's portal
Must first be passed ere man becomes immortal.

And so a lie didst cheat thee till, unsatisfied
And weary, thou didst strive to tear aside
The veil that shrouded thee, and so that cry
Passed mortal sense in questioning, What is "I"?

This thou shalt learn,—for Truth shall be thy guide
And Love shall light thy way,—Though storm and tide
Shall seek to stay thee, know thou canst not fall,
For faith shall hold thee, knowing God is All.

Then cast no backward glance, lest thou shouldst stray
One step from out thy path,—the narrow way
Wherein the answer lieth to thy cry,
Immortal Mind's idea,—this is "I"!

AMONG THE CHURCHES.

MC KENZIE, TENN.

A most beautiful and desirable lot of land, centrally located, has been donated to First Church of Christ, Scientist, of this place, and we hope at an early date to erect a handsome church edifice.—*Correspondence.*

ADAMS, MASS.

The members of First Church of Christ, Scientist, of North Adams, held a meeting in the old Quaker meeting-house in the Maple Street cemetery yesterday afternoon [Oct. 4], and it was a very successful one, the old meeting-house being packed to the doors. There are a number of local persons who are members of the North Adams church, and this was the first meeting ever held in Adams. In connection with yesterday's meeting an unusual thing occurred, inasmuch as a melodeon was played during the services, which is the first time that a musical instrument was ever played in the old Quaker house. Another matter of much importance was that there were a number of ministers of various denominations present at the meeting. It is thought that there will be a number of meetings held at the house in the near future.

The North Adams (Mass.) *Herald.*

BELMONT, N. Y.

In September, 1906, three people interested in the study of Christian Science, though unknown to each other, came to this town from different parts of the country. Two months later two of us met at a lecture given by Judge Buskirk at Olean, N. Y., and shortly after we two began to meet for the reading of the Lesson. The third lady joined us whenever possible, and after a time others came in. A copy of Science and Health was bought and placed in the town library and another in the jail, and three other copies are loaned to any desirous of reading. This month we have rented and furnished a room with money already in our treasury, and there were sixteen present at our first Sunday service, and fifteen at the first Wednesday evening meeting. We feel that the "leaven" is working, and as divine Love leads the way we hope to follow, with hearts filled with love and thanksgiving to God, and to our Leader, who has given this new-old truth to the world.

Correspondence.

ST. ANTHONY, IDAHO.

In the latter part of 1905, the work in Christian Science was taken up in St. Anthony by two persons, who, with a deep sense of gratitude and love to God, and to Mrs. Eddy, for blessings received and with a sincere desire to help others, agreed to meet each Sunday for the reading of the Lesson-Sermons. Six months later a family of Scientists moved to town, and in the fall we began holding services at their home and organized a Sunday School with an attendance of eight children. The following year three other families of Scientists came to make their home in St. Anthony, and our borders were greatly enlarged. In 1908 we organized as a society, and moved into the Baptist church, where we are now holding regular Sunday and Wednesday evening meetings. Most of the members of this society are members of The Mother Church, and all are striving to follow in the footsteps of the Master and to be obedient to the teachings of our revered Leader, Mrs. Eddy. With hearts filled with gratitude, we are striving to be "faithful over a few things."

Correspondence.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Boston Post*.]

POLITICS.

MRS. MARY BAKER G. EDDY has always believed that those who are entitled to vote should do so, and she has also believed that in such matters no one should seek to dictate the actions of others.

In reply to a number of requests for an expression of her political views, she has given out this statement:—

"I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself."

MARY BAKER G. EDDY.

A MISTAKE CORRECTED.

AN important part of the work done by the Committee on Publication is disclosed in the following letter, which appeared in the *Columbus* (O.) *Dispatch* of recent date:—

Editor of the Dispatch:—

Your issue of Wednesday, Oct. 28, contained an article with reference to two children who were sent home from one of the public schools by order of the city board of health, and stated that upon making an investigation the health officers were surprised to learn that the parents of the children were believers in Christian Science.

It seems customary to lay at the door of Christian Science everything resulting from a refusal to call a doctor or to take medicine. In this connection, permit me to call attention to the fact that the mere refusal to call a doctor or to take medicine does not constitute one a Christian Scientist. We are at a loss to understand how the health officers made their investigation and found these people to be Christian Scientists, as we have taken the trouble to call on the parents of the children and found them to be a very nice family, but absolutely disclaiming any connection with, knowledge of, or any desire to know anything about Christian Science. Their belief is entirely different.

From the foregoing you can readily see what injustice has been done, not only to the Christian Scientists, but to the citizens at large, in publishing an article which has no foundation in fact, and which tends to prejudice the public against a class of people than whom there are no more law-abiding citizens.

R. A. MAGLY.

The news item corrected by Mr. Magly was as follows:—

Two children were sent home from one of the public schools of the city Tuesday by orders of the city board of health, because they were afflicted with a malady that is not only catching but of a very repulsive character. When the health officers made an investigation they were surprised to learn that the parents of the children were believers in Christian Science and had refused to call in a doctor. The children themselves, when asked to accompany the official to a physician, replied that they would not take any medicine as "the Lord" would cure them. Because of the danger of the disease spreading throughout the school, the children were compelled to leave, and they will be placed under quarantine until they have been cured of their ailment.

A considerable part of the prejudice which has existed against Christian Science, in some quarters is attributable to just such inaccurate and misleading statements as the one corrected in this instance. In the absence of any definite knowledge of the practice of Christian Scientists it has been the custom of many people to place every non-drug system in one general class and call it Christian Science; and in turn, the enemies of Christian Science have used these misstatements to attack our Cause.

Happily, through the Committee on Publication, and the lecturers, these mistakes are becoming fewer, and we hope that in time they will entirely cease, for Christian Scientists are not in any wise careless of the rights of others, nor do they neglect any of the precautions which the law requires.

ARCHIBALD MCLELLAN.

"WHY WILL YE DIE?"

THE Bible offers no instance of loving and prophetic appeal which is more argumentative and more telling than that recorded in the 18th chapter of Ezekiel, and summarized in the words: "Cast away from you all your transgressions, . . . for why will ye die, O house of Israel?" The logical import of this appeal is expressed by Mrs. Eddy, when she says, "The so-called sinner is a suicide" (Science and Health, p. 203).

If, as all Christian teaching declares, sin brings death, then consciously to identify or affiliate oneself with sin—with any falsity of statement or belief—is to contribute to sin's end, and though the offense be far removed from any purposeful endeavor to terminate existence, it is not different therefrom in progressive effect, and the realization of this fact gives a new significance not only to Ezekiel's word, but to Paul's when he says, "Be ye separate, . . . and touch not the unclean thing." Were it not for the belief in the reality of evil and its asserted power of reproduction, it would speedily effect its own extermination, for whether its end be determined in a climax of abnormity or in the unnumbered moments when men consent to the indulgence of material sense,—give material sense its way, and it always registers the same unvarying effect, namely, the so-called death of that which enters into it and depends upon it for life.

In the light of Christian Science it is clearly seen that, unless arrested by truth, the cycle of material belief can but close with a tragedy which is contributed to and assured by our every assent to the belief that there is life and intelligence apart from God. Belief in materiality, its power to give pleasure or pain,—this always tips the beam toward error's goal. Men look to mortal conditions as an end, and they are deceived and defeated, for the reason that, as Paul says, the "end of those things is death." Whatever the circumstance or condition, all have the same lessons to learn, namely, that the pleasures of sense cannot satisfy the heart, and that every alliance with error is suicidal.

To the Christian Scientist the command, "Thou shalt not kill," forbids all commerce, compromise, or companionship with that which conduces or contributes to the asserted place and power of death. Understanding the inevitable self-destruction of sin, he knows that he cannot indulge it in any form or degree without subjecting human sense in so far to sin's catastrophe, and his consequent watchfulness is ever questioning, "In this choice, this determination, this enterprise, this habit, am I affiliating with that which makes for life or for death?" The true Christian Scientist is thus continually mindful that the promise is to those who overcome all sin and its effects—namely, disease and death—through that heroic contention for truth and righteousness which must ultimately eliminate from consciousness all that can die. He is impelled so to order his thought that its every activity and his every sequent doing shall contribute to his highest sense of life.

When in Christian Science we come to realize that every least immorality or untruth of thought and deed is allied to death in nature and effect, we understand and are able to respond as not before to that importunity of divine Love which, in the words of the olden prophet, is ever calling to the children of men, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

JOHN B. WILLIS.

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TEMPERANCE.

IN reading St. Paul's epistles one is impressed by his references to temperance, although his meaning is quite different from the rather narrow sense in which this word is used by many to-day. One of his most impressive statements follows a reference to some of the Greek athletic contests, and he says, "Every man that striveth for the mastery is temperate in all things." St. Peter also urges us to add temperance to faith, virtue, and knowledge, and he goes on, "He that lacketh these things is blind, and cannot see afar off." While it is well known that Christian Scientists eschew the use of intoxicants, this is but one step in the right direction, as temperance is a Christian virtue which springs from spirituality and indicates the control of man's entire being by divine Principle.

A very interesting meeting was held in Boston a few days ago for the purpose of discussing the "no-license" question. A number of prominent educators and others took part, and their statements showed the great change which has come with respect to the use of stimulants. Among other things President Charles W. Eliot of Harvard said,—

As a result of experience it is a fact that men who are to be exposed to cold or heat or hardships of any sort are not prepared or braced for such encounters by any form of alcohol. You know it was considered essential that a sailor in the merchant marine, or in the navy, should be braced for his arduous work by grog every day; that was really and simply considered as a necessity. Now grog has been abolished in our navy absolutely, and is no longer served in well conducted ships of the merchant marine, and the result is a demonstration that the rough, hard life was not really helped by alcohol, but hindered. No captain of an ocean liner ever supports himself now against the terrible exposures of the bridge by means of alcohol. . . . It is so in regard to most intellectual labors. It was not expected that anybody encountering the labors of the prime minister of England, in his office every night and during the long hours of the day, could do the work without being supported by one or two bottles of port a day; and many famous men have lived through that sort of life under those conditions. That view is now absolutely abandoned. It is well known that alcohol, even if moderately used, does not quicken the action of the mind or enable one to support mental labor.

Thus do we witness the passing of the belief that stimulants give health, strength, or happiness. It was at one time thought that they did, and yet individual experience has always proved in the end that this belief was merely a delusion, and a very dangerous one. Men reasoned that God gave them intoxicants to minister to their needs, hence intoxicants must be good, and yet results showed that the devil could not have devised a more cruel snare for the unwary than the desire for stimulants, for the pretended servant soon became a relentless tyrant from which there seemed to be no escape. The human will had no power to break its self-imposed fetters, and it seemed almost inconsistent to appeal to the God who, according to material belief, instituted the law which had brought about the deplorable condition of bondage to intemperance.

Now Christian Scientists have never undertaken a temperance crusade by any of the usual methods, but it is safe to say that a large number of hopeless sufferers from the error of intemperance have been set free by the teachings of Christian Science, and in many of these cases the beneficent results have been gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. From its teachings they learn that the real man neither needs nor desires stimulants of any kind; then health, strength, and happiness come from the realization of the truth that man finds all good in God, divine Mind. The great Teacher once said, that to the one who accepts it, the truth is "in him"—not outside —"a well of water springing up into everlasting life," and such an one would of necessity be "temperate in all things."

ANNIE M. KNOTT.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

THE MONITOR IN NEW ENGLAND.

To ensure prompt receipt of *The Christian Science Monitor* by residents in Greater Boston and other cities and towns in the New England afternoon newspaper field, subscriptions already received by The Christian Science Publishing Society from these districts will be delivered by carrier, unless the Society is otherwise instructed. Prospective subscribers for carrier service in these districts may order the *Monitor* directly through their local news-dealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

LETTERS TO OUR LEADER.

Boston, Mass., Oct. 31, 1908.

Beloved Leader:—I do not believe you will ever know what it meant to me to have you see me to-day. It was so unexpected, so unsought, mentally or otherwise; it was wholly the result of your perception of my need and the outpouring of your love. Not in years have I seen you look so well and strong, and I am grateful to God for this manifestation of His continued care for you. Every day do the people rise more and more to call you "blessed," and every day, through renewed consecration, am I striving the better to live the love you have taught, that all who run may see it manifested and know that Christian Science is the Comforter that God has sent to the world, through you, to save it from self. My love, my loyalty, and my devotion are more than ever all yours, and I know my lecture tonight will be the best I have ever delivered. Your rebuke of the tears which you saw so near the surface was merited, but I never yield, dear Leader, and more and more am knowing that I can never be separated from anything I love that is good and true.

God bless you, our dear one, and keep you, as ever, in all your ways.

Devotedly your student,
FRANK H. LEONARD.

Cambridge, Mass., Oct. 29, 1908.

Wise and Beloved Leader:—How I thank you out of my heart's deepest affection for the words from Colossians, 3 : 24, with which you annotated the letter we sent reporting progress. It is wonderful how you know what is needed for the comfort and guidance of your friends and servants in this work. Unless our *Monitor* expresses more than business success and wisdom of human minds, what is our labor worth? Amid the contending ambitions of many minds comes like music the reassurance, "Ye

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serve the Lord Christ." This truly is the purpose of the enterprise, namely, to serve mankind by bringing thought into loving obedience to the Christ-mind. I mark on the margin Fenton's translation of 2 Corinthians, 10 : 4–6.

"For the weapons of our campaign are not corporeal: but powers from God, for the purpose of destroying fortresses; defeating opponents, and every pride exalting itself against the knowledge of God; and subduing every thought to the discipline of the Messiah; and competent to expel every mutineer, so that your discipline may be perfect."

Lovingly ever,

WM. P. MCKENZIE.

Washington, D. C., Oct. 19, 1908.

Beloved Leader:—The proposed publication of a daily paper by The Christian Science Publishing Society is cause for rejoicing all over the Field. Every practitioner will give thanks that the news of current events can thus be read by those taking treatment, without having their days darkened by the details of vice and crime, of disasters and deaths. Every busy man will be glad to keep an eye on the world, without getting both eyes black and blue before he goes to work. All homes will be enlightened by the daily entrance of a paper bringing good news.

To add a daily paper to the Christian Science publications already spreading the gospel of salvation over the world, gives a satisfying sense of completeness to the great work of the Publishing Society. The members of the Publication Committees in the cities and states constitute an able corps of correspondents. Here in Washington, in addition to our Publication Committee, we have in our church two or three members who are regular correspondents of the press. The infinite possibilities for good of a Christian Science daily, and the fact that the *Monitor* has your approval, is another reason for rejoicing in the practical wisdom of your leadership. "Praise God from whom all blessings flow,"—and only blessings flow,—in whom all being is, and is all-harmonious.

May the Comforter enfold you and hold you safely and gently in divine Love and Life.

Faithfully yours,

WILLIAM HOLMAN JENNINGS.

Riverside, Cal., Oct. 24, 1908.

Dear Mrs. Eddy:—Having been a newspaper journalist until a year ago, when I entered upon the practice of Christian Science, I am quite naturally very keenly interested in the tidings from headquarters which tell us there is soon to be a daily newspaper conducted along the lines of the Christian Science ideal. Long have I recognized the need of a daily paper that could and would serve as a reliable criterion for others throughout the world, and especially in the United States. Now I feel that the need is about to be met, and I know that soon after the inauguration of this important enterprise, the world of real thinkers, of whatever denomination, will rise up and call the *Monitor* blessed. As I look forward to columns of daily print that will disclose the truth in a truthful way, that will uplift morals and will prove to the reading public there is righteous dignity and cleanness in newspaper journalism, my heart goes out in augmented gratitude for the power of Christian Science, the healing truth which you, beloved Leader, have made available for use among the children of men.

God certainly does wonderfully sustain you and your noble and tireless corps of assistants at headquarters, who are every hour accomplishing so much for the elevation and purification of the race. Allowing this same God to manage the affairs of a newspaper means more of good to the twentieth and succeeding centuries than can at present be legitimately estimated.

Lovingly,

STOKES ANTHONY BENNETT.

Bristol, England, October, 1908.

Beloved Leader:—It is our happy privilege to inform you that First Church of Christ, Scientist, in this city, is now fully organized under the recent By-law, a large proportion of the number being members of The Mother Church. It was from this ancient seaport of the West of England, so history tells us, that John Cabot sailed on the fateful voyage that led him to the shores of that far-off land which claims you as its honored citizen, and thus it is the more appropriate that we rejoice to-day over some realization of the glorious promise which has come to us from those same distant shores, in your thrice blessed discovery of Christian Science.

To every faithful pioneer of this hallowed truth there comes inevitably, as he presses on towards the fruition of its glad tidings, some faint appreciation of what you, our much loved Leader, have met and overcome in establishing the grand and holy Cause in which to-day we share your triumph. So, dear Leader, in all steadfastness and true humility, we rejoicingly send you the assurance that the members of this church will ever seek faithfully to follow you in your uplifting of the healing Christ and "bring forth therefore fruits" in "signs following." In love and lowliness we would remember and live your message: "Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity" (Miscellaneous Writings, p. 155).

In assimilating and practising the teachings you have given us, may we accept your invitation, "Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207); and thus attain in due time to that understanding of the spiritual idea which, as you have written on page 566 of "Science and Health with Key to the Scriptures," shall "guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God."

In loving loyalty to God and His Christ, to you and our Cause,

JOHN E. G. SANDFORD, *First Reader,*
LILIAN DESTER, *Second Reader,*
WILLIAM A. CHASE, *Clerk.*

Bowie, Tex., Oct. 19, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—I have just read in the *Sentinel* the announcement of our Publishing Society, that they would shortly issue a daily newspaper to be known as *The Christian Science Monitor.* As a business man who feels the necessity of keeping in touch with the world's progress and daily events of importance, allow me to express my sincere gratitude that this step has become possible. To your faithful followers all over the world it comes as an added evidence—to the many already given us—that through divine guidance your leadership brings us nearer each day to our rightful heritage, Truth and Love supplying our every need.

Ever sincerely and gratefully yours,

LEROY C. GIBBON.

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THE LECTURES.

ELWOOD, IND.

At the Kramer Grand, Sept. 17, Frank H. Leonard lectured to a large audience on Christian Science. He was introduced by Mayor O. A. Armfield, who said in part,—

From the dreamers and advanced thinkers have come the great things of life—the dreams of yesterday are the successes of to-day. Mary Baker G. Eddy, the Founder of your church, can be termed one of them. She has thought great thoughts; she has brought into every-day use great truths; a great Principle has been demonstrated by her to be true. At times she has been condemned in strong words, but her dreams of yesterday are accepted as the great truths of to-day; they have been demonstrated and found good. The church founded by her has now been accepted by the world as an assured fact. Its progress has been rapid, its success is secure; it is now one of the fixed denominations of the future, and I feel safe in saying that it has a great future before it for success and usefulness to mankind. The fundamentals of religion are unchanging; they are the same to-day as they were when first given to the world centuries ago by the great Master. We have only discovered hidden truths in them, are only applying them in a more liberal spirit and interpreting them in a more rational way than has been done in the past; we now see in them more beauty than the past unfolded.—*Correspondence.*

DIXON, ILL.

Hon. Clarence A. Buskirk of St. Louis, Sunday afternoon [Sept. 27] delivered his lecture on Christian Science to an audience that nearly filled the Dixon Opera House. The speaker was introduced by Attorney Clyde Smith, who in his introductory remarks spoke in part as follows:—

We may well congratulate ourselves upon the opportunity which we are about to enjoy of listening to the speaker of the day. His subject is of the deepest interest. The benefits of peace and contentment which follow right living and thinking are apparent to all. But, as I understand it, far more important benefits to mind and body are claimed than we who are not familiar with the doctrines of Christian Science are at first blush ready to concede. To me personally they may come with assurance of a fair hearing, for I have uniformly remarked in the lives of its members a cheerfulness and hopefulness and a serenity that were not there before they embraced its doctrines. What I have personally observed is in perfect accord with what I have read from the pen of those whose field for observation was wider than my own. They ask the privilege of helping us, and we owe it to ourselves to give their message an impartial hearing.

Dixon Telegraph.

LONDON, ENGLAND.

Clarence C. Eaton of Tacoma, Wash., U.S.A., delivered a lecture entitled "Christian Science, the Restoration of Primitive Christianity," in Queen's Hall, London, yesterday (Tuesday) afternoon [Oct. 6]. A. Hervey Bathurst, who presided, said in part,—

The interest in Christian Science throughout the world is daily growing, because through its loving ministrations mankind are being healed of physical suffering and freed from the fetters of discord, sin, and therefore death; and in the words uttered by our great Master over nineteen hundred years ago, "By their fruits ye shall know them." It is with deep gratitude that I say I have experienced the regenerative and healing power of Christian Science myself, and have seen its blessings reaped by others.

Christian Commonwealth.

AUBURN, NEB.

A good audience gathered at the Maclay Opera House last Saturday night [Sept. 26] to listen to the lecture on Christian Science delivered by Bicknell Young of Chicago. Mayor J. S. McCarty introduced the speaker, saying in part,—

Every religion evolved from the life of Christ and adhering to his teachings must necessarily be good, because it comes from a fountain of purity; and within the time of this generation there has been placed before the world a religious faith, termed by its Founder Christian Science, so pure in its teachings, so lofty in its ideals, so beneficent in its results, as to number among its devotees innumerable hosts of the best, the most intellectual, and the noblest of our people.—*Nemaha County Republican.*

WESTERLY, R. I.

Bliven Opera House was well filled Sunday afternoon [Oct. 4] with an audience to hear Judge William G. Ewing lecture on Christian Science. He was introduced by Rev. W. L. Swan, who said in part,—

Some people may become enthusiastic over the discussion as to the location of the garden of Eden, or the precise date of the second coming of Christ, but after all of what value are they to mankind? So many of the differences that divide the denominations are of little practical import to humanity. Now comes the question, What if Christian Science is true? What does it mean to humanity if Mrs. Eddy has rediscovered the Principle which underlies the works of Jesus, and if by following this Principle we are able to realize this promise, "The works that I do shall he do also"? Can a man afford to be indifferent to a religious movement which is spreading all over the world?

The Sun.

LECTURES AT OTHER PLACES.

Elgin, Ill. (Second Church).—Hon. Clarence A. Buskirk, Sept. 24.
Carbondale, Ill.—Frank H. Leonard, Sept. 25.
Racine, Wis.—Frank H. Leonard, Sept. 27.
Waukegan, Ill.—Frank H. Leonard, Sept. 27.
Great Falls, Mont.—Rev. Arthur R. Vosburgh, Sept. 27.
Superior, Wis.—Francis J. Fluno, M.D., Sept. 27.
Nebraska City, Neb.—Judge Septimus J. Hanna, Sept. 27.
Chicago, Ill. (First Church).—Bliss Knapp, Sept. 28 and 29.
Montreal, Can. (First and Second Churches).—Hon. Clarence A. Buskirk, Sept. 29.
Arkansas City, Kan.—Frank H. Leonard, Sept. 29.
Boise, Idaho.—Rev. Arthur R. Vosburgh, Sept. 29.
Hurley, S. D.—Judge Septimus J. Hanna, Sept. 29.
Rapid City, S. D.—Bicknell Young, Sept. 29.
Halifax, N. S.—Hon. Clarence A. Buskirk, Oct. 1.
Canyon City, Tex.—Frank H. Leonard, Oct. 1.
Grand Rapids, Wis.—Judge Septimus J. Hanna, Oct. 1.
Independence, Ia.—Bliss Knapp, Oct. 2.
Salem, Mass.—Hon. Clarence A. Buskirk, Oct. 4.
Grand Rapids, Mich.—Bicknell Young, Oct. 4.
Bucyrus, O.—Judge Septimus J. Hanna, Oct. 4.
Albion, Mich.—Bliss Knapp, Oct. 4.
La Grange, Ill.—Rev. William P. McKenzie, Oct. 4.
Mexico, Mo.—Frank H. Leonard, Oct. 5.
South Bend, Ind.—Bicknell Young, Oct. 5.
Haverhill, Mass.—Hon. Clarence A. Buskirk, Oct. 6.
Sewickley, Pa.—Bliss Knapp, Oct. 6.

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TESTIMONIES OF HEALING.

One of the first proofs vouchsafed me of the truth and power of Christian Science was in the healing of my eyes. At the time my attention was first attracted to Christian Science I had been troubled with them for some fifteen years. For the last eight years of that period I had found it necessary to wear strong glasses constantly, and although I consulted skilful oculists, and followed the treatments and used the glasses which they prescribed, I never received anything more than partial relief. My eyes were almost a constant source of discomfort and distress. When at their best I could use them only a few minutes without resting, while not infrequently there were days at a time when I could use them scarcely at all. Aside from the distress they occasioned, therefore, they seriously handicapped me in my occupation, preventing me from accomplishing anything like the amount of work that otherwise would have been possible.

Something over two years ago, with my eyes in this condition, I received one week's treatment from a Christian Science practitioner. After two or three treatments I discovered that I could read Mrs. Eddy's book, Science and Health, without glasses, and after receiving four or five treatments I discarded my glasses entirely. An optician warned me not to part with them, declaring that it would be impossible for me to dispense with them; nevertheless I have never since used glasses, nor have I suffered any interruption in my occupation on account of my eyes, notwithstanding my work is of a nature which calls for close application of the eyes throughout each day. On the contrary, my eyes since that time have been in a far better condition without glasses than they were before with them. In truth, they no longer interfere with me in my regular work, and during the past year I have done a vast amount of work in addition to my usual duties.

I do not wish to convey the impression that my healing was easily accomplished, but at no time did I permit myself to entertain a doubt as to the ultimate outcome. I realized that if I was sincere and really relied on Christian Science, there was no excuse for my wearing glasses. There was a further factor in the case well worth mentioning. While my healing was going on, I was reading Science and Health to my wife, and endeavoring to assist her to an understanding of its teachings, for she had then, after several years of illness, sunk into a state of invalidism from which material remedies offered hardly a ray of hope. She recovered through the assistance of the same practitioner who treated me, and in trying to help her I undoubtedly promoted my own recovery.

A testimony to the saving power of Christian Science is incomplete without an expression of gratitude; and I am grateful to God for this revelation of Truth that has come to this age through Mrs. Eddy—grateful also to her and to all others who have made our nearer approach to Truth possible.—P. V. Ross, San Francisco, Cal.

As an evidence of the deep sense of gratitude I feel for the many benefits received from Christian Science, I desire to tell something of the healing which I experienced. I had scarcely known a well day in my life, catarrhal and stomach trouble being constant annoyances. When twelve years old it was found that I had a spinal disease, for which I wore steel braces two years; and while the trouble was partially corrected, a very weak back remained. Several years later I was seriously ill with inflammatory and nervous trouble, and this so aggravated the condition of the spine that for over three years I was confined to my bed. I had many different doctors,—allopathic, homeopathic, and osteopathic; electrical treatment, four months in a sanitarium; I spent one winter in the South seeking benefit from the climate, and was operated on; but only very slight improvement resulted from any of these material means. Doctors pronounced my trouble a serious affection of the bowels, and the spinal condition was such that it seemed I would never walk again.

I had heard something of Christian Science, but would neither investigate it nor accept it until every other means had failed. Then I asked for treatment, and through faithful and persistent effort on the part of my practitioner the healing came. The spine became straight and strong, and I could walk as far and as much as any one. The freedom from untoward physical conditions, the mental joy and peace I have since experienced, are so great that I cannot express my gratitude for what this truth has done for me. I have found a God who is Life, Truth, and Love, and I have learned to enjoy the study of the Bible, which appears to me in a new light through Mrs. Eddy's interpretation of the Scriptures. My sincere desire is to live the teachings of this truth as given to us in the Bible and Science and Health.

GERTRUDE KELLY, Indianapolis, Ind.

The first that I remember to have heard of Christian Science was through a semihumorous sermon preached against it. This sermon was published and widely circulated, and I do not doubt that it carried the first tidings of Christian Science to many beside myself. I did not, however, investigate the new doctrine at once, but after removing to Cincinnati and finding that many of my friends there had become Christian Scientists, I began to try to find out what had attracted them. At first their statements seemed just as the preacher had said, "ridiculous in the extreme." I could not understand the explanations given in answer to my questions, and was about to drop the whole affair when something happened.

I had been subject all my life to a bilious affection with frequent attacks of illness. I had used all sorts of remedies, tried a good many doctors, and finally settled down with a medicine which seemed to be a regular liquid fire. These attacks were extremely severe and usually lasted from four days to two weeks. One morning several weeks after coming to Cincinnati, an attack came on while I was at the office, and I started home to get my medicine. On my way I passed the office of a Scientist friend, and merely to rest a few minutes, but without the slightest intention of asking for help, I went in. My friend looked up at my pain-drawn face, and asked if I wished him to help me. Now I did not in the least believe he could do me any good, but I did not want to hurt his feelings, so I said, "If you can help me, I wish you would." He closed his eyes and sat silent for perhaps one full minute, and in that brief space of time I felt a distinct relaxation within, and realized that the seeming power of the disease was broken. When I left the office, ten minutes later, I walked out almost straight. My friend gave me another treatment that night, and I reported for duty at the office next morning as usual.

This happened six years ago, and I have never been troubled by the ailment since. The special mixture and the rest of the contents of the family medicine-chest went long ago to the dump, and I find that Christian Science is equal to the overcoming of all adverse conditions which arise in the family. We are earnestly studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and feel that we are gradually coming closer to the truth.—GEORGE B. SHERWOOD, Cincinnati, O.

It is a privilege to express my gratitude through the Christian Science periodicals for the benefits that I have

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received from Christian Science during the past two years and a half. After reading Science and Health by Mrs. Eddy for three weeks, I was healed of bowel trouble, from which I had suffered since I was a child. I also gained in flesh, in strength, and in happiness. After reading Science and Health for three months, I had faith enough to believe I could become a perfectly healthy woman if I was willing to do my part of the work. I went to a practitioner for help, saying I had come to prepare for winter, as I had suffered with bronchial and asthmatic troubles for twenty years. I had been obliged to sit up nights for three and four months at a time during the winter, and suffered greatly. After having been treated by a specialist I seemed worse, and became completely discouraged, believing that no material remedy could help me. The doctors told me that I ought to spend my winters in the South.

This past winter, since accepting Christian Science, I have been free from any cough or throat trouble. I have slept peacefully at night and been out in all kinds of weather. I have also been healed of neuralgic and rheumatic trouble in different parts of the body, which caused intense suffering at times. A severe stomach trouble has likewise yielded to Christian Science treatment. The physical help has been great, and I am most grateful to God, and also to our dear Leader, Mrs. Eddy, for it is through her self-sacrificing life that we are enabled to know the truth which does indeed make us free from the bondage of sin and suffering. Sometimes I feel more grateful for the spiritual uplift and the peace that has come into my life through the little understanding that I have of this truth, and I trust that this testimony to what Christian Science has done for me may help some one to cling to the truth, even though sometimes discouraged if the healing seems slow in the outward manifestation.—Mrs. E. H. Arnold, Hartford, Conn.

A friend, who was not a Christian Scientist, loaned me a copy of Science and Health by Mrs. Eddy, and from the first I was convinced that it contained the truth and that the author must have been inspired. After a thorough perusal of this wonderful book my whole thought toward God and man changed, and I learned to love the people with whom I came in daily contact in a way that before I never thought possible. When I made up my mind that Christian Science is the religion of Jesus, I began to apply its teaching to every physical need, and for over three years I have not used a material remedy of any kind, and it has never failed to heal. All of my life, from the time I was two years old, I had a great deal of trouble with my throat, and as I grew older I suffered intensely from it. Previous to the time that I became interested in Christian Science, an attack lasted for over two months, with but very short periods of relief. With every relapse a new remedy would be tried, but without my receiving any permanent relief, and at the end of the time I went to my home in the West a physical and nervous wreck, and could not return to my work until I had taken a four-months vacation.

Shortly after coming into Christian Science I had occasion to test the healing power of this truth in a case of the same kind with the following results: I put myself under a practitioner's care on Monday, and on Friday I was entirely free from pain and returned to my work feeling as free as if nothing had been the matter; nor was there any relapse, as had always been the case before. Not only did the quick and permanent healing impress me, but the difference in my mental condition was even more marked. Before, when under a physician's care, I had always been depressed and irritable, but under Christian Science treatment I was cheerful, and this made it more comfortable for those around me. The difference in the cost was also noticeable. When under Science treatment I lost fewer days from my work than I did weeks in the time previous, and the doctor's bill, prescriptions, etc., amounted to a great deal more than the practitioner's fee. Taken altogether, I realized that I had found a practical religion,—one that could be applied every day and to every thing. Aside from this special instance, I have had many other proofs of healing, in the case of extreme nervousness and biliousness, also the overcoming of temper and the constant fear that my eyesight would become impaired and I would thus be incapacitated for my work.

For all the freedom, the health, the happiness, and the regeneration that have come to me through Christian Science, I am more grateful than mere words can express, —grateful to God for giving us our brave Leader, Mrs. Eddy, who has pointed out the way so clearly, and has set us such a beautiful example of what a Christian Scientist should be and do.—Anna L. Cook, Waltham, Mass.

A little less than two years ago I injured my ankle very badly. The best medical aid was summoned and everything was done to alleviate my suffering. This condition continued for nearly six weeks, when a second physician was called in, who pronounced it a serious injury and said that I must not attempt to use my foot for three weeks at least. After following his instructions for one week, and seeing no improvement, I was ready to try Christian Science, for I was totally discouraged. Treatment began on Friday night, Saturday showed a marked improvement; by Monday the ankle was entirely healed, and I was able to go about my usual duties without the slightest trouble. Since then we have had many demonstrations in our family, and we are trying day by day to gain more understanding of this great truth which meets every human need.

I am very grateful to dear Mrs. Eddy for her discovery of this wonderful Science, which is being demonstrated more and more clearly each day.

Alice W. Metcalf, Denver, Col.

Through a healing from the effects of a fall I became interested in Christian Science, and while in Salt Lake City, a year ago, I attended service in the Christian Science church. A year and a half previous to this I had had a major operation performed, and before the internal wound was healed, thoughtlessly tried to lift a heavy weight, and thus was supposed to have torn open the part where the stitches had been taken. On the Sunday referred to I was returning home from a winter in California, but was even worse than when I left,—cognizant of my inability to cope with home duties upon my arrival, and with visions of another "necessary operation." I felt greatly depressed, and it was with difficulty that I walked from the hotel to the church. I entered the edifice with a painfully discordant body, but there all was harmony, and by the close of the service, through the grace of divine Love, my thought had climbed the heights, and I seemed to grasp the understanding of Life and Love which, as Mrs. Eddy states, is a foretaste of eternity. During this blessed time of spiritual uplifting I left the church, with tears of joy and gratitude filling my eyes, and walked with an elastic step to the hotel, a different person,—practically healed. Since then I have retained health, which I had not known for twenty years, and my gratitude is boundless.

I am also thankful that through Mrs. Eddy's teachings I have learned how to call upon God, that I may claim the promise to those that dwell "in the secret place," "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."

Lucy R. Mitchell, Riverside, Ill.

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Sometimes people are so quickly healed that the realization of what has been accomplished for them does not come until long after. It is nearly five years since Christian Science first helped me, when I was healed in one treatment of an ailment of years' standing. Having no knowledge of the truth, I thought that I need only pay for my treatment, and I gave Christian Science no further thought.

Nearly three years after this time we were in deep distress. Our baby, who was at that time six months old, became very ill, and in the extreme heat of the summer no food seemed to agree with him. After the doctor could do nothing more for him, and offered us no encouragement, we turned to Christian Science, and again it proved to us that Truth is an ever-present help in every need. In three treatments our baby was perfectly healed and was able to take the nourishment which he required. The physician had said that unless he was properly nourished he would have a disease for which *materia medica* can give very little if any help. After the third treatment the bones of his head began to manifest a normal condition, and he is now at two years considered an exceptionally robust child. I am more than grateful for the benefits derived from Christian Science, and am happy in the knowledge that, whatever the trouble, we have a never-failing remedy at hand.—FLORENCE I. SALINGER, St. Louis, Mo.

I wish to add my testimony to the hundreds of others for the healing and regenerating power of Christian Science. I was a sufferer for many years with stomach and bowel trouble, also from weakness and a mental depression which at times was almost despair. I tried drugs till they hurt me even more than the disease; then I experimented with osteopathy, electricity, massage, dieting, and hygiene, never receiving anything but temporary relief. I came to California for the climate, but after six months there was very little change. I was then advised to try Christian Science. I did so, and was helped from the first, so much that I began to read the text-book, "Science and Health with Key to the Scriptures," and to attend the services. In a short time I was perfectly free from the stomach trouble, and could eat and drink whatever I wished without any suffering, but I am even more grateful for the spiritual awakening.

Christian Science came to me when a mourner, and it lifted the shade of gloom. It has shown me that God is my Life, and that God is Love; it has taken away the fear of death, and is teaching me not to worry; it has given me that peace which the world can neither give nor take away. I thank God every day for Christian Science, and am grateful to our loved Leader for showing us how to make the truth practical.

SAREPTA HAVERFIELD, Los Angeles, Cal.

Before coming into Christian Science I never knew what it was to be well. Medicines did me no good; I was unable to eat any solid food, in fact the lightest food would sometimes cause suffering. When "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned to me, I could not at first understand it and did not know that the reading of it could do any good, for the lady who loaned it to me was not a believer in Christian Science, and knew nothing about it, except that a sister of hers in another city had been healed by it, and had sent the book to her to read. At the time I began to read it, I was unable to do any work, and felt that I needed something more than a book to help me; but in a short time a little understanding began to come to me, and before I knew what had happened all my ailments had disappeared. I was happy, and singing all the time. I felt like a girl of sixteen, and hardly knew what it was to be tired, whereas before that I was always tired. This was the first time in twenty years that I could eat anything and everything without being afraid that it would hurt me, and I have been well ever since that time, which was about nine years ago.

My oldest girl suffered greatly from the effects of vaccination, so that her condition seemed serious; but she was entirely healed by Christian Science treatment. Both of my little girls were healed in a very short time of attacks of eruptive fevers by Christian Science treatment. I could tell of many blessings, and much healing done in my home through this wonderful truth. Though at times I was not able to pay anything for her services, the kind practitioner would always come to me when help was needed, although it was quite a distance.

Every day I feel so thankful to God for what Christian Science has done for me and mine. I owe endless gratitude to Mrs. Eddy for that inspired book, Science and Health, for through its teachings I was not only physically healed, but the Bible, which I had always loved but had never understood, has been opened up to me. God bless Mrs. Eddy for this healing truth and for all the good it has done to humanity.

MRS. CATHERINE KNOOP, Baltimore, Md.

I wish to express my gratitude for what Christian Science has done for me. In October, 1907, I had a severe attack of illness, and had to leave school. Finally the doctor told me that I must have an operation, but not being a surgeon he did not want to perform it himself. I went to one of the best in the city, who told me that I should wait no longer, but have it done at once, as any delay might be very serious. He engaged a room at a hospital (this was on Saturday), and I was to go there on Sunday and on Monday be operated upon. On Sunday, however, I backed down, and sent word that I would not be at the hospital, and the next day my mother found a Christian Science practitioner, who began to give me treatment. In two weeks I was completely healed, although in all I had about five weeks' treatment for the abdominal trouble, and another which was never named.

While I am very grateful for my physical healing, words cannot express my gratitude for the spiritual uplifting which I have received and for my better understanding of God and the Bible. It is my earnest desire to know more of this truth, which is indeed "a lamp unto my feet, and a light unto my path."

A. OMAR HODGES, Kansas City, Kan.

My son's testimony is true in every respect, and we give thanks to God for his healing. We are also grateful to our dear Leader, whom God has inspired to make plain to human understanding the life and teaching of Christ Jesus.—MRS. C. H. HODGES, Kansas City, Kan.

When the truths of Christian Science first came to me, I was to mortal sense a physical and mental wreck; could not eat or sleep, or even read five minutes at a time. As my husband once expressed it, he guessed I had everything. We were visiting my husband's uncle and family, and I came across a copy of the *Sentinel*. I read the different cases of healing, and I thought that if these people could be helped, I could too, although a doctor had said that nothing short of an operation would relieve me; nevertheless, I resolved to try Christian Science. My aunt reminded me that I would have to give up medicine. I told her I would, and I have never had any desire to use a material remedy since that time.

The sense of peace that came to me with my first treat-

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ment was indeed wonderful. We made a journey to Port Angeles, Wash., and when we reached there I received treatment from another practitioner. After an eight-days stay at his home, I went to my own home, perfectly healed, although the treatment was continued until all fear was destroyed, and I now enjoy perfect health every day. After a few treatments I laid aside glasses, which I had worn nine years. I was supposed to wear them constantly, being an employe in a printing office when I first got them. With my healing came help also for our little son, who had been dosed with drugs for a long time.

The Christian Science literature is my guide, and I am able to meet seeming difficulties for myself and family, realizing that God is All-in-all. Along with many beautiful demonstrations we have had, one of the most convincing came to me one day when I was studying the Lesson-Sermon, "Soul and Body." For about eight months I had not been able to hear in one ear. I had been declaring the truth for myself, and as I went through with the Lesson, the sense of obstruction entirely disappeared from consciousness and I could hear as clearly and distinctly as ever. No return of the trouble has ever been manifested. I can say with the psalmist, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." I thank God for our beloved Leader, Mrs. Eddy, who has so lovingly given this truth to receptive hearts. I have been in Science about two years, and after receiving my letter from an orthodox church, I united with First Church of Christ, Scientist, Port Angeles; have also made application to unite with The Mother Church. I am striving daily for that Mind to be in me "which was also in Christ Jesus," and always to be found living this blessed truth; as our beloved Leader says in Science and Health (p. 272), "It is the spiritualization of thought and Christianization of daily life . . . which really attest the divine origin and operation of Christian Science."

MRS. MARY A. LEWIS, Port Angeles, Wash.

I am very grateful for what Christian Science has done for me. I had suffered from lameness since childhood, being confined to my bed at frequent intervals. Two years ago the condition became worse, and last March my suffering seemed greater than I could bear. An X-ray examination showed a diseased condition of the bone. I had the very best orthopedic surgeons in Baltimore and Philadelphia to treat me, but they could do nothing. In October I was compelled to use crutches, and an hour's application to any task was agony. A lady, seeing my condition, asked me to try Christian Science. I was willing to try anything, and after one week's treatment by a kind practitioner there was some improvement. Six weeks after the practitioner took the case I was absolutely without pain. I use the limb now more than ever before, and there is no pain.

I am very grateful to Mrs. Eddy for showing us that God is indeed good, and that He is Love, and does not create sickness and suffering.

MISS EUTHA CORDREY, Philadelphia, Pa.

I came into Christian Science after the healing of my daughter, and I am glad to tell of some of the many benefits I have received from this healing and saving truth. I suffered a severe injury to the kneecap, and the knee often pained me greatly, especially in change of weather and when I was fatigued. I had worn a rubber knee supporter for five years, and the doctors said I could never get around without it. I was able to walk fairly well on level ground, but in going up and down stairs I was obliged to put my whole weight on one foot. After coming into Christian Science I laid aside the bandage, and with it all my fear, and then I was able to walk up and down stairs as well as any one, nor do I suffer from any change of weather. While visiting a relative at one of the large Chicago hospitals, a well-known surgeon heard of my case. He considered it very remarkable that I had such perfect use of my leg, considering that the knee bones were still separated, and he asked the privilege of taking an X-ray photograph of it to use in a paper on the subject. Only a short time before this, this same surgeon had said it was imperative that I have an operation, but after he saw the improvement he said, "Let well enough alone."

Besides this I had for twenty years suffered from stomach trouble, and had always been on a very rigid diet. I sometimes craved the things prohibited, but after indulging in these a few times the consequent suffering was enough to prevent any further trial. I have since obeyed the Scriptural injunction, "Take no thought for your life, what ye shall eat;" and I have eaten anything I wanted. For the many beautiful demonstrations of Truth's power I am very grateful and happy.

MRS. CLARA SOLOMON, Elgin, Ill.

[Translated from the German.]

Many years ago I began to have serious trouble with my gums. One double tooth became loose, and pained me in eating. I hoped the trouble would soon remedy itself, but it did not; so I finally decided to go to a dentist, who took out the tooth. He was a medical man of high standing, and he advised me to apply a solution to prevent the spread of the disease. After a time another double tooth became affected in the same way and was taken out, and I was told that I would probably lose all my teeth in that same way, because I was afflicted with a condition of the gums which nothing could cure.

Later on I came to Hannover, and turned to Christian Science. I learned to know the nothingness and powerlessness of matter, and gained the understanding that God, who is Love, does not create anything imperfect. I thought of the animals, which have good teeth in their old age because they do not hold wrong thoughts in regard to them as we do, so I overcame all fear of losing my teeth. After I had lived in Hannover for about nine months, I went to see a dentist about an old filling, and while doing the work he remarked, "What good strong teeth you have; we do not often find such teeth." I laughed to myself as I thought of the prediction of my former dentist. I have had no loose teeth since then; and five years have passed since I came to live in Hannover.

C. EICHMANN, Hannover, Germany.

The truth of Christian Science was revealed to me through an instantaneous demonstration. I had from early childhood been a sufferer from chronic throat trouble, the doctors pronouncing it serious. I was seldom without a heavy cold. A Christian Science practitioner was at my home when a very severe attack came on, and I asked her for help, which she gave me, and the trouble was overcome in one treatment. It then occurred to me, Why suffer from stomach and bowel trouble, nervousness, headaches, etc., which keep me almost constantly under a doctor's care? I began to take Christian Science treatment, and in a few days the first-mentioned troubles disappeared, and gradually I became comparatively free. Truly, my gratitude to our beloved Mrs. Eddy is very great, for the health and happiness which are now mine through Christian Science.

MRS. EDITH WING HUGHES, Kansas City, Mo.

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FROM OUR EXCHANGES.

[Editorial in the *Outlook*, New York.]

From time to time men and women of spiritual genius appear who are not imposed upon by the mere processes of thought, the sounding verbiage of knowledge, the false witness of the blind or the half-blind, the illusion of the finality of the age; who look through the mist and see the sublime order moving to its appointed ends with the majesty of great stars set in their places by omnipotence. When these prophets, poets, teachers, appear, faith comes stealing back to the channels that had become hard and dry, and the barren land begins to sing once more. To such as these, who have the pure heart, the obedient will, the mind of the child, the highest things are not only credible: they are inevitable and unescapable. And these men and women are the spiritual experts; the only observers who speak with the authority of eye-witnesses. Against their witness the testimony of the sick, the deaf, the blind, has no weight; it is moving, pathetic, freighted with the pathos of suffering; but its value is personal, not universal.

[Rev. C. A. S. Dwight in *The New York Observer*.]

In the moral sphere as in the physical there is a law of conservation of energy which requires that everything be accounted for and that no items of influence or moments of energy be anywhere or by any one lost. The law was enunciated by the Galilean Teacher long ago on the Syrian hills, in the exhortation, "Gather up the fragments . . . that nothing be lost"—and it holds good still. And if God is carefully inquisitive after fragments of strength and social influence, much more, *a fortiori*, does He demand that those who are rich like Dives, wise like Socrates, eloquent like Apollo, or vigorous like Peter, shall of their much bring offerings to Him, on the account of humanity—on the time-honored principle, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

[*The Christian Life*, London.]

The kingdom of heaven stands essentially for a great moral and spiritual reality: the supremacy of goodness, the supremacy of love, the supremacy of social justice. The men and women who are laboring to establish it are translating into concrete action the apostolic precept, "Honor all men." They see more clearly than most of their fellows that "man himself is the highest form of human value." They live and move and act in an atmosphere of cosmopolitan sentiment and feeling.

[*The Examiner*.]

We are really saved only when we are born into the spirit of love, and progressively saved as we are growing in the grace and power of love which makes us saviors of others. Because Christ has made us lights, we are to "shine as lights in the world; holding forth the word of life."

[*The Universalist Leader*.]

To do a little good work in our little corner is of greater value than to revel in faith and spiritual vision over a redeemed world, whose redemption can come only by the permanent establishment of the good in every part of it.

[Sir Oliver Lodge in *The Hibbert Journal*.]

Every man, woman, or child who has the power of elevating the thought of another human being, every one who is chosen to act as a channel of the divine Spirit, is for the time a priest.

SPECIAL ANNOUNCEMENTS.

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"WHAT·I·SAY·UNTO·YOU, I·SAY·UNTO·ALL — *WATCH*" JESUS

Vol. XI. No. 11

BOSTON, NOVEMBER 14, 1908

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



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ITEMS OF INTEREST.

National.

Postmaster General Meyer, in arguing for the establishment of postal savings banks, notes the fact that fourteen States of the Union have savings bank deposits of over three and a half billions of dollars, or 98.4 per cent, while the remaining thirty-two States have a trifle over seventy million dollars, or 1.6 per cent. This condition, he avers, does not give adequate facilities to many people for depositing money in banks and furnishes a convincing reason for affording such facilities through a Government postal savings system. There are in the United States sixty-one thousand post-offices, of which forty thousand already do a money order business and could become depositories for savings.

President Roosevelt is expected to start on his trip to Africa within a fortnight after the inauguration of his successor in office, and will probably be accompanied by his son Kermit, a professor from the Smithsonian Institute, and an officer of the navy. He will reach Mombassa in East Africa in April and spend six months between that point and the province of Uganda, finally reaching Lake Victoria Nyanza, whence his objective point is Entebbe in Central Africa. From there he journeys by boat and on foot to Khartoum, about three thousand miles.

Cordial messages expressing gratification over the visit of the American fleet to Amoy, China, and the remission of the Boxer indemnity by the United States, have been received at the State Department. Both messages, one signed by forty-one public officials, directors, and officers of private enterprises representing twenty provinces, and the other by the former governor of Kiangsu and various prominent citizens of Hangchow, expressed appreciation of the friendly relations existing between the United States and China.

President Eliot of Harvard University has tendered his resignation, which has been accepted, to the Board of Overseers, to take effect not later than May 19 next. He has been a forceful leader in American educational life. He has served the university forty years, and retires at the age of seventy-five with powers unimpaired and amid universal expression of regret from graduates and undergraduates.

The comparative statement of the Government receipts and expenditures for October, 1908, shows an increase in receipts of $1,000,000 and an increase in expenditures of $7,000,000, as compared with September, 1908. This increase in expenditures is due entirely to the payment to the Post-office Department of $7,000,000 on account of the quarterly deficit in the postal revenues. The total receipts for the month were $49,317,724.

As a result of the investigation and report of the Finance Commission of Boston, indictments were found against six men charged with collusion in bidding on iron work required by the city. They have pleaded guilty, paid their fines, and have made restitution to the city.

The national bank receivers, who met in convention in Washington some time ago, have handed their report to the Comptroller of the Treasury. Among other things, great stress is laid upon the need for economy and judgment in handling the affairs of failed banks.

The tentative budget agreed upon by the New York Board of Estimate to cover expenses for the year 1909 amounts to about one hundred and fifty-seven million dollars. For the current year the amount was fourteen million less.

The "initiative and referendum" has been adopted in Oregon, Maine, South Dakota, Illinois, Montana, and Oklahoma. North Dakota and Missouri vote on it this year.

International.

The Formosan Trunk Railway, which recently was completed, was formally opened last week in the presence of General Prince Kanin of the Japanese army and a large number of officials and specially invited guests. Formosa is now threaded throughout by the railway, which extends over a length of three hundred and thirty-four miles. Sixty-two miles of the completed roadbed were taken over by the Japanese from the Chinese in 1895. Japan built the two hundred and seventy-two miles additional at nearly $2,000,000 less than the estimate, and the sum thus saved will be applied to improvements. A concession to build four hundred and fifty miles of branch lines has been granted to the Formosan Sugar Refining Company, and ninety miles are already completed.

The far-sighted Japanese, foreseeing the results of the destruction of their extensive mountain forests, which are government lands, safeguarded themselves by placing all of these under government control. For twelve hundred years, a longer time than in any other country, the people of Japan have been planting and growing forests. These yield very high financial returns, made possible by the close utilization of every bit of the tree so that scarcely a twig is wasted, and by the improvement of the growth of their forests by carefully conducted thinning and tending. The woods are first thinned at the age of thirteen years, and then every five years after that up to the time of the final harvest, at one hundred and twenty years.

The members of the shipworkers' unions have voted to accept the offer of Sir Christopher Furness of the shipbuilding firm of Furness, Withy & Co., giving them a share in the profits. The majority in favor of the proposition was ten to one. The scheme, which is to be tried experimentally for a year, in its general outlines, is as follows: In place of a certain amount of their wages the men may take out shares in the business. On these an interest of four per cent is guaranteed and an additional dividend when the profits exceed a certain sum.

Within an omnibus ride of the Bank of England in London there are, it is reckoned, quite ten thousand acres of waste land lying vacant. A society has been formed, the Vacant Land Cultivation Society, with the object of obtaining the loan of unused land from public authorities and private owners, and a first-class gardener has been retained to visit the gardeners and give advice.

President Castro of Venezuela has modified one of his decrees issued last August to the extent of permitting the shipment of produce from Parian ports to Trinidad, the vessels returning in ballast. No passengers will be allowed on vessels sailing from these ports to Trinidad, or sailing from Trinidad to Venezuelan ports.

Though the government and private railways of Japan carried 126,000,000 passengers last year, the deaths from accident numbered only nineteen, and the injuries were only three hundred and thirteen. Not a single fatality occurred on the government lines, though 47,500,000 people were carried.

The seventy-fourth anniversary of the birth of the Dowager Empress of China was celebrated on the 3d at Amoy, China, and the event was made the greatest day of the festivities in honor of the visiting American battle-ships under Rear Admiral Emory.

The twelve new torpedo boats under construction for the German navy are to be driven by steam turbines, four different types of which are to be tried.

Industrial and Commercial.

At a meeting last week of the directors of the Pennsylvania Tunnel and Terminal Railroad Company there was awarded to the Westinghouse Electric and Manufacturing Company a contract for the electrification of the Pennsylvania terminal in New York and the lines in New Jersey and Long Island connected with it. The initial amount of the apparatus required under this contract will aggregate $5,000,000.

Important railroads have recently been testing pressed steel wheels for cars intended for heavy work. The sample wheels were put to severe tests, both chemically and in service, and in every way showed their superiority over those of the cast steel variety. Their adoption as a standard wheel is considered a certainty.

Ten million dollars in round figures, out of a total of $18,000,000 put up by investors for the bankrupt Chicago and Milwaukee Electric Railway Company, are not accounted for by construction costs, according to reports of certified accountants to the receivers just appointed.

It is estimated that the market value of this year's crop of tobacco in the Connecticut Valley will be nearly $5,000,000.

The total value of pig-iron produced in 1907 in the United States, estimated at $20.59 per ton, was $529,958,000.

General.

The money expended on the present election throughout the country, says the *Boston Globe*, would be sufficient to put all the unemployed at work, as well as give the poor in many communities the necessaries of life during the coming winter. The millions of dollars put out do assist many individuals besides the successful candidates, yet most of the money is practically wasted. No one can estimate the aggregate amount of cash that all of the thousands of candidates for public office have spent, but it must be many millions.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE PRESIDENT'S THANKSGIVING PROCLAMATION.

In his Thanksgiving proclamation President Roosevelt says:—

"Once again the season is at hand when, according to the ancient custom of our people, it becomes the duty of the President to appoint a day of praise and of thanksgiving to God.

"Year by year this nation grows in strength and worldly power. During the century and a quarter that has elapsed since our entry into the circle of independent people, we have grown and prospered in material things to a degree never known before, and not now known in any other country.

"The thirteen colonies, which struggled along the seacoast of the Atlantic and were hemmed in but a few miles west of tide-water by the Indian-haunted wilderness, have been transformed into the mightiest republic which the world has ever seen. Its domains stretch across the continent from one to the other of the two greatest oceans, and it exercises dominion alike in the arctic and tropic realms.

"The growth in wealth and population has surpassed even the growth in territory. Nowhere else in the world is the average of individual comfort and material well-being as high as in our fortunate land.

"For the very reason that in material well-being we have thus abounded, we owe it to the Almighty to show equal progress and more in spiritual things. With a nation material well-being is an indispensable foundation. But the foundation avails nothing by itself.

"That life is wasted and worse than wasted which is spent in piling heap upon heap those things which minister merely to the pleasures of the body and to the power that rests only in wealth. Upon material well-being as a foundation must be raised the structure of the lofty life of the Spirit if this nation is properly to fulfil its great mission and accomplish all that we so ardently hope and desire.

"The things of the body are good; the things of the intellect better; but best of all are the things of the soul; for in the nation as in the individual, in the long run, it is character that counts.

"Let us, therefore, as a people set our faces resolutely against evil, and with broad charity, with kindliness and good will toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and in private life.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do set apart Thursday, the 26th of November next, as a day of thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and, in their homes, or in their churches, meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given strength so to order their lives as to deserve a continuation of these blessings in the future."

AN INTERESTING STATEMENT.

[A statement of the following very interesting case was sent to a popular magazine which had published the medical opinion that Christian Science has never healed any so-called organic diseases. The magazine did not see fit to publish Mr. Oliver's statement, but we are glad to do so, and venture to quote briefly from a report of this case which appeared in the *Journal* of the American Medical Association, under date of July 27, 1907. The article, which was written by one of the physicians who had attended Mrs. Oliver, began with this explanatory statement: "The following case is reported because it is, I believe, the first instance recorded of recovery from generalized blastomycosis." The conditions are then described in detail, one statement being, "The lesions in some instances, as on one of the fingers, destroyed the bone." The general report bears out the husband's statement, except where it says that she "lived much of the time out of doors." The article gives the names (which we omit) of a number of physicians who attended Mrs. Oliver, and concludes as follows:—

"No medicine was taken after March 23, 1906. In August, 1906, the last sore had disappeared. I have seen the patient several times since, and she is apparently, at the date of this writing, July 12, 1907, in perfect health. She writes me under recent date, 'I am better now than I have ever been in my whole life, and can endure anything and never have an ache or pain.' The diagnosis of blastomycosis was made, not only on the clinical symptoms, including the naked eye appearance of the lesions and the exclusion of other diseases,—tuberculosis, syphilis, etc.,—but by the microscopic examination of the pus from the wounds with a cultural development of the blastomyces. The culture experiments were made by Dr. ———. The patient was seen at various times by Drs. ———, ———, and ———. These agreed in the diagnosis of generalized blastomycosis."

This case of healing in Christian Science recalls the following statement in the Gospel of Matthew: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." —EDITOR.]

THE writer begs to take issue with a statement which appeared several months ago in one of our leading magazines, in which a doctor claimed that in his personal research into Christian Science cures he had never found one case in which there was any good evidence that cancer, consumption, or any other organic disease had been arrested or banished, and that the diagnosis was either made by the patient himself, or was an interpretation at second hand of what a doctor was supposed to have said. The writer has not made a personal research, but has come "face to face" with a case of so-called organic disease, which he is fully convinced was cured in Christian Science, in spite of any opinions which may be held by physicians and others to the contrary.

An article appeared in the American Medical Association *Journal*, under date of July 27, 1907, which gave a complete statement of the case to which reference is made. By way of explanation it may be said that according to medical opinion blastomycosis is a so-called organic disease, as unsightly as leprosy and as painful as any form of rheumatic trouble known to suffering mortals. To impress one with the severity of this case, it may be noted that the knife was used some eighty odd times, and that up to the present time there has never been a positive cure of such a case known in the history of medicine. It may also be of interest to know that the patient suffered from this terrible disease

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for over two years, and was treated by a number of eminent physicians, and that they agreed upon the diagnosis of the case as given in the medical journal already named. The writer of this testimony is the husband of the patient, and the facts herein related can be substantiated by any of the medical doctors who attended the case. The article referred to would give one the impression that the "out-of-door life" in sunny California had a decided tendency toward the healing of this case, but the facts are that the weather during the patient's stay in California was rainy and disagreeable, which confined her to the house during her entire stay with the exception of a few hours which were spent upon the porch.

The patient was taken ill the latter part of May, 1904, and was not able to leave her bed except for a short period until taken to California in February, 1906. Upon her arrival in Los Angeles, she was refused admission to all hotels, hospitals, and sanitariums, nor was it possible to lease a house after the owner had ascertained the nature of the disease. At last, as a final resort, it became necessary to purchase a house for her shelter. A remarkable coincidence happened in the purchase of that house. After being turned from door to door, it certainly seemed a miracle to have the owner of that house recommend Christian Science, though she herself was not a Scientist. Like all others who have had to be driven into the acceptance of the truth, my wife scorned the idea of being cured in Christian Science, until she was told point-blank by her Los Angeles physician that her place was at home, where she could "die among her friends." Then came the resolution to accept the truth, and she did so right there and then. The physician was dismissed in the forenoon and a Christian Science practitioner called in the afternoon. Up to that time the patient had had little or no natural sleep during the entire illness, and had, during the past several weeks, retained none of her food. At this time she weighed less than ninety pounds, her normal weight being over one hundred and thirty. The rapidity of her progress under Christian Science treatment was almost phenomenal, and unless substantiated by responsible people would certainly sound mythical, or, to put it stronger, like a downright falsehood.

March 28, 1906, was the last day that the physician called, and the first day of the Christian Science treatment. It may seem past belief, but after the first treatment in Science the patient drank two cups of coffee and ate several doughnuts and a plate of baked beans for her evening meal. She then slept until after seven o'clock the next morning, and without the usual "capsule," too. Within a month she returned to Chicago, and although able to walk but little, showed rapid daily progress under treatment by a Christian Science practitioner in that city. In July of the same year she had regained her normal weight, and could walk and stand as much physically as she could prior to her illness. To-day she is the same, after having spent the past year in a trip around the world without a sign of the aches and pains which usually accompany such a feat.

It is well worth one's while to take the time to think of what Christian Science did in this case. Those who read this article carefully will see that Christian Science actually put life into a human being who had been as it were at death's door for more than a year.

DAVID OLIVER, Chicago, Ill.

WORKING OUT OUR PROBLEM.

REV. G. A. KRATZER.

MANY students of Christian Science, as well as Christian people generally, make a mistake in attempting too much at the start, or rather in not rightly selecting the phase or manifestation of error over which they attempt to demonstrate at the beginning. Error as a whole presents many problems to be solved, and no young student of Christianity is competent to work on them all at the same time, and find success in his efforts. He must choose among the problems, working them one at a time, although it is true that the solving of any one problem contributes to the solution of all the rest.

The most frequent mistake made by many who are trying to be Christian Scientists is in attempting to demonstrate peace without before they have demonstrated peace within. They think they must solve the world's problems, or their church's problems, or at least the problems of their family or friends, in order to solve their own. The scientific order of demonstration is the exact reverse. A man must cast the beam out of his own eye before he can see clearly to cast the mote out of his brother's eye. We must be sufficiently acquainted with God, good, and sufficiently grounded in our consciousness of Him, sufficiently able to dwell "in the secret place of the most High," so that in our own consciousness we have become largely impervious to the darts of error, before we are strongly enough placed in good to be of very much service to other people. If we have not a firm inward hold on peace and harmony, we shall not do much toward imparting these qualities to other people or to outward situations.

Beginners in Christian Science need to follow the example of Jesus. Before he entered upon his ministry, he went apart, for forty days, into the wilderness, to pray. He saw that each should have his own consciousness closely and firmly and unalterably united with God, good, before undertaking the problems of the world. During these forty days there were sick to be healed, there were evils to be cast out, there were wrongs to be righted, but for the time Jesus paid no attention to them; he was giving his entire attention to getting so firmly placed and grounded in the abiding consciousness of God, good, that he would be able to attack these evils all the more successfully later on, and without being himself overthrown in the process.

We do not need to make a physical journey into a material desert in order to follow the example of Jesus in this particular. It is sufficient to withdraw our thoughts from other people's problems for a time, so that we may give our entire attention to the solution of our own,—become sufficiently acquainted with God so that we shall be permanently at peace within, even while the storms of error rage all around us. When we have demonstrated such inward and abiding peace that feelings of anger, jealousy, envy, resentment, self-pity, brooding over wrongs, and the like, are not stirred into activity by the conduct of others, then we have gotten into a position to be of real service in overcoming the errors in our family, in the church, and in the world at large. Of course, such a demonstration is a matter of degree. Probably there are very few who have reached such a height of spiritual attainment that inharmonious feelings are not at times aroused into momentary activity; but we must have become sufficiently assimilated to God, sufficiently habituated in the abiding consciousness of good, sufficiently alert with regard to error, so that we promptly put out these intruders upon harmonious consciousness, instead of admitting and cherishing them, before we can be very helpful to others.

Even in the experience of those strongest in the truth, there come times when to sense error specially abounds and rages. In such a time a Christian's first duty is to save his own sense from taking part in the raging of error. With his utmost efforts this may be all he is able to do, and he will do well, at times, if he does this; but, unless he does this first of all, he can neither help himself nor any one else. Such a raging of error is spoken of by the prophet Ezekiel, and he tells us: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver

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but their own souls by their righteousness, saith the Lord God." If these mighty men of faith under the given unfavorable conditions would have been able to have saved but their own sense from having part in error, able to have done no more than maintain spiritual consciousness, then surely there are times when we, who have not endured the test of the flood, nor the trial by suffering and the loss of all earthly possessions, and who have not survived the lions' den,—there are times when we shall do well if we do nothing more than maintain our own peace.

In this connection, the story of Noah and the ark is illuminating. Taken figuratively, the flood may represent the raging sea of error; the solid ground the abiding sense of good, which for a time seemed to be completely covered and hidden from sight by the sea; while the ark represents that spiritual consciousness which rides safely above the raging waves. Spiritual consciousness was a place of safety to Noah, his sons, and their wives, but there were none others in the world who were able to dwell in this ark of spiritual consciousness, and so no other men were saved from the flood. The ark had but one window, and it was open toward heaven, toward light and truth and good,—the ark had no windows at the sides for looking out on the sea of error. From time to time Noah sent out a thought of peace, the dove; but it found no resting-place, none of the solid ground of good appearing above the flood, and so it returned to Noah. Thus he knew that the waters of error were not yet subsided, and he continued to dwell in the ark of spiritual consciousness until error should destroy itself, and thus abate, at least in some measure. When once more Noah sent out the dove, his thought of peace, it found a resting-place, and did not return. Then he knew that error was sufficiently self-destroyed, and enough of truth and good had appeared in the outward situation so that it was safe for him to begin to make preparations to go forth from the ark; that is, to reach out with aspiring faith for the benefit of mankind.

Many times there are members of our family, or of our church, or people in our neighborhood, who are so satisfied with their present condition that the wisest thing we can do is to protect our own consciousness and allow the error to find its own self-destruction, while we calmly abide in the consciousness that nothing real, nothing good, can be destroyed or lost. When error has sufficiently destroyed itself in the consciousness of others through suffering, the time will come when they will be ready for the help which we can give them. It is well for us occasionally to utter a word of peace, a thought of Science; but if their behavior does not indicate that this thought of Science finds a place in their consciousness where it can rest without stirring up violent manifestations of error, the thing for us to do is to continue to dwell quietly in the ark of our consciousness of Truth. If, in our efforts to help them, we ourselves are dragged forth from the ark into the sea of error, much is lost to us and to them. While the prodigal chose to remain in the far country, "no man ministered unto him." By these words Jesus seems to intimate quite clearly that to let them alone is the most effective treatment for those who are headstrong in error.

The proper interpretation of certain verses in the first chapter of Genesis gives us added understanding of our privilege and duty. God's universe was never "created" in the sense of having been developed from a previous state of non-existence. God's universe is coeternal with Himself. Any well-instructed Christian Scientist will recognize this fact, without argument from the Scripture to support it, though such evidence can readily be given. The record in the first chapter of Genesis is not, therefore, a record of creation, but a record of the inspired writer's advancing periods of understanding of the universe which eternally existed. Says Mrs. Eddy in Science and Health (p. 504), "Was not this a revelation instead of a creation? The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*,—words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn."

While we are passing through the advancing periods of understanding, the human sense may be subject to more or less of disquietude and unrest. There will be "days" when all will appear bright and clear. Then other problems will arise, which we are not able to solve for a time, and we may pass through a period of "night." Then we succeed in solving or overcoming these difficulties of understanding or experience, and come into a brighter and fuller "day." Finally, we arrive at the goal of complete understanding, where we know the truth, and know that we know it, and feel scientifically confident that we can abide in the consciousness of Truth and protect ourselves from coming under the domination of error. While there is much that we have not demonstrated, yet we feel that we understand God, understand His universe, and understand ourselves, and that we have sufficient hold on the truth so that we can make our way forward gradually to a complete demonstration of that which we know to be true, without let or hindrance from error.

When we have attained this consciousness, we have reached the day of rest,—not a period of idleness, by any means, but rather a period of activity in demonstration of the truth. Like God, we are able to "rest in action" (Science and Health, p. 519). We work vigorously for our own advancement and the advancement of others. While doing so, we are confronted with all sorts of errors, but they do not disturb the harmony of our consciousness while we are overcoming them. We are strong enough in the truth so that they cannot disturb us. So we are in perfect repose, even while we are actively working. This period of repose, this day of rest, is our Sabbath day. We should "remember the Sabbath day, to keep it holy;" that is, our consciousness should rest in God, we should not allow inharmonious, annoying, unholy thoughts and feelings to enter. We should keep our consciousness pure and clear, and our Sabbath day, our spiritual consciousness, having been attained, should endure forever.

SPIRITUAL TRANSFORMATION.

C. W. CROCKETT.

We are told that "the fossil forest of the Yellowstone Park is a mountain composed of layers of a greenish sandstone, containing the trunks of silicified trees," and that "shells, bones, corals, etc., after fossilization have in almost all cases lost at least the animal matter they contained. Wood is often changed to quartz or limestone." In explanation of some of these transformations it has been stated that when a piece of wood is immersed in a silicious hot spring, the organic matter gradually decays and is replaced by the mineral, until finally the change into a stone is complete, though the wood still retains all the detail of its original structure.

Does not all this illustrate the great change that is taking place in us? As we grow in the knowledge of the allness of God our conception of our own being becomes more and more spiritual, and the material fades away, until finally we shall realize that we are not in any respect material, but spiritual, the perfect thought of the perfect Mind. Paul says, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

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SELECTED ARTICLES.

[J. Miles Chambers, M.R.C.S. Eng., L.R.C.P. Lond., in *The Onlooker.*]

It has probably been the experience of almost every doctor of to-day to be asked by his patients for his opinion of Christian Science as a healing agency, and one would not be far wrong in saying that the fact that Christian Science practitioners do not consider it necessary to use the stethoscope and thermometer and other means of ascertaining the actual physical condition which they propose to relieve, is considered by the majority of doctors to be a full and sufficient reason for declaring that the cures cannot be genuine. A patient inquiring about a reported cure of, say, cancer, is told, "If it was cancer, it wasn't cured; if it was cured, it wasn't cancer;" and the inquirer, in a spirit of resignation to the (supposed) will of God, has had to remain content with the knowledge—and fear—that should he at any time become a victim to any disease pronounced by medical science to be incurable, there is nothing for him to do but to bear it patiently, and pray for a speedy death.

This attitude towards Christian Science was, perhaps, excusable in the early days of its practice, but now that the results of the operation of its methods over a period of forty years have given, and continue to give, increasingly convincing evidence that diseases, call them by what medical name you will, which had been pronounced, after the employment of all known physical aids to diagnosis and prognosis to be incurable, have been cured by Christian Science, this position is no longer tenable, and many medical men, both here and in America, have been led to consider what is the understanding which enables men and women, without any previous knowledge of the various branches of medical science, to bring about a cure where they themselves have failed to do so, in spite of all the new remedies and improved methods of treatment which recent scientific discoveries have placed at their disposal.

It is not within the limits of this short article to consider the methods by which Christian Science performs its cures,—that is fully explained in the text-book,—and any scientific discussion by the medical profession on the merits or demerits of Christian Science may be regarded as premature until doctors are prepared to admit that such diseases as cancer and leprosy can be cured. I recently had the opportunity of questioning closely a patient who had been suffering from an attack of acute Bright's disease. There had been a consultation and the doctors had told his friends that nothing more could be done for him, and that he could not live more than a few days. All medical treatment was then stopped and Christian Science treatment begun, and in less than a fortnight he was quite well again. This single case is not in itself a proof that Christian Science is a panacea for all the ailments to which mankind is subject, but it is sufficiently convincing to prompt a further study of the methods by which the result was obtained.

Conscientious consideration of the cases treated and the methods employed reveals the fact that the method is applicable to every form of disease, whether hitherto considered to be incurable or not. (Hence its claim to being an exact science.) It also reveals the fact that the success of its treatment is in no way due to the operation of hypnotism, mesmerism, spiritualism, or animal magnetism, as is so frequently urged by the supporters of psychotherapy. It is, moreover, in these two essential points that Christian Science differs from every other form of treatment, whether purely medical, psychological, or psychomedical; and the former of the two gives promise to the investigator that this discovery of Mrs. Eddy's is, in fact, the rediscovery of the Christ-method of healing.

It is very doubtful if any system of healing since the days of Jesus Christ and his followers has been able to produce a case of leprosy healed through its agency. This has been done in recent years by Christian Science, and this fact alone is sufficient to establish it as a healing agency of inestimable value to mankind.

[Editorial in *The Morning Telegraph*, New York City.]

The attack on Christian Scientists, their Leader and belief, by a minister of this city, is regrettable as showing the intolerance of the orthodox clergy toward another denomination. This intolerance, it was believed, had in a measure died out; but there is little doubt that it still exists, just as it did centuries ago, when men were burned at the stake and driven from their native land because they held different religious views from those in authority. But in another way this minister's words will be of benefit, as they will attract attention to Christian Science, its work, and the people who believe in it. The more Mrs. Eddy's doctrine, or belief, is investigated, the higher opinion one will have of it. It is impossible for a person to talk with half a dozen Christian Scientists without being impressed by their earnestness and honesty and strong faith.

The truth is that a Christian Scientist is the real, the ideal Christian. With him there is no doubt, no foolish quibbling over doctrinal points, no halting. With his whole soul he believes what he says. He is trying to practise what he preaches. The Bible is the basis—foundation—of all Christian religions. Do you believe it? Do you believe all of it? If you do, you know that Christian Science is more in accordance with the teachings of that holy book than any other religious belief in all Christendom. Christian Science conflicts with no other belief; rather is it a strong addition, an increase of faith. You may be a Methodist or a Baptist, a Roman Catholic or a Jew, and have such a firm and abiding faith in the creator—the perfect One—that while you may not remove mountains you may remove bodily ills. We believe this has been done. The testimony of thousands of truthful and intelligent men and women prove it has been done—that Christian Science has healed the sick; that it has taken persons who were known to their friends as chronic invalids, and implanted hope and faith in their hearts, and from that hope and faith good health has come.

More than nineteen centuries ago there lived "a certain man at Lystra, impotent in his feet." He was a cripple from birth and "never had walked." He heard an address made by the zealous preacher Paul, a citizen of Tarsus, learned and eloquent. The words of the preacher made an instantaneous impression on the poor cripple. Paul was preaching the new religion, and his constant theme was faith, an unquestioned faith in the merciful One whose doctrine he expounded. The man with the useless feet heard him and believed; accepted his religion then and there. He had faith. Then Paul observed the lame man "steadfastly," and the account says that, "perceiving that he had faith to be healed," Paul said to the man, "Stand upright on thy feet. And he leaped and walked."

Paul was a Christian Scientist. The man of Lystra who was born a cripple was another Christian Scientist; he had, in the language of the story, "faith to be healed." That is all Christian Scientists of this day have—"faith to be healed." Is there a Christian man or woman who will deny the truth of that story of the healing of the cripple of Lystra by Paul? It is set down in the fourteenth chapter of the Acts of the Apostles. Whoever denies it denies the truth of the Bible. These words are addressed to those Christians who deny and cry "nonsense" and "humbug" and actually know little about that of which they are talking. Offhand, a person who never had heard

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of the Christian religion might declare its basic idea to be absurd, and then become a convert after investigation. The fact of the matter is that all religious belief is based entirely on faith—"the substance of things hoped for, the evidence of things not seen." The Christian can absolutely prove nothing; he thinks his religion is true because he believes it so strongly and because a multitude that no man can number has believed the same thing. What we point out is that Christian Science is the most rational of all of the many beliefs, because at least a part of it can be demonstrated—can be proven. Without doubt every person who reads this has a friend, or knows of some one, who has been healed or helped by Christian Science.

If there were only one person in the world who went about telling his fellow-men that his faith had cured him of a sickness, we might assume that he was mistaken, that he had recovered his health through change of air or some other means. But it is not one alone who declares that Christian Science has made him whole; the numbers who bear testimony to the good results of the work of the followers of Mrs. Eddy cannot be counted; they are in every town and city—their name is legion. It is this cumulative evidence that gives weight to the belief that one can be healed by faith. You can find twenty men of good standing in this city inside of three hours who will declare to you on their honor that they have been cured of diseases through the efforts of Christian Scientists. Their word cannot be questioned.

Why should not Christian Scientists be believed? What they declare is done to-day, professors of Christianity admit was done in the days of Paul. Cannot others do what Paul did? You who doubt may say what was done nineteen centuries ago is impossible to-day. Why is it impossible? As a matter of fact it is not impossible. What Paul did, the followers of Mrs. Eddy are doing in this enlightened age. The character of Christian Scientists entitles them to the respect of all others. Go to a Christian Science church some evening and observe the people. You will find a handsome house of worship packed with persons cultured, intelligent, accomplished, inspired with the best ideas of Christianity, filled with love for their fellow-men, holding a faith that you may wish you possessed; you will find lawyers, noted business men, ladies well known in the best New York society. Such are Christian Scientists.

Certain physicians have found fault with Christian Science. A few years ago the medical men of this city and the country were greatly stirred because a woman suffering from consumption placed herself in the care of Christian Scientists. The doctors, we say, were very indignant about the matter. Just why is hard to understand. Can they cure consumption? Half a dozen of them had treated the afflicted woman referred to, and she wasted away under their hands. Wherein was it any business of those who admitted failure in the case because others were ready to help the woman? If a physician will assert that he can cure a disease and prove it by doing so, he is entitled to declare that patients should employ him. But if he cannot furnish the proof, let him hold his peace. The cures of Christian Scientists, as we have said, have been many; they are not to be questioned. Christian Science is here to stay; it numbers its converts by the score every week. If any one attempts to criticize it, he should go about the matter with a Christian spirit; above all, he should be sure of his facts. These facts can be learned only by careful inquiry and investigation, and after learning them—the investigator probably will have no criticism to make.

[From *The Illustrated Review*, Chicago.]

Christian Science, though founded upon the Bible, does not come to establish a new sect, even if some who adhere to sects may say so. A sect is something cut off or divided from some main body, but Christianity is not in itself divided. As the robe which Jesus Christ wore was woven without a seam, so that the soldiers thought it ill to tear it into sections, so Christianity, depending upon the proof of healing instead of argument, is a complete and perfect system or science. In pure science you can have no variety of teaching; though in the work of pupils you may observe approximate or perfect demonstration of the rules laid down. And so it is in Christianity. It is ever one, a perfect Science based upon perfect Principle, because God is that Principle. When it is understood, the prophecy of Jesus will be fulfilled, "And there shall be one fold, and one shepherd."

[Bishop Anderson as reported in the *Chicago Record-Herald*.]

In the early days of the Church the doctrine was held that God had no less a part in the welfare of the mind and body than in the welfare of the soul. The Church drifted away from this belief, but it is now to be noted that the Christian world is coming back to the belief that there is a close connection between religion and health. I hope that the future will show more and more of the acceptance of the truth of the great power of God to heal people.

[From an editorial in the *Duluth* (Minn.) *Tribune*.]

The Church to-day is exceedingly unfortunate in the interpretations of the ages of theological expressions from which they cannot free themselves, and the definition of words of necessary use, making it almost impossible to read into them now their real meaning as used from the modern pulpit. Among the stumbling-blocks placed between the Church and the man of to-day is that of a "personal God." God made man "after his own image," and through all the centuries this has come to mean more and more—to mankind in general—physical image. So we all have been taught, and the instant the term is used from pulpit or pew there comes to mind that picture in all the old Bibles and still found in many Biblical illustrations, of a benevolent-looking, flesh-tinted, wholesome old gentleman with an abundant white beard and surrounded by quite palpable clouds.

That is what the "personal God" of the Church means in the mind of the average adult. It is no longer what the term means to the modern theologian. There are many other terms still covered with the barnacles of the ages, or as one clergyman phrased it, "infected with the microbes of the years and sadly needing to be sterilized before being used as instruments by the Church." They are the barriers between the Church and the hearts and lives of the people who are coming to find a sufficient satisfaction in merely being of enough use in this world and of sufficient value to the immediate or remote environment to justify their being here. These are substituting this life-motive for the Christian religion, and their spiritual ideals for the Christian's personal God. The Church has need to move rapidly to surround and capture to itself this movement toward a possibly new but not a godless religion.

[Frederick Dixon in *Nature Cure*.]

When the term healing is used in Christian Science, it must be remembered that it is applied equally to the destruction of all that is unlike God, whether sickness or disease, pain or emotional ecstasy, sorrow or despair, misery, want, or sin. The medical training of a Christian Scientist consists of only one course, but it is a course which extends, humanly speaking, throughout his life. It consists of the effort to eliminate from his own consciousness the belief in the evidence of material sense; in a word, in

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anything that is unlike God. Just exactly as he succeeds in doing this he, like Jesus, overcomes the world, and Christ Jesus is the way. A Christian Scientist has consequently only one prescription, but it is the prescription used by Jesus, whose therapeutics were moral and whose physiology was spiritual: "Repent; for the kingdom of heaven is at hand." Now the Greek word translated *repent* means, literally, something causing a conviction afterwards, and so a change of mind.

It follows consequently that as a man divorces sensuality from his thought, he touches the hem of the seamless raiment of Christ, and to the extent of the sacrifice he is prepared to make for Truth he is, in the words of Mrs. Eddy (Science and Health, p. 55), "endued with the spirit and power of Christian healing." This is about as far from placing the physical welfare of man before the spiritual as anything well could be. It is, on the contrary, accepting fearlessly the words of Jesus, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk."

Christian Science, in a word, is Christian because it is the religion Christ Jesus preached, and it is scientific because it is demonstrated by signs following in the way he ordained.

[Willard S. Mattox in *The Times*, South Bend, Ind.]

It is interesting to note from a recent New York despatch published by your paper that the leading psychologists, clergymen, and physicians are endeavoring to discover how much of Christian Science they can with propriety adopt in their practice.

The nature of Christian Science, its basis and Principle, its practice and application to the needs of the human race, are so diametrically opposite to what is called mental science, or suggestive therapeutics, that in order to adopt the good contained in Christian Science the exponents of these other systems would have to eschew their previous practice. The fact that the leading psychologists, clergymen, and physicians are willing to admit that Christian Science contains something which they may, with profit, adopt, is interesting aside from the subtle compliment to Christian Science. It marks one step in a progressive movement that has been very evident during the last decade or two. Christian Science has successively endured contemptuous indifference and bitter opposition, and it will survive the effort to transplant some of its teaching to barren and uncongenial soil. However, Christian Scientists can assure those who are endeavoring to compromise with systems of healing which employ the human mind or will-power, that no such amalgamation with the pure teachings of Christian Science is possible. The healing power upon which they depend is not the human mind, but the divine Mind that was in Christ, the Mind that is God; and it will at once be seen that there can be no platform upon which this radical Science of Christ-healing can meet and associate in practice with a teaching which confessedly employs hypnotic suggestion.

[John M. Dean in the *Commercial Appeal*, Memphis, Tenn.]

If the reverend critic has something better to offer, a hungry world is waiting for that very thing, but experience has shown that no great religious movement was ever advanced by virulent attacks on the real or supposed beliefs of others, instead of a Christianly, dignified exposition of one's own belief. It may be remarked in passing, however, that it is almost incredible that in this twentieth century there could be found a scholarly exponent of the religion of the gentle Jesus who could find it in his heart to make even the least slighting remark about a white-haired gentlewoman who is beloved by hundreds of thousands of people redeemed from sickness and sin, and whose only crime is that she interprets the Bible spiritually instead of materially and proves her faith by her works.

The gentleman seems to be poorly informed regarding the nature of the gratitude felt by the beneficiaries of Christian Science, but the writer assures him that if he will take the slight trouble to attend a Wednesday evening testimonial meeting in any Christian Science church he will hear honest men and women of high standing in their respective communities fervently praising God for their release from the ills of the flesh. And he will hear not one word of unkind criticism of another religion at these meetings. These people are too busy minding their own affairs and trying to love their fellow-man aright to indulge in wanton thrusts at their neighbors' belief. They are grateful to Mrs. Eddy, to be sure, and if they were not it would be unnatural, but they are yet more grateful to our loving heavenly Father for sending her as His humble disciple to throw light and health on every page of a Scripture long rendered obscure by "the traditions of the elders." After all, the true test of any religion lies in what it accomplishes for mankind, and on this ground Christian Science invites the closest scrutiny. "By their fruits ye shall know them."

In regard to the insinuation that Christian Scientists are "base imitators" of Jesus, it might be pertinent to inquire if our critic has even attempted to imitate the Master in his injunction to "heal the sick," coupled with the promises, "These signs shall follow them that believe," and "Greater works than these shall he do."

[Rev. Dr. Charles F. Aked, New York. From a newspaper report.]

Do you think Jesus would have believed all the theology and philosophy that has grown up about the three years of his earthly ministry? Do you think he would have understood them? And yet we are not ready to admit that Jesus did not preach the gospel. All these theologies and philosophies are wonderful, but they are not religion. The fruits of the Spirit are love, joy, peace, kindness, goodness, self-control. All the rest are shadows. When men and women are physically living in the life and the love of God, there Christ is and there is his kindness and his power and his glory for ever and ever.

[Editorial note in the *Haverhill* (Mass.) *Gazette*.]

The world do move, and it moves fast. If there were any doubt about that, it was only necessary to attend the lecture on Christian Science at City Hall last night and note the personnel of the audience. The best blood and brains of the country is pioneering at last into the realms of thought, and if they profit by it mentally, morally, or physically, who dares challenge the belief?

THE MONITOR IN NEW ENGLAND.

To ensure prompt receipt of *The Christian Science Monitor* by residents in Greater Boston and other cities and towns in the New England afternoon newspaper field, subscriptions already received by The Christian Science Publishing Society from these districts will be delivered by carrier, unless the Society is otherwise instructed. Prospective subscribers for carrier service in these districts may order the *Monitor* directly through their local newsdealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

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THE LECTURES.

CHICAGO, ILL.

Ninth Church of Christ, Scientist, gave its first lecture on Christian Science, Oct. 2 and 3, in Assembly Hall, Masonic Temple, Bicknell Young being the lecturer. The introduction the first evening was by Lyman J. Hubbard, First Reader, who said in part,—

Truth is eternal, omnipotent, and will stand forever. Changing, erroneous views in time pass into oblivion, while Truth, which is always the victor, must first be proclaimed, proved, understood, and then universally accepted. The fiery ordeal of opposition has never impeded the mighty strides of a single idea of Truth, but rather, on the contrary, stimulated its advocates to a greater endeavor towards the diffusion of instruction and a more general understanding. The Discoverer of Christian Science, having been convinced after most exacting tests that it is the truth, wisely allows it to stand or fall on its own merits, only asking all men, as did the apostle Paul, to "prove all things; hold fast that which is good."

The introduction the second evening, by Adnah K. Frain, M.D., chairman of the board of directors, was in part as follows:—

From the dawn of humanity men have been searching for God. Failing to find God, they have built up many idols, to whom or to which they have given power according to the measure of belief in them. We are all idolaters, despite the gleams of infinite Truth that have shot across the horizon of human thought during the past thousands of years. We smile at the ignorant credulity of the pagan bowing before his idol carved out of wood or stone, and perhaps pharisaically thank God we are not like him. If, however, we turn our attention away from the pagan and into our own mentality, we discover therein many idols, stronger than wood or stone, to whom, willingly or unwillingly, we are obedient slaves. We are even now recognizing some of them who are our masters,—anger, hatred, passion, appetite, resentment, revenge, greed, fear, envy, jealousy, sin, sorrow, sickness, pain, death,—any one of which, in proportion to its government over us, is a law of destruction to health, happiness, harmony, and peace.

Christian Science, that great light shining from God to man, is showing us, in the measure of our receptivity, how to dethrone these idols and how to enthrone the one infinite intelligence, the only true God, omnipotent good, thus bringing into brain, body, business, and daily life, the activities of good which alone emanate from this omniscient source.—*Correspondence.*

NEW CASTLE, IND.

Frank H. Leonard, lecturing on Christian Science at the Alcazar Opera House Sept. 18, was introduced by Senator Albert D. Ogborn, who said in part,—

Do we all love our neighbors as ourselves? When questioned by the Pharisee, Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Ever since the star of Bethlehem rewarded the vigil of the waiting shepherds, the struggle has been on to enforce these divine commands. At first the world was so steeped in ignorance, so swayed by prejudice, that war and desolation marked the fight for centuries; but Truth triumphed, and the spirit of religious toleration has spread around the world. . . . That this is so, witness the marvelous growth of the churches, the spread of the missionaries' work, the increasing number and influence of the great fraternal bodies teaching the fatherhood of God and the brotherhood of man. Note, too, the great moral awakening which has swept across our fair land, demanding, in trumpet tones, honor and purity in high places and legislative relief from evils which have wrought untold misery from the beginning of time. One of the forces in this mighty progress is the movement about which we are to hear to-night.

Correspondence.

LONDON, ENGLAND.

The members of the Christian Science churches in London have before now organized many well-attended public lectures, but we have rarely seen [writes a representative of *The Onlooker*] even the Queen's Hall more crowded than it was last Tuesday [Oct. 6]. Long before the hour announced for the lecture every seat in the great hall was occupied, and the number of clergy among the audience was rather notable as evidence of the interest which, more especially after the report of the Lambeth Conference, the Christian Science movement has challenged among members both of the Church of England and of other denominations. The attendance was rewarded by one of the most lucid and logical expositions of the bedrock fundamentals on which Christian Science rests we have ever had the good fortune to hear, and indeed, once admitting his premises, it would be hard to dispute the relentless logic with which Mr. Clarence Eaton drove home his conclusions, even when most at variance with dogmatic theology. Throughout a space of two hours the great assembly followed the lecturer with an attention that showed how entirely he had mastered their interest.

The Onlooker.

HASTINGS, NEB.

Walter H. Brownell, First Reader, in introducing Francis J. Fluno, M.D., of Oakland, Cal., who lectured on Christian Science at the Kerr Opera House, Friday, Oct. 2, said in part,—

You who are students of the life of Jesus must have been impressed by the fact that such a large proportion of the sacred records are devoted to recounting his works of healing. There is much significance in this, indicating, as it does, something of the great importance Jesus attached to these works. Humanity was in great need of this ministration of healing when Jesus was here upon the earth. Humanity is in great need of it to-day, and will be in the future so long as there is a sick and suffering child of man. Jesus was the perfect demonstrator of this healing power, and although his students or disciples were not always successful at first, he indicated to them that this was because of their need of greater spirituality, and not the fault of the divine Principle of healing.

Christian Scientists are humbly striving to walk in Jesus' footsteps, believing him to be the great Wayshower whom all the world should follow.—*Hastings Tribune.*

LECTURES AT OTHER PLACES.

Newport, R. I.—Judge Septimus J. Hanna, Oct. 9.
Springfield, O.—Mrs. Sue Harper Mims, Oct. 11.
Taunton, Mass.—Bliss Knapp, Oct. 11.
Hamilton, Ont.—Judge William G. Ewing, Oct. 11.
Hartford, Conn. (First Church).—Hon. Clarence A. Buskirk, Oct. 12.
Bangor, Me.—Hon. Clarence A. Buskirk, Oct. 13.
Olean, N. Y.—Mrs. Sue Harper Mims, Oct. 13.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

THE MONITOR AS A NEWSPAPER.

If we may judge by some of the inquiries received at this office, a number of our friends do not fully understand the scope of the daily newspaper soon to be issued by The Christian Science Publishing Society. In the announcement of this paper in the *Sentinel* of Oct. 17, we stated that it was the intention of the Trustees of the Society "to publish *a strictly up-to-date newspaper,* in which all the news of the day that should be printed will find a place, and the news service of which *will not be restricted to any one locality or section, but will cover the daily activities of the entire world.*"

Another point emphasized in the announcement was that the *Monitor* would contain, "*in addition to the usual news features of the best city papers,* such special departments as will make it *a home paper of the highest grade,*—one which will appeal to good men and women everywhere who are interested in the betterment of all human conditions and the moral and spiritual advancement of the race; but from the '*news*' standpoint as well the *Monitor* will be read with interest from Maine to California and from Canada to Mexico. Even our friends across the sea will find the *Monitor* interesting."

Practically a month has elapsed since the *Monitor* was announced, and in that time nothing has occurred to make it necessary for the Trustees to modify any of the promises made on behalf of this paper; on the contrary, judging from the personnel of the staff and the quality of the news service which they have been able to secure, they believe they are justified in saying that the *Monitor* will be even better than was promised.

To those who have inquired whether the *Monitor* is to be a real newspaper, we say, Yes. To those who have asked whether it will be "simply a Boston newspaper," we say, No, except that a special New England edition, which will give the current local news of that section, is to be issued each day.

Archibald McLellan.

SELF-DISCOVERY.

Nothing could be more dramatic, more appealing to the imagination, than the circumstances of that early morning hour when the land-birds first fluttered about his little caravels, and peering through the enveloping haze the brave Genoese caught his first glimpse of a new world. He had reached, as he thought, the consummation of his life-long struggle, and though his expectations of gain and glory were no doubt large, how meagerly they measured the significance of that morning's incident to all the world. It was the long-hoped-for moment of discovery, a moment whose anticipated joys have ever stimulated men to heroic sacrifice and patient toil.

All of us have known something of the enlivening interest that attaches to any pursuit in which one is momentarily liable to come upon some new and greatly desired object or experience,—something of the zest which has ever given impulse to the world's explorers, and which begets in unnumbered truth-seekers to-day the enthusiasm with which they are ever making sallies into that realm of the unknown which lies all about us, and which stretches beyond the farthest star. The quests to which men are committed are many, but none of them may be compared with that commended by Cervantes when he said, "Make it thy business to know thyself." Here every true "find" is a treasure above rubies, and it becomes an eternal possession.

When we remember Jesus' words, "He that hath seen me hath seen the Father," we may acquire some sense of the depth and vastness of the significance of this self-discovery, the compassing of man, the "image and likeness of God." Christian theology has not helped, but rather hindered mortals in this enterprise, and for the reason that it identifies man with sinning and suffering human sense, thus associating the thought of self-discovery with the effort to make a good thing out of a bad! The manifest hopelessness of this task has always paralyzed endeavor, and thus led men to wait for death to bring them, on the instant, as they have been led to believe, the realization of their spiritual nature and dominion. It has thus come about that one of the world's greatest sicknesses is this, that men have so little knowledge of man; and Christian Science has come to heal this fateful ill. It has come to tell men again the inspiring and redemptive truth told them so long ago,—that man is perfect and unfallen, the immediate and abiding expression of the wisdom and love and beauty of the divine nature, and that this true selfhood may be attained, its native sovereignty over sickness and sin demonstrated, as we waken from the mesmerism of mortal sense.

Christian Science bids us forever separate in thought the gold of spiritual individuality from the matrix of material seeming. It bids us resist every temptation to unprogressive content and strive evermore to reach that right consciousness, that kingdom of heaven on earth, in which the glory of man is revealed, as he rules in love "over every creature." Says our Leader, "Jesus beheld in Science the perfect man, . . . God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 477).

To recognize and embrace in consciousness the Christ-man, the immortal I, is the supreme undertaking set before every Christian Scientist, and many are they to-day whose firm, glad purpose holds

> To sail beyond the sunset, and the paths
> Of all the western stars,

if happily they may find their true estate; and ever and anon, as aspiration dawns anew, they hear a winged song, telling them of their desired haven.

John B. Willis.

ONE MASTER.

Christian Scientists are asked a great many questions by people who, without knowing it, are trying to reconcile material belief with spiritual reality. They quite overlook the fact that if a single point be conceded to error, one has lost sight of the only possible basis from which to advance in the understanding of Christian Science, viz., the absoluteness of Truth. It should not be forgotten that any admission as to error's reality renders it impossible for one to work out any life-problem correctly. The acceptance of the belief that man is both material and spiritual leads one to doubt whether he is spiritual at all,—since the physical senses furnish no evidence that he is.

Because of a fundamental error in the premises,—namely, the admission that man is material,—human activity seems

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to run altogether in the wrong direction, almost the entire time being given by mankind to the pursuit of materiality; hence we have error in all the conclusions of mortal man,—sin, disease, discord, death. Then, by way of a remedy, more of the original error is offered,—more materiality,—which shows what results from the attempt to "serve two masters." Either Spirit, God, must be all to us, or matter must be all. Which shall it be?

It should be noted that the mortal or carnal mind never expresses the things of Spirit nor obeys spiritual law. No, Paul was right in saying, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Now it is this carnal mind which contends that matter, sin, disease, and death are real, and which also declares that the remedy for suffering must come from matter and from the determinations (and suggestions) of mortal mind itself, or come not at all.

Who is willing to take sides with that which is "enmity against God," good? Not the one who has proved that the divine Mind meets our every need by bringing out man's likeness to God, and who learns that the Christ-healing introduces no element of error, but awakens a mental alertness that quickly detects the slightest shadow of evil, be it sin or sickness, and dispels it by the light of Truth! Is not this "the bringing in of a better hope," "by the which we draw nigh unto God"?

Christian Scientists of necessity take their stand on the allness of God, as they must when they understand the irresistible logic of "Science and Health with Key to the Scriptures," for they see the utter vanity of attempting to serve two masters. If matter be god, or a power, why seek the aid of the God who is Spirit, matter's opposite? Most Christian Scientists have found the belief in matter and its service—"the god of this world"—a cruel oppressor, forever promising health and happiness, but giving neither. When, however, their need was greatest, they found that even a gleam of divine light—"a grain of Christian Science"—"does wonders for mortals, so omnipotent is Truth" (Science and Health, p. 449).

As they press on to gain more of the truth which heals, they see what Paul meant when he said, "They that are in the flesh cannot please God," and they rejoice that he added, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Then does the Spirit bear witness, even as in days of old, that the children of God have one Mind and are neither sick nor sinful, and that neither height nor depth, "nor things present, nor things to come" can separate them from divine Love and its all-protecting power.

ANNIE M. KNOTT.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

LETTERS TO OUR LEADER.

Boston, Mass., Nov. 1, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—Your message to the Trustees of the Publishing Society is greatly appreciated. To "serve the Lord Christ" is my intention and desire; and such a message from you gives fresh inspiration to endeavor.

With gratitude to you for the opportunities which my work affords, I am

Sincerely yours,
CLIFFORD P. SMITH.

Portland, Ore., Oct. 24, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader:—With a heart overflowing with gratitude, I thank you for the blessings which have come to my family and to the world through the teachings of Christian Science. The notice of the daily *Monitor,* which will bring only good news to our homes, gives cause for more gratitude and proves the wisdom of your guidance.

Sincerely,
EUNICE POND ATHEY.

Eau Claire, Wis., Oct. 19, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—I wish to express my love and gratitude to you for the first edition of "Science and Health with Key to the Scriptures" issued from the new publishing house. I am especially grateful for the change on the quotation page, which gives us a stanza from your own pen in place of the anonymous one of previous editions. The addition on page 201, which was a part of the Lesson-Sermon on "Doctrine of Atonement" for yesterday, was most helpful and healing. For all the changes and additions I send loving gratitude to you.

Faithfully yours,
CALVIN C. THOMAS.

Milton, N. C.

Dear Mrs. Eddy:—I feel it a great privilege to subscribe for *The Christian Science Monitor,* and I thank you that it is with your approval we are to have an ideal newspaper. The understanding already gained through the study of your works has brought many blessings. My heart is full of gratitude to God for the truth revealed to this age through you, our faithful and consecrated Leader. Lovingly and gratefully yours,

BELLE CUNINGHAM.

Anacortes, Wash., Oct. 5, 1908.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—I feel impelled to acknowledge my gratitude to God for Christian Science. The practical truth about God and man, as revealed in your text-book, "Science and Health with Key to the Scriptures," came to me at the time of "man's extremity," and came into a home which seemed black with discord and despair. Words cannot convey the sense of regeneration that at once began and still continues. The physical manifestation, a severe bowel trouble, was healed in three weeks' time, through reading Science and Health, and I was able, after three years of bondage to a prescribed diet, to eat whatever I desired without the least inconvenience.

This healing, though a cause for rejoicing, is not to be compared with the blessing that came as a result of the healing of sin. Selfishness, jealousy, pride, and resentment were phases of error that seemed ever with me,

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ready to spring forth. Through tears and triumphs, after months of work, according to my highest understanding, I was called upon to go through an experience which I thought would break my heart, but instead it purified my thought and healed me. Through the seven years that have followed, divine Love has met my every need. As I sit here in my peaceful home, with nearly all your writings, also our good *Sentinel* and *Journal*, and remember that it is through your self-denial and loving faithfulness that I have been redeemed, I thank you, and my earnest desire is to prove my gratitude by reflecting in thought, word, and deed the healing truth.

One of the vast throng who love you,

DORA L. PHILLIPS.

Columbus, O., Nov. 1, 1908.

Dear Leader:—I want to try to thank you for our text-book, "Science and Health with Key to the Scriptures," and your other beautiful and joy-inspiring writings. When my husband and I first became interested in Christian Science we were the possessors of a library of two thousand five hundred books. These books had been a source of great pride to me, but after studying Science and Health for a few weeks I began to realize that this library with its accumulated as well as diversified material theories would come to mean very little to me, and then began a struggle. Could I give up the pride of my life? I "was *alone*, wrestling with error" (Science and Health, p. 308), for three days, and then this question came to me so clearly, Is there anything in that library which would heal you if you were stricken with blindness? And if you were blind what use would they be to you? It is needless to say I saw the difference between the tares and the wheat. Later I found your sanction of academics on page 195 in Science and Health, and realized I need give up nothing worth keeping, and what was not I had no regret at losing. I have, however, very little time and still less desire for any other reading than the Bible, your books, and our periodicals. With these one rises above speculative theory into the absolute knowledge of divine Principle with which we may exchange "the objects of sense for the ideas of Soul" (Science and Health, p. 269).

I also wish to express my gratitude for our newspaper, the *Monitor*. I thank you for your wise foresight in all things and for all the benefits which you, through your years of unswerving consecration to Principle, have made it possible to come to me and to the whole world.

Lovingly and gratefully,

KATHRYN VAN HORNE.

Brooklyn, N. Y., Oct. 21, 1908.

Mrs. Mary Baker Eddy.

Revered Leader:—Just one word of joy over the *Monitor*. Every day word comes to the Reading Room from some business man, to this effect: "I have never known much about Christian Science, but if Christian Scientists are really going to publish a clean daily, containing real news, I shall take it." The world is preparing a most cordial reception for the noble guest you are about to introduce to it.

Faithfully yours,

FRANCES S. TURNER.

Foxcroft, Me., Oct. 29, 1908.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The directors of First Church of Christ, Scientist, Dover and Foxcroft, have requested me to forward to you a copy of the local paper containing a cut of our new church home and a description of the same; also to express our love and gratitude to you for giving us the spiritual interpretation of the Bible and Christ's teachings in the form of a "practical, operative Christian Science." Many testimonials of healing of sin and sickness through Christian Science were given at our first Wednesday meeting in the new chapel, and a deep appreciation of what you had done and are doing for the salvation of mankind was expressed in these testimonies.

Sincerely yours,

NELLIE M. BRAWN, *Clerk.*

St. Paul, Minn., Oct. 26, 1908.

Dear Leader:—Words cannot express my gratitude for this last step of wisdom, namely, the establishment of a Christian Science daily paper. It has been my desire for two years. With children growing up and so much that is undesirable in the newspapers of to-day the *Monitor* will be a blessing indeed. May the homage of one grateful heart rest as a benediction upon your labors for the good of all mankind.

Gratefully, your student's student,

ELIZABETH VERNE.

Bromley (Kent), England, Oct. 17, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader:—This being our first annual meeting as a church, we desire to express our love and thankfulness to you for the rich blessings which have come to us through the revelation of Christian Science. We wish to prove our gratitude by greater activity for our Cause, and to let our efforts as a church express to the world the efficacy of a healing religion.

Lovingly your followers,

FIRST CHURCH OF CHRIST, SCIENTIST.

West Bend, Wis., Nov. 2, 1908.

Mrs. Mary B. G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—As the announcement was made in the *Christian Science Sentinel* that with your approval we are to have a daily newspaper, my heart went out with joy. I knew that it meant something good to the world, since your approval had been given. As the name indicates, the world needs a *Monitor*, and to-day I send in my subscription for a year, so that the paper may be one to me.

Your obedient and faithful student's student,

CHARLES F. DOMS.

Boston, Mass., Nov. 3, 1908.

Dear Leader:—Thank you for your statement in to-day's newspapers regarding your political faith. The thought came to me, What a grand watchword this declaration of political affiliation would be for *The Christian Science Monitor!* A newspaper with such a sentiment would be not only bound to succeed, but would help to lift the influence of the press into the realm of Science.

Very sincerely,

WILLIAM LLOYD.

Leadville, Col., Nov. 3, 1908.

Mrs. Mary B. G. Eddy, Brookline, Mass.

Dear Leader:—Among other things, I thank you for what you have done for Christmas. In the old thought of that season, how many are so burdened by material preparations for the day that, as the time draws near, they have neither time nor strength to give a thought to the true meaning of Christmas. I know that, through Christian Science, the day will finally be restored to its rightful place, and the birthday of our Lord will become a day of praise to God, and of rejoicing over His great gift to men.

Yours faithfully,

DOROTHEA LOWE.

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AMONG THE CHURCHES.

LOS ANGELES, CAL.

An object of great interest to local Christian Scientists, as well as to those throughout Southern California, is the beautiful new church now being built by Second Church of Christ, Scientist, of Los Angeles, on Adams Street near Hoover. The site is an unusually fine one. The church stands on a terraced lot two hundred by two hundred and fifty feet, and the top of the dome, when completed, will be nearly one hundred and thirty feet above the street. Besides being the largest edifice built by this denomination on the coast, it will be the finest and most magnificent church building west of Chicago. It is expected to cost two hundred and fifty thousand dollars. Because of the fact that on Wednesday evenings people speak from all parts of the house, the church is built without galleries, and will seat twelve hundred people on the main floor.

The writer had the pleasure of inspecting the progress of the building recently, and can truly say that the work being done appears wonderful both in construction and in detail. The span of the dome, held by great concrete trusses, is next to the largest in the country. At the present rate of advancement it is hoped that the building will be completed by spring.—*Whittier News.*

CLEVELAND, O.

Christian Scientists are preparing to build the largest church in Cleveland. It will seat two thousand persons. The church is to be built by the members of Second Church, Euclid and E. 77th. The corner property between their present church and E. 77th has been bought, and this will give the new site a frontage of one hundred and sixty-eight feet on Euclid. The lots are both one hundred and ninety feet deep, and the combined cost was forty-five thousand dollars. Building plans for the church have not as yet been made, and the cost will of course depend on the kind of material used, but in any case it will be a large, handsome church.

There are now three Christian Science churches in the city. The First at Cedar and E. 46th, the Second on Euclid, and the Third at W. 35th and Mapledale.

Painesville Telegraph.

NEBRASKA CITY, NEB.

The corner-stone of the new edifice of First Church of Christ, Scientist, was laid in place yesterday morning [Oct. 20], with beautiful and impressive ceremonies. The program consisted of the reading of the 91st Psalm by the First Reader, also the definition of "Church" from Science and Health (p. 583), the first paragraph of which is: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Within the corner-stone were placed a Bible and a complete set of the writings of Mrs. Mary Baker Eddy. The new church is at the corner of Twelfth Street and First Avenue, and when completed will be handsome and substantial.

The Nebraska City Press.

ROCHESTER, N. Y.

Plans are in progress for the union of First Church of Christ, Scientist, at Alexander and Cobb Streets, and Second Church of Christ, Scientist, in Fitzhugh Street. This is a step which is always looked forward to by Scientists with joyful expectation, as the advantages have been manifold wherever the union of societies and churches has been consummated. As neither church building is adequate for the accommodation of the new society, steps have been taken for the erection of a new church edifice either in South Fitzhugh or Alexander Street, the plans to be perfected later.

Quoting from the September number of a prominent magazine, a tribute is paid to the "earnestness and zeal of a people whose societies are entirely supported by voluntary subscription. No entertainments are given and no donations ever solicited from people outside of the church. Unnumbered thousands have found peace and happiness in this religion, and are following out its precepts, quietly and unostentatiously."—*Rochester Times.*

SCHENECTADY, N. Y.

The erection of a chapel which will cost in the neighborhood of seven thousand dollars was begun Tuesday [Oct. 20], by First Church of Christ, Scientist, at the corner of Rugby Road and Parkwood Boulevard. The architect has planned a very pretty two-story structure, which will be of stucco work with Corinthian pillars in front. The building will be thirty-five by forty feet, and the lower floor will be used as a Reading Room by the Christian Scientists. On the second floor will be an assembly room seating two hundred and fifty persons. It is expected that the building will be ready for occupancy in January.—*Daily Union.*

SANTA CRUZ, CAL.

The Christian Scientists of this city have decided to go ahead with the erection of their new church building, for which the lot has already been secured at Ocean Street and Dakota Avenue. A small auditorium, capable of holding two hundred people, will be built first, and later the main church, for which all the plans have been made, will be added. The general idea is that of a one-story, flat-roof, concrete-veneered building, in representation of stone. Like most Christian Science church buildings, it will have nothing in common with the Gothic style of architecture commonly adopted for churches. The first auditorium to be built will be thirty-eight by forty-six feet.

Santa Cruz News.

[Written for the *Sentinel.*]

TRUTH'S EVER-PRESENCE.

HELEN M. EMERY.

O Love divine! reveal Thy presence now,
That in Thy glorious fulness all may see
That sin, disease, and even death must bow
Before Thy more than might, and majesty.

Knowing that God is Love, and God is All,
Why give attentive heed to error's voice?
Why longer yield to mortal mind's enthrall,
But claim man's lawful birthright and rejoice?

O stately Science, grandly marching on
In spite of sneer and fear and honest doubt,
From one small seed in human weakness sown
How grand the truth that puts all foes to rout!

O healing truth, how sweet it is to know
That now, as once and always, Thou art here!
The leaven hidden centuries ago
Is leavening all thought—Thy kingdom doth appear.

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TESTIMONIES OF HEALING.

In the Christian Science Hymnal we read, "Ceasing to give, we cease to have; such is the law of love." I think most of those who have been in Science any length of time realize the truth of these words. I have for a long time felt that I was greatly indebted to others in the Field for the many helpful messages from grateful hearts, and that I also must give from my store. It will soon be ten years since I was led to this truth. I had read a little at various times about this Science, but it always appeared so far away. My attention was directly called to it by a friend who had been healed of chronic catarrhal trouble, an affliction from which he had suffered for thirty-five years. He told me what his personal experience had been, and advised me to try Christian Science for my daughter, who had been afflicted with epileptic trouble for about eight years. Her condition had become very alarming, and medical law had declared that the ultimate would be mindlessness, a condition which had already begun to manifest itself, and looking into the future I could only see years of burden and sorrow.

It was at this juncture that the truth of Christian Science was brought to me in undeniable evidence through the healing of this friend. I saw before me, in my friend, a changed man, and this proof brought me hope. I went that day, Saturday, to see a Christian Science practitioner, and the work began the following Monday evening. The healing was accomplished then and there, though treatment was continued for two weeks; but I slept that night in peace, and have continued to do so. The mental state of my daughter had become such that she could not always go into a designated room or find her place at the table, and she was of course kept out of school. After treatment in Christian Science was taken up her condition very soon became normal; she went on with her school work as if there had not been any interruption, and also manifested perfect health in other ways. There is a detailed account of her healing in *The Christian Science Journal* of August, 1899. I did not understand at that time that this healing was accomplished practically at the first treatment, but I found out afterwards that such was the case.

In seeking the treatment for my daughter I had no thought of myself, though I was worn out in mind and body, but the truth began its healing work in my own consciousness. The habit of profanity left me inside of twenty-four hours, and severe chronic headache was also overcome for me. I had been subject to attacks of this trouble from my earliest recollection and would often be prostrated by them. From the time I was a young boy I was afflicted with rheumatic trouble. The attacks, though not frequent, were very severe, lasting for weeks, and part of the time I was helpless. I have had two of these attacks since I accepted Christian Science, but on these occasions I suffered very little, and now I know that the dread of them is gone. I am indeed grateful for these physical benefits, but more for the understanding that God's creation is perfect, that only good can obtain at all times. It is not necessary to detail the many unpleasant and evil things that have been overcome and destroyed in myself; they were many, and I am rejoiced to part with them! I do not suppose I am the only one who has found that the hardest battle to fight is with one's self, to overcome self. I feel, however, that this is being accomplished, step by step. I also know that I have a deeper sense of justice and of love for all mankind.

To those who are seeking health through this truth I would say, Take the medicine of Christian Science with the same obedience and care that you used to take your material remedy; then you will see results. Obedience, I have found, is one of the first things to be learned and practised in Christian Science. To those who may be seeking employment, those who are striving to overcome the sense of lack, I would say, Be thankful that our Father, who created all and governs all, never created lack, poverty, fear, injustice, dishonesty, greed, or oppression, for in Christian Science we learn that not one of these evils belongs to God's creation. This to me appears to be the strongest argument with which to meet each one's need. Though I am not working all the time, I have some work to do, and I am continuing this demonstration to know that error cannot limit us in having all our needs supplied.

As to our Leader, our loyalty to her can be best manifested in working and striving to do for others, as far as one can, what she is doing for all the world.

H. L. WYNKOOP, Boulder, Col.

[Translated from the German.]

I consider it a great pleasure to tell of the healing of my nephew. About a year ago the child, then six years old, was taken ill. The first symptoms were little noticed, it being thought that through careful nursing the child would soon be well; but his condition grew worse. I had spoken to my brother of Christian Science treatment as the only true remedy for the child; but he would not consent to it, and as the rest of the family felt as he did, a physician was called in. He recognized the attack as dangerous (probably epileptic), but did not wish to name it to the troubled parents. He advised that the child be taken to the children's hospital to be closely watched. The parents, however, did not desire this, and called in another physician, who made no promises of a rapid cure. Several days more passed, and the attacks appeared more frequently and in a worse form, each lasting several hours. The whole family was more or less excited, and finally my brother and his wife decided to call for help in Christian Science.

With their consent I went to a Christian Science practitioner, who took the case on March 24. She gave us assuring hope of healing, and told us that it was our part to keep the child in harmonious surroundings, to attend to his necessary wants, and leave the case to divine Love. After the first treatment the child had no more attacks, and began to improve, to the great joy of all the family. A grandmother of the little boy, who was helping to care for him, not knowing anything about Christian Science had opposed it, but when she saw this favorable change, her thought, too, was changed. In two weeks the boy was healed. Later on, in May, the practitioner was again asked for treatment. This same little boy had a troublesome affection of the eyes, but this was healed in a week. We have thus proved that the worst diseases of children are but dark phantoms of mortal mind, which disappear quite naturally before the divine reality. This healing was effected through absent treatment.

We are all grateful to God, and to Mrs. Eddy, the Founder of Christian Science, for these and other great blessings.—J. H. NOETZLI, Zurich, Switzerland.

My first introduction to Christian Science was in 1900, when it was presented to me by the one who afterward became my wife. I was then in business in South Haven, Mich. Shortly after hearing about it, my hand was quite badly crushed. My friend learned of my accident, she being in another city at the time, and acting on a previously given permission, treated me. The hand healed so rapidly as to puzzle the surgeon to whom I had taken the case without consulting her. My views of Christian Science were vague at this time, but crystallized greatly during subsequent explanations and reading. My acceptance of

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the truth was gradual and without notable incident until the birth of our little daughter in 1903. This occurred under Science treatment, and was without ill after-effects, though a physician who was in attendance on one of our household at the time, said voluntarily that he could hardly have hoped it to be so successful. In 1905 I was taken down with what was admitted to be a serious attack of fever, during a local epidemic of this disease. I had become too weak to leave my bed and was somewhat delirious when my wife telegraphed to the practitioner who had attended the birth of our baby. Immediately upon her receipt of the telegram I fell into a sleep, from which I awoke after about six hours, well except for weakness, which left me before the next morning, when I attended to my business as usual.

Besides these seemingly more important manifestations of God's love, we have been blessed by many minor demonstrations, and are learning to apply this great truth to every problem of business or other intercourse as it arises. With each new manifestation of the protecting power of divine Mind, gratitude to the source of all good receives a renewed impulse. I also add my mite to the great stream of thanks flowing ever toward our revered Leader.

L. W. NEWBRE, Chicago, Ill.

Three years ago I wrote my first testimony, in which I described my healing in Science two years previously. Prior to this healing I had been in a wretched condition, mentally and physically, and had vainly resorted to three different physicians. Since then I have been able through the understanding of Truth which I have acquired in the study of the Bible and Science and Health and the *Christian Science Quarterly, Sentinel,* and *Journal,* to overcome every ailment that has arisen. Physical illnesses have been few, I am thankful to say, since I have come into Science, but those which have appeared—colds, headaches, etc.—have been quickly overcome. A nervous habit, which had been a lifelong companion and which I had vainly striven to overcome by "will-power" in the old thought, has disappeared without any effort on my part; mental depression, to which I had been subject at intervals for many years, troubles me no more, and I have realized many ambitions which formerly I had little hope of ever attaining. When I have obeyed the admonition, "Seek ye first the kingdom of God, and his righteousness," I have found the accompanying promise, "and all these things shall be added unto you," not an empty one. The only physical ill of a serious nature was a growth in the side. This caused considerable pain, and for some time I felt that I must put the case in the hands of some one more advanced in Science than I. Then the realization came that I was allowing fear to creep in, and when I had cast this fear out and declared that it could vanish into its "native nothingness" now, it entirely disappeared in two days' time, nor have I had the slightest return of it.

But beyond all the physical healing is the desire which Christian Science daily engenders, to live nearer to God, to follow as nearly as possible the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," knowing that Christ Jesus never gave us a command impossible of fulfilment, however long and hard the path before us. I am indeed thankful to God, who has led me through doubt and darkness to see the impossibility of attaining true peace or happiness in a material sense of existence; and thankful to that noble woman, Mrs. Eddy, who was pure enough to see the truth that shall set us free, and brave enough to stand for that truth in the face of persecution and misrepresentation. I am glad that I have been the means of helping others to some extent, and hope that by living the truth and reflecting divine Love I may be enabled to bring to many others the realization of what an understanding of Christian Science does for humanity.

ELOISE B. ROBBINS, Brooklyn, N. Y.

Christian Science was brought to my notice by a friend who had been greatly helped by simply reading Science and Health. He loaned me his copy, which I read, and being convinced of its truthfulness procured one of my own. I then asked a practitioner to treat me, which she did. At this time I was, and had been for five years previous, a broken-down, sickly girl. I had not one, but many ailments, among them being what the doctors pronounced female trouble in its worst form. I had been treated by different doctors and tried many remedies, but all to no avail. I had given up in discouragement, thinking there was nothing before me but sickness.

I had been under Christian Science treatment but a few days when I noticed that a swelling on my hand near the wrist, which had troubled me for more than a year, had entirely disappeared. This demonstration gave me courage, for I knew that if Christian Science could heal my hand it could heal me of all other troubles. I had gained enough understanding of Science by this time to know that nothing is impossible to God, and that one belief of disease is as easily overcome as another when we know the truth. The swelling on my hand seemed to be the least of my troubles at that time, in fact I had not mentioned it to the practitioner, as I felt I could endure this, if only I could be healed of other and worse things. I continued treatment, and one by one the different ailments disappeared, until but one remained,—the most dreaded and disagreeable of all, and I continued treatment for this trouble off and on for more than five years. Last summer I was taken with a severe attack of eruptive fever, which was overcome so beautifully that I asked my practitioner, who lives in Reno, Nevada, to treat me for the chronic trouble also. She did, absently for the most part, and in a number of weeks I was entirely healed, and I am indeed grateful for my freedom.

I would also like to tell of the healing of my nephew, four years old, who was taken with a dreaded fever. At the time treatment in Christian Science by a practitioner in San Francisco, Cal., was telegraphed for, the child was seemingly at the point of death. He had been unable to speak for about three weeks, and had pined away to almost nothing. When Christian Science treatment began, the change was not so noticeable at first, although he rested better, but in a few days there was a marked improvement, and even as one can see the change in a plant, daily expanding in the sunshine, so it was with this child, until he became perfectly well. At one time there was a fear that he had lost his voice, as he had been unable to speak during the latter part of this illness. The practitioner's attention was called to this condition, and she wrote back not to be afraid: that nothing good is ever lost in Truth, and that we should read daily to the child "The Mother's Evening Prayer," and "Shepherd, show me how to go," from "Miscellaneous Writings," p. 389, asking him to repeat the words. This was done, and in less than a week's time he was able to ask for anything he wanted. Mrs. Eddy says in Science and Health (p. 179) that "space is no obstacle to Mind;" and so it has been proven to me, for which I am most grateful.

I would like to say to those whose healing is seemingly slow, to press forward, never doubting, for "he is faithful that promised." This is not all, for I have found Christian Science a very present help in every kind of trouble. The physical healing seemed wonderful, but the spiritual uplift that the understanding of Christian Science brings is the

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secret spring from which all blessings flow. I am truly a new creature, and for this I am deeply grateful to God, and to dear Mrs. Eddy for the light of Truth.

MRS. RUTH PERRY, Sparks, Nev.

It is with a feeling of gratitude and love to God that I give this testimonial, hoping that it may be of benefit to others. I suffered from stomach and bowel trouble for nearly twelve years, being under the treatment of several different physicians and taking medicine nearly every day without benefit. I could eat only certain kinds of food, and always suffered pain afterwards. I had just gone through a course of treatment with one of my home physicians, and was left in a worse condition than before,—almost a nervous wreck,—when my attention was called to Christian Science by a friend. After a little explanation on his part I became interested enough to buy a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I can truthfully say that by studying this book and gaining an understanding of the truth therein, and attending the Wednesday evening meetings, I was completely healed of stomach and bowel trouble in less than three weeks. I can eat anything I wish, and as much as I wish, without any distressing effect. For this alone I am very grateful.

I am also very thankful to God for the spiritual uplift I get each day in the study of Christian Science. My earnest desire is to know more of this truth as it is explained to us in "Science and Health with Key to the Scriptures" by that beloved and noble woman, Mary Baker G. Eddy.—JOHN ARTHUR KOHLER, Atchison, Kan.

It is about three years since I accepted Christian Science and gained the life "more abundant," for which I am truly grateful to our heavenly Father. For the wisdom and understanding contained in Science and Health I am deeply grateful to our dear Leader, who was found worthy to be used of God to do so grand and noble a work for humanity. We have had many demonstrations of Truth's power in our home, giving us proof that God is indeed with us. I was healed of general weakness in the first week that I read Science and Health. I was really waiting and hungry for the truths it teaches.

A daughter who was visiting me became terribly ill and was given up by the doctor. She had lain from Saturday until the following Thursday, retaining no food, and having constantly recurring convulsions. The morning I telephoned to a Christian Science practitioner she had been in a stupor for hours, but in twenty minutes after I communicated with the Scientist she became conscious and asked for food. She retained all she took, and she was very hungry. She used no medicine after this, and discharged her doctor. In a few days she did a strenuous day's shopping without any ill effects. One other demonstration was in the case of my little grandson. He had run a rusty nail into his hand, and it was in a bad condition, but he was healed and able to use his hand quite freely within three days. I trust these demonstrations will encourage some one. I realize that we need much love and humility for God's work always.

MRS. MERENA SYMINGTON, Vallejo, Cal.

It is now six or seven years since I first heard of Christian Science. My sister was at that time very sick with a fever, and a neighbor who was a Christian Scientist brought us several copies of the *Sentinel* and asked us to read them. The papers lay on a table for some time, and were at last returned without my having read them, as I feared I might be led to change my religious belief, with which I at that time believed I was satisfied. After that we neither thought nor heard anything more about Christian Science for a year or two, when it was again brought to our notice by this same neighbor, my mother being sick. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned to us, and I took it up and began to read. I knew at once I had found something which I did not need to fear, indeed I had found something which would drive all fear away. I have received many blessings through the study of this wonderful book, together with the Bible, and the understanding of Christian Science which I have thereby gained is worth much to me.

It was my mother's healing, however, which caused me to take up the study of Christian Science, and I will speak of it, as some one else may be benefited thereby. About five years ago my mother became mentally unbalanced, and while we did all we could for her, she still seemed to grow worse. At last she became so violent that we decided we would have to send her to an asylum, but as we were getting ready to do this our neighbor came to us and asked us to try Christian Science. After talking it over, my father decided to give Christian Science a trial, and treatment was begun. We noticed a change in my mother for the better very soon, and she kept on improving until her mind was restored to its normal condition. This was about five years ago, and she has never had a return of the trouble. I cannot find words to express my gratitude for this healing, for it brought my mother back to us from something worse than the grave.

Among the many things that Christian Science has done for me, I wish to speak of a demonstration that was made last summer. I had a growth in my throat which troubled me very much, as it seemed to be the cause of frequent spells of coughing. This went on for some time, until finally I asked for Christian Science treatment. It was not long before I noticed an improvement, the irritation ceased to trouble me, and slowly but surely the growth disappeared until it was entirely gone. I have had no trouble with my throat since, and can talk and sing without the least difficulty. I am very grateful for this healing, as it encouraged me to study Christian Science more than I had ever done before.

I am also very thankful to Mrs. Eddy for our text-book, Science and Health, which, if we study it diligently, shows us how we can overcome all the errors that present themselves. I am trying to prove the sincerity of my gratitude by living, as nearly as I can, a truly Christian life.

MINNIE LILLJA, Houston, Tex.

Like many others, I came to Christian Science for the physical healing alone. I had been in poor health for many years, much of that time being under the care of our best physicians. I was operated upon by skilful surgeons, both at our home and at a hospital, but all to no avail. I was a devoted church-member, and loved my religion and my church, but for a long time I had wished for a deeper, more lasting religious experience, and often repeated the beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled;" and I hoped and prayed this experience might come to me. This was my condition when a friend called and recommended Christian Science to relieve the almost constant pain in which I had been for about eight months. This was in February, and I had returned from the beach the September before in worse condition than ever. We had built a cottage there, thinking the change each year might be of benefit. From my return I had been constantly either under a physician's care or taking massage and electric baths, and at this time I was taking medicine every two hours, and growing worse all the time.

At first I rebelled when Christian Science was mentioned,

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as in my ignorance I feared it might lead me away from my religion, but when urged both by my husband and mother, I consented, provided my friend would accompany me to the practitioner. I was helped in the first treatment so that I slept that night without the usual pain. My healing was slow, for there was much mental work to be done in rooting up and weeding out wrong beliefs and false concepts. In a short time I discovered that the one who gave me treatment possessed the very experience that I had been striving for, and then I was willing to study our text-book for myself. There were many statements I questioned at first, and many were the battles fought, but I never ceased the warfare until I had proven to my satisfaction every statement. This continued for several months, when I found that I was not only healed physically, but I realized also the ever-present sense of God's love in a way that I knew would never leave me. This was nine years ago, and Christian Science has never failed me, and the path has grown brighter all the way.

It would be strange indeed were I not thankful to Christ Jesus, who first helped mankind into the light, and also to the one whose spirituality brought Christian Science to mankind and thus made my healing possible.

MYRTLE CHAPMAN HUNT, Condon, Ore.

As a child I was far from strong, and ill a great deal of the time. My young womanhood was passed in comparative health, but later on I seemed to be besieged with almost every physical ailment; worst of all, I was afflicted with severe stomach and bowel trouble, and suffered more than words could tell. I was apparently growing worse each day, and just when life became such a burden it did not seem worth having, Christian Science came to me. A very dear friend who was visiting us asked me to try it, and when a practitioner called at our home to see her, I decided to avail myself of this opportunity. I began treatment at once, although I was very skeptical about its reaching my particular case, for it seemed almost beyond any help whatever. To my great joy, after a few weeks' treatment the bowel trouble vanished, and later on, one by one, other troubles succumbed. How thankful I am that this wonderful truth was revealed to me, for I feel sure that, aside from physical help, it will uplift and sustain us in every trial which we may have to meet. It seems to me we cannot love and revere Mrs. Eddy too much for searching out this glorious truth for us.

ANNE E. MCWADE, Napa, Cal.

In reading the command to give thanks unto God and make known His deeds, I thought it was time for me to make known to others my blessings. Not long ago I had an experience with the overcoming of illness which helped me very much. I am very thankful for the spiritual baptism, which saves us from a great deal of worry and discontent. I did not come into Christian Science for healing, but I needed it for a quick temper, impatience, hurry, worry, and wrong thoughts. I am also very thankful for the understanding which my little boy, not quite four years old, has of this truth. When anything is wrong he turns at once to Truth, and not only for himself, but for all of us. My one wish is that I may help others to know the healing power of Truth.—MRS. L. E. MELL, Chicago, Ill.

I first came to Christian Science for healing, as nothing else would ever have interested me in it. I was suffering so much from my feet that I could not do a day's work. I thought this trouble came from my standing so much, as my work requires my being on my feet all day, and had concluded to give up my work when I was advised to try Christian Science treatment. I did so to please the one who asked me, for I had no faith in it. I was helped immediately, and am now working ten hours or more each day without any pain or inconvenience whatever. When I applied for treatment the soles of my feet were almost entirely calloused, and were so sore that the least roughness in the pavement would cause intense pain. To-day there is hardly a sign of this condition, and I walk anywhere with comfort and ease.

It is now over two and a half years since I took my first treatment, and I could fill pages with the narration of benefits received in business, in my home, in my education, and most of all from the wonderful explanation of the Bible given in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I shall never be able to express the gratitude I feel to her for giving us this truth, without which I feel that my life could but have been a miserable existence.

ST. CLAIR SCHOOLEY, Indianapolis, Ind.

My heart overflows with gratitude for the blessings which Christian Science daily brings to me. Twelve years ago, when given up by two doctors, I turned to Christian Science and was healed. My health has been good ever since, and this means much for a woman over eighty years old, who has always worked very hard. My family gladly testify that the change which has taken place in me, since I have been studying Science and Health, is wonderful; and it is also a great proof, to any one who has known me, that Christian Science is a sure cure for mental, moral, and physical ills.

I am so grateful to our dear Leader, the messenger to this age, for all she is doing for us in teaching us the way out of darkness and bondage, and I pray to be more worthy to be called one of her followers.

MRS. ELLEN THOMPSON, Toledo, O.

With deep gratitude for all that Christian Science has done for me, I wish to add my testimony to those of the thousands of others who have been helped through the same means. Two years ago I was entirely healed of a painful nervous and internal trouble which had been going on for years, and which for the previous ten months had made me very ill. When I began to take Christian Science treatment, in addition to these troubles my eyes and throat were badly affected,—in fact, I wore glasses most of the time. In less than two weeks I was entirely well and had taken off my glasses. In the two years which have intervened I have been perfectly well, only having had to take treatment occasionally for minor ailments, and have been able to go through both summers without a bilious attack, which had not been the case previously for years.

MISS T. P. COULBOURN, Baltimore, Md.

One extremely cold windy evening in December, 1906, I watched the track for a belated train at the North Station till I was so chilled that it brought on a severe attack of rheumatic trouble. For a week the pain was almost constant day and night. I then called on a Christian Science practitioner, who, after talking with me for a few minutes, gave me a treatment. When I returned home, the pain had entirely left me, and there has never been the slightest return of it since. For this and many other benefits I am deeply grateful to Christian Science.

H. A. WATSON, Boston, Mass.

CORRECTION.

In the Lesson for Nov. 29, subject: "Ancient and Modern Necromancy; or, Mesmerism and Hypnotism," the Bible references in Section III. should be as follows:—

Exodus, 15 : 26 (omit first two words); 2 Chronicles, 16 : 12, 13; Matthew, 12 : 22, 24–26, 28.

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FROM OUR EXCHANGES.

[*The Congregationalist and Christian World.*]

Cannot the theater be made as wholesome as the library, when it is admitted to be an influence not second to the library? Has not the time come for the Church to consider whether it may not wisely use and influence the theater as it uses and influences the library? An illustration of what may be done by such an alliance has been given in London this year, which would have seemed incredible a dozen years ago. The London Missionary Society has put on the stage a play, which it called a pageant, that in one season has interested more people in foreign missions and given them more information about the work of these missions than the Congregational churches of England and Wales, who are responsible for that society, have been able to do in a score of years; and all these churches, after the experiment, approve of this use which has been made of the theater. The time is surely ripe for further inquiry into this matter.

[A. William Lewis in the *Christian Work and Evangelist.*]

So many people are largely animal, giving but a paltry remnant to spiritual things. Their immortal nature is atrophied. Their life is in the fleeting possessions that they imagine they have made their own; but a man's life does not consist in the things which he possesses, for he cannot live by bread alone. It is the part of wisdom to foster the imperishable life and the ever-blest life. Then our life is independent of environment; and it is dependent upon the life of Christ in us, one with him through faith and love. So our life partakes of the everlasting life of the everlasting God and Father of our spirit, who is the same "yesterday, to day, and for ever."

[*The Christian Register.*]

We hold that wisdom demands of parents to preserve their children from the influence of hypnotic preachers. We have seen more than one brought under a spell, and then hurried into church membership, and, after a period of perfunctory duties, make a break for liberty. The probabilities are that thereafter the moral nature will be torpid, if not entirely dead to higher aspirations. A crowded church is not the right gauge of a minister's value, but his capacity for minute service for the individuals that come within his influence. The real minister does not convert, he inspires; and this is exactly the office of a wise teacher.

[*The Universalist Leader.*]

Contrary to much of the superficial reasoning, in and out of the pulpit, one is not the better interpreter of life for having gone the pace and then reformed. There is no endowment under heaven like a clean soul, a noble mind, and a tender heart for dealing with and understanding all sorts and conditions of men, even the wretched and outcast. No one ever really better understood another, no matter how sinful that other might have been, by lowering the moral tone and level of his own life.

[*The Examiner.*]

Systematic theology is no doubt a very useful and impressive science. We would by no means depreciate its value or necessity. Nevertheless, most Christians manage to get on very well without it. And we ought to be very grateful to God that an understanding of it is not necessary to salvation—for there are so many kinds and they are so conflicting! The study of the Bible is much more satisfying to the heart of the "average man."

SPECIAL ANNOUNCEMENTS.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, NOVEMBER 21, 1908

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ITEMS OF INTEREST.

National.

Secretary Elliott of the American Automobile Association has sent a warning against reckless driving to the officers of the two hundred automobile clubs scattered throughout the United States, to the effect that drastic anti-automobile legislation will surely be enacted in many of the Eastern States if a stop is not put to the reckless driving. There has already been some agitation for the repeal of the Connecticut automobile statute, considered one of the model motor vehicle laws in the country, in that it does not specify a speed limit, but requires only safe driving.

Invitations to the second meeting, on Dec. 8, in Washington of the governors or their representatives have just been sent out by the National Conservation of Resources Commission. The governors of more than half of the States have appointed commissions, and these commissions are now at work taking inventories of State resources along the same lines that the National Commission is following for the whole country. The governors of most of the other States have announced their intention to appoint commissions.

Judge Lindsey of Denver, "the father of the Juvenile Court," who failed of a renomination by either of the old parties, but who ran as an independent, was reelected by a big plurality; in fact, he nearly secured a majority vote. The boys who had been turned by that court from the first steps of wrong doing to upright ways, and the parents who appreciated the workings of the court, rallied splendidly and effectively to the support of the judge and vindicated the unquestioned worth of his labors.

Court of Appeals reversed the trial court in The Government's petition for a rehearing of the case in which the United States Circuit fining the Standard Oil Company of Indiana $29,240,000 for alleged rebating, was denied last week in the Court of Appeals. It is authoritatively stated that the Government will now attempt to bring he whole matter before the Supreme Court on a writ of *certiorari*.

The Secretary of the Navy will shortly make important recommendations, based upon the results of an investigation by a special committee, concerning the improvement of the navy yard at Mare Island, Cal. The recommendations refer to the improvement of the approaches to that island and to the strait itself, at an estimated cost of $1,007,000.

The estimated cost of the new water-supply in the Catskill mountains for New York city is $162,000,000. The estimated daily yield of the watersheds will be six hundred and sixty million gallons. To make way for this reservoir sixty-four miles of public roadway and one hundred and eleven miles of railway will have to be discontinued.

The Government's contention that the American Tobacco Company is a trust operating in restraint of trade in violation of the Sherman anti-trust law was sustained in decisions handed down last week in the United States Circuit Court at New York. This means, barring reversal by the Supreme Court, that the Tobacco Trust must dissolve.

The Gulf Coast Inland Waterways Convention met at Columbus, Ga., last week for a two-days session. River improvement, the supplying of the coast States with electricity produced by water-power, and the broader question of inter-coastal canals were among the subjects discussed.

Representatives of the cotton interests of seven Southern States, in session at Memphis last week, discussed the downward tendency of the spot price of the staple, the operations of "night-riders," and the holding of the crop for better prices, the minimum to be ten cents.

The conference of the New England governors, the presidents of the Senates and speakers of the Legislatures, the attorney-generals and the representatives in Congress, will meet in Boston Monday and Tuesday of Thanksgiving week.

During the second week in December there will be in session at Washington the National Conservation of Resources Commission, the Country Life Commission, the Southern Commercial Congress, and the National Rivers and Harbors Congress.

Elections were held in Cuba on Saturday last for president, vice-president, senators, and representatives. Upon them will fall the responsibilities for the republic when the American control is handed over, Jan. 29, 1909.

According to Professor Bailey, one of its members, President Roosevelt considers the appointment of the Commission on Country Life one of the most important pieces of work he has done.

After the visit of the American fleet in Chinese waters at Amoy, the command of the division fell to Rear Admiral Schroeder, in place of Rear Admiral Emory, retired.

At Newport, R. I., last week sixty experts of the Navy considered recent criticism of battle-ship construction and rejected most of the strictures.

Hearings on the revision of the tariff have already begun at Washington before the Ways and Means Committee.

International.

The work is now actually in hand for the construction of a railway intended to reach the summit of Mont Blanc, the height of which is little short of sixteen thousand feet. Cuts and tunnels will be avoided as much as possible, in order to give an unobstructed outlook to the tourist. The line will follow the southern flanks, where the snow is less. There will be two sections; the first reaches from Le Fayet by way of St. Gervais and the Col de Voza to the Aiguille du Gouter, at an altitude of 12,533 feet, and a distance of eleven miles. On this section are two tunnels of 312 and 2,438 yards respectively. Rack-rails and steam engines will be used, and it will require four hours to cover the first section.

Election of representatives in Constantinople in the new Turkish Parliament took place last week. According to an agreement arrived at between the various sects and nationalities, it had been arranged that of the ten representatives of the capital five should be Mussulmans, two Greeks, two Armenians, and one Jew. The Mussulmans put forward no fewer than twenty-three candidates for their five seats, while the other nationalities put up one candidate for each seat.

The Japanese budget for the year 1909-1910, which has been nearly completed, shows receipts of $272,825,000, that figure including a surplus of $26,120,000; expenditures, $271,815,000, including disbursements made on the special war account of $5,055,000. Expenditures postponed from the previous year amount to $7,300,000.

A wireless message originating in Japan has been received at the Kahuku station in the Hawaiian Islands. This represents a distance of nearly four thousand miles.

The 67th anniversary of the birthday of King Edward was celebrated in England Nov. 9.

Industrial and Commercial.

The Great Western Power Company, a fifty million dollar corporation, and the Pacific Gas and Electric Company, a forty-five million dollar enterprise, have formed a working agreement which provides for a joint marketing of their product. The Pacific Gas and Electric Company is the parent corporation of thirty concerns, and operates in twenty-nine counties in the State, supplies current to twelve electric railroads, and sells power in forty-three different cities and towns in California. It controls all the business about the bay cities and the greater part of the business in the north. Owing to its inability to meet the excessive requirements, it has now entered into a contract to purchase power from the company in northern California.

The number of cotton spindles in the United States Aug. 31, 1908, was 27,964,387, the distribution among the States giving Massachusetts thirty-four per cent, South Carolina thirteen per cent, and North Carolina eleven per cent. Rhode Island ranks fourth in the list. The number of spindles has increased twenty-three per cent in the last eight years and the consumption of cotton twenty-four per cent.

By means of the proposed electrical equipment of trains between New York and Philadelphia, the Pennsylvania road expects to cover the distance between the two cities in one hour. It is expected that two years will be required to install the full equipment, much of which has already been ordered.

An average yield of 26.2 bushels of corn per acre and an indicated total production of 2,642,687,000 bushels of corn are the preliminary estimates announced in the report of the Department of Agriculture.

Railroads of the United States, since election day, have released orders for equipment and supplies aggregating $240,000,000, according to an official of the New York Central and Hudson River Railroad.

The present season's contribution to the cranberry crop by Cape Cod growers is estimated at over one hundred and twenty-five thousand barrels.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE CERTAINTY OF REWARD.

WILLIS F. GROSS.

THE teaching of the Scriptures from Genesis to Revelation is to the effect that men reap as they sow and only as they sow. In spite of the oft-repeated declaration that the day of reaping is as certain as the sowing-time, there is a fear that one may fail to receive the reward of well-doing, and there is also a hope that in some way one may escape the penalty for doing wrong. It is evident that the one error of belief tends in some degree to encourage the sinner in his indulgence of evil, while the other may discourage the one who is striving to do right, because it leaves him in doubt as to what will be the result of his labors. A sense of discouragement does much to hinder his progress. Give a man the assurance that he will finally succeed in the thing he has undertaken, and he will work more faithfully, sacrifice more willingly, and wait more patiently, than if he has a feeling of uncertainty as to what the future has in store for him. The thought that possibly failure will be the only result of all his labor and sacrifice, has a tendency to discourage him, and many times prevents the doing of the little more which is necessary to bring success.

The law of cause and effect attends mortal man at every step in the way. Nothing comes by chance. He may not always know what has produced a certain effect, but his ignorance does not change the fact or its results. As the law of gravitation was in force thousands of years before it was discovered by mortal man and he learned how to turn it to his use, so the unchanging law of divine Mind has governed every advancing step in humanity's spiritual progress, even though the Science of being was not understood. The understanding of Mind and its laws reveals the way to harmony. It shows just what must be done to bring success. Hence the importance that men be guided by the Science of Mind instead of a personal sense of it. Discouragement is largely due to human ignorance of Truth. Error presents the dark side of things, but the understanding of Truth lifts thought above the seeming and inspires with hope and courage.

In the degree that Christian Science is understood, it destroys fear and doubt and inspires the student with the thought that his reward is sure. He does not always know how great a work must be done to bring about a desired result. When he is tempted to become impatient, as he sometimes is because his expectations are not fully realized at once, he is reminded that he cannot reap until the harvest-time comes. Success is attained only by abiding in Truth and patiently taking each step as it is pointed out. The wise student is not discouraged if his reward comes not quickly. He does not expect to see the result when only a part of the steps have been taken. He is willing to do all that is required of him. To human sense it may take time to meet the requirements of Truth, but time has nothing to do with the result. It is obedience which brings the reward.

According to Christian Science God's work was finished from the beginning. If this be true, then the human belief that God is continually creating that which He had not created before, and constantly doing that which He had not done before,—many times doing it because He is importuned by mortals,—is an error which must give place to spiritual understanding. God's work is finished, but mortals "have eyes, and see not." If the student works faithfully and waits patiently, his spiritual understanding will be opened to see God's creation as it has always existed. Mortal thought may misinterpret this appearing, and perhaps call it a new creation, but it is simply the appearing to human consciousness of that which always has been and always will be the eternal reality of being.

Jesus came preaching "the kingdom of heaven is at hand." Christian Science declares that the only way to enter this kingdom is through demonstration. Demonstration does not consist in being converted and then waiting for death to open the door to heaven. Neither does it consist in looking to God as divine Principle, and waiting for harmony to be established according to the present sense of what constitutes harmony. It does consist in rising to that higher, diviner consciousness, where the real harmony is already established. The student does not always know just what errors are to be overcome and what sacrifices must be made in order to reach this condition. As he proceeds with his work he finds there is more to be done than he thought. The doing of one thing shows another to be done. One error is overcome, and another is uncovered to be destroyed; one sacrifice is made, and there is revealed the necessity of making a second. He may sometimes feel like giving up. He did not realize there was so much to do, so many errors to be overcome. He once believed there was much good in self, but he learns that there is none whatever. He sees it does not help matters to become discouraged or to complain because he seems to have so much to contend with. He knows that the only thing for him to do is to continue patiently in his well-doing, knowing that his reward is sure.

The invalid desires health. He has sought in many ways, but failed to find. At last he turns to Christian Science. He knows not how to obtain in this way, and he asks help of one who understands Christian Science and knows how to apply it in the healing of disease. The healer does not always know how much there is to be done; how many evils are to be cast out; how much the patient may have to give up, or how willing he may be to part with the error that holds him; hence he cannot answer the question as to how long it will take to heal the case. The healer can only assure his patient that "with God all things are possible;" that when he has done all that is required of him, he will be restored to health. Christian

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Science leaves no room for doubt as to God's will concerning the sick man. In all cases it is man's sacred privilege to look to God for help in overcoming sickness as well as in resisting the temptation to sin. "According to your faith be it unto you," was not the mere saying of a man. It reveals the unerring law of God whereby men are rewarded according to their works.

Jesus said, "He that endureth to the end shall be saved," and in Revelation we read, "He that overcometh shall inherit all things." There is no question as to the result, if the demands of divine Principle are complied with. One must endure until he overcomes; then he receives his reward. One cannot hope to gain the solution of a problem in mathematics until each necessary step has been taken; why then should he hope, or expect, to solve the problems of life in any other way than by working from the basis of divine Principle and taking each step as it is pointed out? If the solution of a mathematical problem is not gained, there is an error somewhere, and that error must be searched out and corrected. In like manner some error of belief, either known or unknown, is the cause of all inharmony, and when that error is corrected by spiritual understanding, it will be seen that harmony is the divinely natural order of things and the only reality of existence.

In Christian Science, as in other things, many fail because they do not endure and are not faithful. Oftentimes the end was nearer than they thought. They might have succeeded if they had gone but a single step farther. How necessary it is to learn to "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Looking at the things of sense produces discouragement or gives a false reason for encouragement. Sense testimony can never tell us how much has been accomplished or how near we are to the solution of our problem. The Scriptures tell us that all will be changed "in a moment, in the twinkling of an eye;" but of that moment "knoweth no man, . . . neither the Son, but the Father." The eternal reality of being is here, but our eyes are closed and we see it not.

On the day of Pentecost the disciples were "with one accord in one place," waiting for the baptism of the Holy Ghost. They knew not just when they would receive it, but Jesus had commanded them, saying, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." They waited patiently, looking only to the truth; "and suddenly, there came a sound from heaven as of a rushing mighty wind, . . . And they were all filled with the Holy Ghost."

Since we know not what moment we shall receive our reward, it behooves us to be faithful. If we have not attained the desired end, does it not show there is something more for us to do, since God's work is already done? That something more must be done, and the doing of it will merit and receive the reward? Is not this enough? Are we so selfish that we ask and expect that which we have not earned through demonstration? Do we demand for ourselves what another has gained, and then complain because we do not receive, meanwhile thinking we are just as deserving as he? Did we but know that our brother can receive only according to his deserving, we would shut out all thoughts of envy and jealousy, while we patiently continue in our own well-doing, resisting temptation, enduring persecution without a murmur, always encouraged and strengthened by the assurance that divine Love rewards every man according to his works. The lesson of patience cannot be learned too quickly nor too well. Says the apostle Paul: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." And he whose promise is sure saith, "Behold, I come quickly; and my reward is with me."

CHURCH BUILDING IN CHRISTIAN SCIENCE.

ANNA FRIENDLICH.

As a loud-sounding herald of civilization momentarily startles the browsing denizens of the wilds, so the first appearing of a Christian Science church building in a community often proves a source of surprise and astonishment to the outside world, since no appeal to the public and no pulpit chiding have heralded its coming. Inside the Christian Science fold the excitement is not less. A burst of gladness and wonder arises in every heart when the great work is finished and this tabernacle of Truth is with men. To the modest band of workers a great miracle has been wrought, like the manna shower in the wilderness.

Milton describes a wonderful hall of Pandemonium rising like an exhalation out of the soil of the pit. The Christian Science church rises—an exhalation out of the love, gratitude, and inspiration of hearts chastened and lives rescued by the Father in heaven. A study of the "structure of Truth and Love," as defined in our denominational text-book, Science and Health (p. 583), leads us to recognize the fact that in Christian Science building is healing. As the errors and sins, the ignorance and fears in our own consciousness are healed, the structure of Truth and Love stands revealed, the walls of salvation appear within the pure heart where the psalmist saith God is seen. Heaps of rubbish must be excavated from the consciousness,—love of money, improvidence, sloth, self-indulgence, extravagance; old stumps of error must be rooted out,—fear of poverty, orthodoxical saws of finance, business superstitions, rainy-day prudence, unintelligent management, all that makes for lack. Without a transformation in character, improved morals, better health through spiritual power, the Christian Science edifice could not appear; and so the visible structure stands in itself a testimonial of healing. The Christian Scientist knows that if he cannot build, it is because he cannot heal. Our building appears when the purified sense starves for the truth,—when mortals perceive that they must have it; when impersonal love opens its eyes in the awakening heart.

Apathy toward the Vine cannot build the branch church: indifference to the Cause is indifference to the world, stagnating inhumanity. Cant about limitation and supply cannot build this church; self-will and self-seeking will not build it; insincerity and moral cowardice do not want to build it. All these slink away and desert the Christ at the cross. All these satisfy personal needs, but send the Christ-idea away naked and hungering from the door. Love for God is really the building fund of the Christian Science church. No anathemas lurk in its stones. Christian Scientists guard carefully against unwilling dollars; they guard carefully against all begging and unscientific soliciting, knowing that every one who understands what is really taking place when a Christian Science church is being built, seizes the opportunity to have a hand in it. If men knew what a Christian Science church really is, they would rush to invest in it as they now rush to newly opened territory or newly discovered gold-fields. Our church building is our best investment; the task of erecting it our pearl of good fortune.

The ready giving and whole-hearted liberality of Scientists in their church building have been the subject of remark in the world; but it is no puzzle to Scientists. They know the folly of hoarding matter. It means the hoarding of trouble; it is the hoarding of sickness, pain, sin, sorrow. In giving we do not consider that we in self-sacrificing generosity have become poor that God may be made rich. *Per contra:* in giving up our carnal things that we may reap spiritual things, we know that we are getting rid of error to make room for Truth, getting rid of the non-essential to make room for the essential; giving up evil to receive good; giving up trouble to make place for peace, health, holiness; sweeping away ashes to find

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gold. We increase our sum of substance by subtracting the minus quantity of matter and self. It follows that if we set aside only a little of error, only a little of the non-essential, we leave space for only a little of the essential; if we set aside only a little falsity, we make room for only a little of salvation, only a little of health and harmony. If our investment is small, our returns must be small. Who made the greatest investment? Jesus commended the widow who threw in the mite that was her all.

Christian Science purges the temple, the inner mental building. As right thinking, it turns out of doors the inward money-changers,—worldly aims and fleshly desires. It opens the windows of consciousness, and heavenly lights of purity and spirituality, gleams of eternity, stream in. Then our mental building becomes a house of prayer, of Godward aspiration that heals every sick and sinful occupant of the building. The founding of a true church creates a seismic disturbance in the mental and moral realm. It shakes established beliefs,—faiths, doctrines, traditions, institutions. A new discovery of Truth permeates every factor of existence, metamorphoses every element of experience. It transforms body, mind, heart; it begins to adjust rightly relations of capital and labor, priest and layman, ruler and subject. It stands on trial before the Pilates of multitudinous modern despotisms, demonstrating its mission. Christ, Truth, coming again in Christian Science, has a baptism to be baptized with, and how is it straitened till this be accomplished!

THE FULFILMENT OF JOY.

ADIN E. BALLOU.

EARLY in the Christian centuries what has sometimes been referred to as "the worship of sorrow" began to be given prominence, and the trend was toward teachings concerning death,—the cross and the sufferings of Jesus,—notwithstanding the words of Christ Jesus himself concerning life and joy, his wonderful promises regarding death, and his own overcoming of the grave. This tendency might be attributed to the persecutions which attended the early Christians, but the fact remains that the wonderful way of Life and Truth which Jesus saw and taught, is even to-day generally relegated to another world, for which the present one is considered but as a grievous and oftentimes bitter school of experience. But there was indeed no doubt nor fear, no trace of sorrow or death in the message Jesus gave to the crowds who heard him eagerly in Capernaum and Jerusalem, and he well knew and proved that all sin and sickness could be destroyed and replaced by the health and peace that come with the true understanding of the allness and love of the ever-present Father.

Christianity as Jesus taught, and as Christian Science teaches to-day, was a doctrine of overcoming—of joy because of overcoming, and of knowledge that enables one to overcome. It was the perpetual living with and by divine Love which left no place or power to sin or discord of any kind. It took no account of death, for the only God it knew was "a God of the living"—a God to whom all things were possible, a perfect Father to a perfect Son. It looked to God for all things, and, according to the perfection of the seeking, received from God "every good gift and every perfect gift." Its first warfare was against fear, which Jesus showed plainly to his disciples could have no power when the perfect faith and understanding of the effectual rule of Love had place.

The simplicity of all these teachings, in which lay the secret of their healing and joy, was too simple for those who thought to strengthen them by amalgamation with the philosophical systems of the early centuries; and thus, from the time of Constantine, with the exception of fitful and obscure outbursts in minor persecuted sects, the great and simple truth of the all-power and presence of a perfect God, reflected in a perfect creation, has been lost to the world. To-day, thanks to the discovery by Mrs. Eddy of the great truth she has called Christian Science, the teaching of Love, and Life, and Truth can be again heard as no one who has deeply studied the New Testament can doubt that Jesus meant it should be. The impetus of joy which should have place in all worship of a God who is Love, is again present. The "water of life," so freely offered by Jesus, is again offered to the world, and thousands are rising up to call her blessed who by her great discovery has shown them how to escape from the evil of their own creation into the recognition of a creation which knows no evil.

It is a wonderful and uplifting hope which Mrs. Eddy holds out to us when she says, "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations" (Unity of Good, p. 7).

"THE COMFORTER."

CAROLINE B. GETTY.

THE Master said to his disciples, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." In the original Greek the word for "comforter" is *parakletos*, meaning either "comforter" or "advocate," and this word "advocate" throws a wonderful light upon the passage above quoted. The generally accepted theory is that man needs an advocate with God, and we find here that Jesus did promise an advocate to us,—one that should come to mankind to plead for God, to reveal to humanity the truth about God and man. In this passage from the first epistle of John, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," the word *paraklctos* is rendered as "advocate," and the elucidation of the word is given, "one called alongside (to help)."

Divine Science, which our Leader tells us plainly she understands to be the "Comforter" (Science and Health, p. 55), enables us each to find out how Christ Jesus demonstrated the truth about God and man; and we thus realize more and more that the way to the kingdom of heaven has indeed been made both possible and plain.

TRUE LIVING.

FRANK P. EBERMAN.

THE modern commonwealth of Israel is a pure democracy, and its policy and career must rest upon the purity and integrity of the individual ballot. The only attraction is that of Love, and in proportion as each individual heart registers its response to the great heart divine, will it be possible to establish that "unity of Principle and spiritual power which constitute divine Science" (Science and Health, p. 470). Any deflection from this ideal must invite defeat. The needle must point to the pole or the course "o'er earth's troubled, angry sea" (Miscellaneous Writings, p. 397) will be fraught with danger both to ourselves and the precious freight entrusted to us. Hence the necessity of frequent self-examination. This is the Christian Scientist's diagnosis, and while dealing to some extent with the thoughts of others, its main province is

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"to probe the self-inflicted wounds of selfishness, malice, envy, and hate" (Science and Health, p. 462).

Hence the necessity of a very frequent examination of the "courses and distances" we ourselves are running, and the demand for their absolute coincidence with the "pattern shewed to thee in the mount." The Christian Scientist who does this will be like oil on the troubled waters. He will be a serene, soothing, healing, impelling, and welcome presence. His nobility and kingship will appear in the grace and naturalness with which he wears the thousand and one little amenities of daily life. His business will be prosperous, but not aggressive. He will be diligent to every duty, but "in honor preferring one another." His politics will be ambitious only for the welfare of the race, his prayers will be practice, his morals clean, his religion good. He will be "subject to principalities . . . ready to every good work;" and the sick and the sinning will seek his gates, confident in the hospitality of a great heart whose rebuke to a common foe is tempered with the mercy of his God.

TRUSTING FOR GOOD ALONE.

HON. CLARENCE A. BUSKIRK.

WITH too many persons, the consciousness of present blessings is ever overcast with clouds of fear respecting what the future may have in store for them. They seem never to be satisfied in the sunlight, but to be content only when adventuring into shadow-lands. They use their utmost ingenuity in coining phrases, or repeating those coined by others, about the perilous fingers of fate, the restless shuttles of chance, the relentless shears of destiny, and the like. They may not have read, but they are often muttering in effect, the words of Macbeth,—

> By the pricking of my thumbs,
> Something wicked this way comes.

Such people often talk about their presentiments of coming evil, and they need to learn, as we are taught in Christian Science, that evil has no law behind it, giving it any action or power whatever, except as false belief begets such seeming law. Such beliefs are kaleidoscopic in their presentiments; they never reach the certainties of truth, but are accepted with the false concepts of superstition and ignorance. Any presentiment which does not have its origin in Truth and Love, cannot belong to the kingdom of the good and true. It is born and bred in the darkness of the untrue, and hence it is both unscientific and unwise to entertain any anticipations of evil whatever. We should bar the door of consciousness against the invasion of such lying visitors. Their voices are full of deception and they cannot be from good. Mrs. Eddy has lovingly counseled all Christian Scientists to "trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903). Let us hold our consciousness of God's loving care as immanent and ever-present, free from all fogs and darkness. As a man "thinketh in his heart, so is he."

[Written for the *Sentinel*.]

IDEALITY.

GERTRUDE RING HOMANS.

WHEN harmony rules with unchallenged might,
Then merges perfect day in peaceful night
Wherein there is no bitterness, no fear
Or sorrow that shall start the stinging tear.
No vain regrets for happier hours now gone,
But glad anticipation of the dawn
Which heralds yet another Love-crowned day
Ere time's brief concepts pass away.

SELECTED ARTICLES.

[Frederick Dixon in the *English Churchman*, London, England.]

The writer of the letter on "The New Theology" went out of his way quite unnecessarily to explain that Christian Science is "neither Christianity nor science." The word "Christian" is defined in the Oxford Dictionary, the greatest of all dictionaries, as follows: "Of persons or communities: Believing, professing, or belonging to the religion of Christ," and in this broad sense, absolutely irrespective of creeds, it is undoubtedly commonly understood. If any one wishes to circumscribe it with a dogma, he will very soon discover that he has embarked, not on a definition of Christianity, but of orthodoxy. This should be sufficient to make people careful, for the fact is that the orthodoxy of Christendom has altered from century to century, so that, as Mr. Froude writes, "the Christianity of the first century was, and yet was not, the Christianity of the fourth century. The Christianity of the fourth century was, and yet was not, the Christianity of feudal Europe. The Christianity of feudal Europe died at the Reformation, and was born again in Protestant Christianity." The idea only, he says, "is immortal and never fades;" and he goes on to wonder, if the men who piled St. Andrew's Cathedral stone upon stone by the sands of the Northern Sea were to meet the men who shattered their work to ruins, or the presbyter who walks the aisles to-day, how much they would understand the one the other.

Now, a Christian is at least one who believes in Jesus the Christ, and in the last chapter of the Gospel of Mark there occurs a definition of a believer in the words of Jesus himself: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is true that an attempt has been made to prove that these verses are an epilogue by a later writer, but the effort is scarcely worth the trouble for it leaves untouched the infinitely stronger saying in the fourteenth chapter of John: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The Christian Science Church has accepted Jesus' test of what constitutes belief, and it is a little curious that it should be singled out for a charge of heresy. The term "heresy" is at all times a very ridiculous one. There is not a sect that has not been, and would not in different circumstances be, heretical. This is so manifest that a great English churchman once remarked that "orthodoxy is my doxy, and heterodoxy any one else's doxy."

[Margaret Beecher White in the *New York American*.]

Christian Scientists are known to be a happy and contented people. Of course, the main reason is that they have found the truth which has made them free from sickness and suffering—but it seems to me that the greatest change is in the freedom from mental attributes which have only warped and narrowed the character until there was little left but self—and a false sense of self at that. The Christlike knowledge that we find in Christian Science is to know and understand that there is but one Mind, and as we enter the portals of this "new-old truth" we strive to have that Mind in us "which was also in Christ Jesus." . . .

Christian Science is pointing the way for unnumbered thousands who, through its teachings, are acquainting

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themselves with God, whom they have found to be of "purer eyes than to behold evil," and are finding the peace that truly does pass all understanding. You ask, What of the mortal mind wherein lie all the thoughts that cause sickness and misery—what of it? It is a counterfeit—a false state of consciousness. Suppose you possess a diamond pin which you prize and wear constantly. One day you meet a friend who is an expert in the diamond trade; he tells you that your so-called jewel is no jewel,—it is paste, an imitation of the real gem. What is your estimation of the pin you were so proud of once? Do you prize it still? No. Why not? Because you have found it to be unreal. Now how did your friend the expert know that your once-admired diamond was a counterfeit? By making a study of the spurious gems? No, indeed; but by becoming familiar with the quality and nature of real diamonds.

A musician does not work to understand discord in its various phases. He devotes his time to the study of harmony, and is so attuned to the beauty and richness of tones and chords that, if a jarring note is struck, instantly he recognizes it as not true—not real. He doesn't stop to reason out its origin, but hastens to remove its effects by striking the harmonious note that should have been struck in the first place. So also, if we keep ourselves constantly in tune with the one Mind, the Mind of Christ, by thinking right thoughts, God's thoughts, we shall not bring out jarring discords in our lives. And is it not necessary, in order to keep in tune with God, to study the Science of spiritual harmony?

The reason that Jesus was so great among men, and had such wonderful dominion over earthly or material things, such as sin, sickness, death, wave, and storm, was his sublime and unequaled understanding of the infinite, divine Mind as the only real cause and creator. And to the extent that we gain a fuller and higher understanding of his teachings shall we manifest that same dominion.

[Charles K. Skinner in the *Daily News*, Grand Rapids, Mich.]

With the unlimited opportunities to know exactly what Christian Science teaches, statements which are at utter variance to the facts can but place the speaker in an embarrassing position before an intelligent public. . . . While ever willing and cheerful helpers in such ways as seem wise and safe for the protection of society, the Christian Scientists go farther and aim at the root or cause of sin and disease. Everything is mental before it is manifested materially, and it is not necessary for one to be a Christian Scientist to admit this. The Christian Scientist is striving to educate the individual mind to thoughts of health, purity, and honesty, good in every way, and to a corresponding trust in a loving God to protect and care for His children who look to Him. Is it less Christian that the Scientist's department of sympathetic endeavor lies in the line of the prevention of sickness and sorrow, both for this and for future generations, and that he chooses to appeal to God for relief for these dire effects of sin rather than to a drug? Does it render one unsympathetic to assure the sick that God heals diseases, and the sorrowing, that God is an ever-present help, and to give all his time and energy, forgetful of personal pleasure, in helping the needy to gain that understanding? One of the strongest requirements of Mrs. Eddy's teachings is that of pity and tender care for the sick and suffering, and the testimonies of numerous physicians who have been brought in contact with the patients of Christian Scientists corroborate this statement.

Mrs. Eddy's gifts to various causes have been very large. It can be shown that when the call came to help sufferers from the San Francisco disaster, Galveston flood, etc., the gifts from the Christian Science church, with a much smaller membership, exceeded that of any other church in your city. In the distribution of supplies to sufferers from the local flood of that city one who had to do with such work said, "The best clothing and food came from the Christian Scientists." The record of Kidder, Peabody & Co. of Boston, treasurers of the Macedonian fund in 1903, shows that the Christian Scientists contributed one seventh of the total amount. In the San Francisco disaster The Mother Church in Boston contributed to the general fund about $2,600, this in addition to help given the Christian Scientists of that city. Mrs. Eddy also sent $1,000 on this occasion. To the Russian relief fund, 1907, the Christian Scientists of Boston sent $1,090, being one fourth of the total amount sent by the city. In the city of Detroit the chairman of the Jewish relief fund said the Christian Scientists were the first to go into their treasury and give liberally to aid their cause, and in the recent case of the Alpena sufferers from fire, their offering was larger than that of any other church.

The Christian Scientists' understanding of the unreality of sickness, etc., is well defined in the writings of Mrs. Eddy, and the various publications from the publishing house in Boston, and these can be found in every Reading Room in the land free of expense to the inquirer. . . . Christian Scientists would not deny that when a man has neuralgia he is in misery; the Scientist does not, however, admit that God is the author of the misery, and if He is not, such a condition has no real entity, no right to exist, and can be overcome by the understanding of God as the only power. According to Scripture, "God saw every thing that he had made, and, behold, it was very good." Either sin and sickness are good, or God did not make them, hence they are unreal to Him and to the spiritual man.

[W. E. Brown in the *Los Angeles* (Cal.) *Herald*.]

As to the Christian Science interpretation of the Scripture with which our critic finds fault, we reply with something better than argument, viz., ample proof in healing the sick and sinful. Jesus said, "He that believeth on me, the works that I do shall he do also;" and again, "These signs shall follow them that believe." If true belief is to be followed by the ability to heal the sick as well as reform the sinner, what is to be said concerning a belief that does not confer this ability? It would seem more modest, as well as Christian, for those who are unable to heal the sick according to Christ's command, to refrain from criticising those who are in a large measure fulfilling this command. While it is true that Christian Scientists are not yet able to do all the works performed by the Master, they are very grateful for present accomplishments, which have proved Christian Science to be the most potent healing method on earth to-day, and they further rejoice that when they attain a greater degree of spirituality they will perform greater works.

Our critic's remarks regarding the denial of matter further emphasizes the fact that he is not acquainted with even the fundamentals of this Science, and therefore not in a position to criticize. Christian Science does not ignore sin and disease, but recognizes the importance of overcoming and destroying them, with the result that under treatment a patient is improved, not only physically, but morally and spiritually as well.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

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THE LECTURES.

EVANSTON, ILL.

"Christian Science: or Deliverance from Evil," was the subject of an interesting lecture which was delivered at First Church of Christ, Scientist, Tuesday evening [Sept. 29], by Rev. William P. McKenzie of Cambridge, Mass. He was introduced by John W. Thompson, former president of the Evanston public library, who said in part,—

Not since the first centuries of the Christian era have Christ's life and teachings exerted so great an influence on individual life and thought, and never before have they been the source of such wide-spread power for the promotion of human welfare. His gospel is the perennial message of "good news," the evangel of health, peace, and happiness to hundreds of thousands of people all over this earth, and the number is steadily and rapidly increasing. Christianity is spiritual, not material. It works through the spiritual understanding, bringing to human consciousness a realization of the allness of God, the all-intelligence of Mind, the oneness of Life, the unlimited power of Truth, the all-pervading Principle, Love, the fatherhood of God and the universal brotherhood of man. The attainment of this spiritual understanding restores man to his God-given dominion, destroys fear, stimulates confidence, illumines life's pathway, reveals the source of unlimited supply, and destroys every form of error, including sin, sickness, and death. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Rightly (spiritually) understood, Christianity is the Christ Science, or the divine law of being as taught and demonstrated by Christ Jesus; and has been aptly named Christian Science by Mrs. Eddy, the Founder and Leader of Christian Science.—*The Evanston Press.*

KEARNEY, NEB.

On Sunday afternoon, Oct. 4, Francis J. Fluno, M.D., of Oakland, Cal., lectured on Christian Science at the Opera House. At the hour appointed the speaker was presented by W. L. Hand, who said,—

Pessimism, or the disposition to look on the dark side of life, is a sentiment of the human heart that ought to be destroyed. Pessimism is an evil sentiment, one that brings much misery to men and women, and it stands as an obstacle to the progress and happiness of the race. The Holy Bible is an enemy of pessimism when rightly understood. To you who do not believe in Christian Science let me say, Let us not be intolerant. I do not come here to-day to introduce the speaker because I accept all the teachings of Mrs. Eddy, for I have never been able to agree with her in her understanding of the nature of God or the nature and mission of the Saviour, but I believe we should gather the good, the truth, wherever we find it. We should adopt it and make it our own and try to realize it in our lives. The Christian Scientists are helping to make the world happier. They are destroying pessimism and always looking on the bright side and striving to banish sickness and discouragement.—*New Era-Standard.*

LEAVENWORTH, KAN.

Frank H. Leonard lectured on Christian Science Oct. 4. He was introduced by Congressman Daniel R. Anthony, who said in part,—

When I was asked by some of the ladies having to-night's lecture in charge if I would introduce the cultured gentleman who is to address you, I told them that from the standpoint of possessing a knowledge and an understanding of Christian Science I would hardly be able to fill the requirements, but nothing gives me more pleasure in prefacing this introduction than to bear testimony to the marvelous power for good which has been brought into this world of ours by this new religion. Not a new religion perhaps, or in reality a new power, but a resurrection of truths known at the time of the Christian era, when Jesus sent his disciples abroad in the land to spread the truth and the power of the new gospel and to heal the sick and afflicted and minister unto the poor.

The practical side of Christian Science appears to me to be the triumph of the human mind over matter and conditions which should not exist. How natural the argument that from the perfect Mind, and from high thoughts, should come the best things; and there has been no greater moral influence in this world's history to make men and women better than the Christian religion. 'Tis but a few years ago that the spark of truth emanated from that little New England village, and that it has made the world better—human life sweeter, and their bodies healthier—for thousands and thousands, nowadays goes without dispute.

Correspondence.

ZANESVILLE, O.

An audience of about three hundred persons gathered at Gold Hall last night [Oct. 6] to listen to a lecture on Christian Science delivered by Judge Septimus J. Hanna of Colorado Springs, Col. The speaker was introduced by E. E. Lorimer, who spoke in part as follows:—

Friends, I greet you in the name of a Christianity whose very foundation is one God, and that God supreme and infinite; a Christianity based upon the teaching and practice of Jesus, and striving to obey the Scriptural command, "Let this mind be in you, which was also in Christ Jesus;" whose highest aim and purpose is to lift humanity to the consciousness of God's ideal, the divine sonship, to behold and know one Christ—an all-sufficient and an ever-present Saviour—and thus to dispel the human illusions of sin and suffering, want and woe, wretchedness and despair, and to supplant them with man's true heritage as the child of God—the spiritual sense of freedom, dominion, and harmony. This is the religion of Christian Science—this is its mission—this is its high purpose—this it has been doing and is doing for mankind, until to-day thousands attest its benefits and blessings.—*The Times Recorder.*

BELFAST, IRELAND.

On Sunday evening, Oct. 11, the annual lecture on Christian Science was held at the Ulster Minor Hall. The proceedings passed off quite harmoniously, in pleasant contrast to the disturbed meetings at the last two lectures. The police were not asked by us to attend, nor did we need to call for their services. The lecturer, Clarence C. Eaton, was introduced by Charles E. Allan, who said in part,—

When Christian Science is better understood the prejudice against it will cease, and the unworthy charges so often brought against it will be seen to be untrue. And surely the charge so commonly made, that it is too good to be true, is one every man and woman should rejoice to see refuted. Nothing is too good to be true. In the universe created by a good God only the good can be true. All good, therefore, must be true, and all truth good. We need not hesitate to study Christian Science from any fear that its teachings may play us false or prove to be too good to be true. We hope that some of its truth and beauty may reach our hearts to-night.—*Correspondence.*

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NEW YORK, N. Y.

A lecture was given in Second Church of Christ, Scientist, New York city, on Friday evening, Oct. 9, by Bliss Knapp, to an audience that completely filled the church, a number standing throughout the lecture. J. V. Dittemore, Committee on Publication for the State of New York, introduced the lecturer, saying in part,—

Christian Science is too well known in this community to need an introduction. It comes to this age and announces itself as a beneficent messenger, bringing to mankind a greater measure of hope, of joy, and of health. It affirms that it comes in fulfilment of both law and prophecy. It declares its Principle, its method of practice, and its promise, and rests its case in the knowledge that future ages will realize the beneficence of its mission.

Correspondence.

PASSAIC, N. J.

Rev. William P. McKenzie of Cambridge, Mass., lectured on Christian Science, Sunday afternoon, Oct. 11, at the Passaic Club House, before a large audience. The lecture was delivered under the auspices of First Church of Christ, Scientist, in Passaic, and the speaker was introduced by George Montgomery Hartt, editor of the *Passaic News*, who said in part,—

I am not a Christian Scientist, but I have read Mrs. Eddy's book with a great deal of interest and find it contains some very excellent things. Perhaps I cannot accept all of it because I do not understand it. We know that Christian Science has done a great deal of good and that the world is beginning to laugh at medicine.

Correspondence.

HORNELL, N. Y.

The lecture by Mrs. Mims of Atlanta, Ga., in the Universalist Church last evening [Oct. 15], was largely attended. The speaker was introduced by Capt. W. S. Charles, who said in part,—

I congratulate you upon the treat in store for you this evening. I can state that I feel complimented upon being selected to introduce the distinguished visitor to such a representative gathering, and why not? We should be willing to render in any good cause the little help we can. Our Science friends have asked very little of me; they have never asked me to try a chance on a raffle, buy a ticket for a show, or to buy a fowl and then pay to eat it. It is refreshing to find that our Science friends have nothing to conceal, that their meetings are open and free, and that they go so far as to provide the best talent in their organization that those who desire may hear a statement of this belief. These lectures I am informed are not given for the purpose of proselyting from other religious bodies, but primarily to bring a message for the large number who do not know but who must know before they will believe. The Scientist believes that he knows the way, and that he has the truth.—*Tribune.*

AUBURN, N. Y.

An unusually attentive audience listened to the lecture on Christian Science delivered at Music Hall last evening [Oct. 20] by Bicknell Young of Chicago. The lecturer was introduced by Napoleon Ross, who said in part,—

Have we not the same God as in the time of Abraham? Have we not the same God who restored Job, who led the Israelites through the Red Sea, who sustained David, who rescued the three Hebrew boys from the fiery furnace, and enabled Jesus to overcome all manner of sin and disease, to raise the dead, and finally to overcome death and the grave? What can be the trouble? The answer is a simple one: Sectarian strife, ritual, creed, and dogma have parted the seamless robe of the Christ-truth and appropriated it to denominational whims and fancies. The result has been and is, that the Christian Church gropes in darkness, more or less blinded to the glorious healing truth which is ever present and which is just as demonstrable to-day in the overcoming of sin and disease as it was two thousand years ago when Jesus taught it. Christian Scientists claim no monopoly of the truth, however, but they do take the unqualified stand that if Jesus' command to heal sin was true, then his command to heal disease must be true and cannot be ignored.—*The Auburn Citizen.*

LA CROSSE, WIS.

A lecture on Christian Science was given at the La Crosse Theater last night [Oct. 23] by Hon. Clarence A. Buskirk. C. H. Schweizer in his introduction said in part,—

It is nearly two thousand years since the great Master, who spoke as one with authority, bade his disciples "preach the kingdom of God, and to heal the sick." No command ever spoken was of greater moment to mankind, suffering in soul and body—none had greater sanction or was inspired by greater love. Yet as the centuries rolled by, this great injunction was misinterpreted if not wholly misunderstood—in any event only partially heeded. At length in our day one to whom was given a clearer vision to see what others could not see, and a deeper understanding to perceive what others could not perceive, like the prophets of old, searched the Scriptures and interpreted anew this old command, and preached again the kingdom of God, healing the sick and giving unto suffering humanity a new message of hope. I need not tell you how that message was received. It will suffice to say that despite adverse criticism, in the face of untoward opposition and scoffing intolerance, it has found its way into the homes and hearts of thousands, bringing peace and comfort and health of body and mind.—*La Crosse Leader-Press.*

LECTURES AT OTHER PLACES.

Dayton, O.—Bliss Knapp, Sept. 27.
Elkhart, Ind.—Rev. William P. McKenzie, Sept. 27.
Freeport, Ill.—Bliss Knapp, Oct. 1.
St. John, N. B.—Hon. Clarence A. Buskirk, Oct. 2.
Pueblo, Col.—Frank H. Leonard, Oct. 2.
Hutchinson, Kan.—Frank H. Leonard, Oct. 3.
Frankfort, Ky.—Mrs. Sue Harper Mims, Oct. 4.
Sedalia, Mo.—Frank H. Leonard, Oct. 6.
Beatrice, Neb.—Francis J. Fluno, M.D., Oct. 6.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

A stenographer with a good German and English education, and able to take dictation in either language, is wanted. Address, stating education and experience, the Trustees of The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy upon proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

MRS. EDDY'S THANKS.

Box G, Brookline, Mass., Nov. 16, 1908.

Beloved Christian Scientists:—Accept my thanks for your successful plans for the first issue of *The Christian Science Monitor*. My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper.

MARY BAKER G. EDDY.

NEW BY-LAWS.

ARTICLE VIII.

CHRISTIAN SCIENCE NURSE.—SECT. 31. A member of The Mother Church who represents himself or herself as a Christian Science nurse, shall be one who has a demonstrable knowledge of Christian Science practice, who thoroughly understands the practical wisdom necessary in a sick-room, and who can take proper care of the sick.

The cards of such persons may be inserted in *The Christian Science Journal* under rules established by the publishers.

ARTICLE XXII.

CLOSED TO VISITORS.—SECT. 14. The room in The Mother Church formerly known as "Mother's Room," shall hereafter be closed to visitors.

[There is nothing in this room now of any special interest. "Let the dead bury their dead," and the spiritual have all place and power.—MARY B. G. EDDY.]

"THE IDEAL NEWSPAPER."

ONE of the most pleasing signs of the times is the way in which many newspaper workers have taken occasion to express themselves in relation to *The Christian Science Monitor*, since the announcement of its early issue was made in these columns but little more than a month ago. Although some seem to doubt the possibility of a daily newspaper attaining to the high ideals that have been set for the *Monitor*, nevertheless there has been a very general and sincere indorsement of these ideals. The accompanying clipping from the *Independent*, of Santa Barbara, Cal., gives, we think, in a few words the sentiments of newspaper workers in general. It says,—

> The venture will be watched with interest by newspaper makers and newspaper readers throughout the land. Should it succeed, it will be the ideal newspaper, a realization of the dream of editors. . . . If the Christian Science daily newspaper points a way to better things in journalism, no men will rejoice more than those who are engaged in newspaper work.

The *Waverley Magazine* of Boston also has a good word to say for what the *Monitor* stands for, and we are glad to quote its editorial comment as follows:—

> Boston is soon to be the home of a new daily newspaper, under Christian Science management. Although published in Boston, the *Monitor*, as the new publication will be known, will have more than local interest and will aim to interest Christian Scientists all over the world. "It will be the mission of the *Monitor*," says an editorial in the *Christian Science Sentinel*, "to publish the real news of the world in a clean, wholesome manner, devoid of the sensational methods employed by so many newspapers. There will be no exploitation or illustration of vice and crime, but the aim of the editors will be to issue a paper which will be welcomed in every home where purity and refinement are cherished ideals."
>
> Notwithstanding the fact that the *Monitor* will be owned by a religious body whose policy will undoubtedly be its own, and to whose desires and opinions it will at all times be subservient, we must commend the sentiments expressed in this editorial. We know too much of the selfishness, the social impurity, the political corruption, and the gross injustice in the world about us, and too little of the great good being done by an enormous army of God-fearing, uncomplaining, patient men and women, who are ever toiling for the welfare of their fellow-men. Let us have less sensationalism and more decency in our newspaper methods. Let us continue, by all means, to expose and condemn existing evil, but not to the exclusion of legitimate recognition of existing good.
>
> But enough of this. Honesty is what we have a right to expect from our newspapers; plain, unblemished honesty. Let the new Christian Science daily give us at least that, and it will do much. Let it live up to its expressed ideals, and it will be a relief to the eyes and minds of a reading public, tired of the insignificance and impropriety of things too often placed before them. What the public desires to find in its newspapers is the truth,—the truth that is wholesome, the truth that is beneficial, but the truth above all things.

That the *Monitor* will be welcomed by the reading public is evidenced in the many letters of congratulation and approval which have reached this office, not alone from Christian Scientists, but from that large class of readers who it was believed would support such a paper "on its merits."

ARCHIBALD MCLELLAN.

FOR VALUE RECEIVED.

IT happens that some who are becoming interested in Christian Science, as well as those who are opposed to it, with strange inconsistency ask why Christian Science practitioners accept fees for their services in healing the sick. The usual argument against such remuneration is that Jesus did not charge for his healing works, and that professed Christians should follow his example in everything—a conclusion with which Christian Scientists heartily agree. At this point we may remind the critics that the majority of the Master's professed followers neither attempt to follow his example, nor obey his explicit commands at all, with respect to healing, and that the question of remuneration is surely a secondary one, though still important. While we are not told that Jesus demanded a return for his services, the Gospel accounts make it very clear that he accepted it, and that a number of those who had been healed by him "ministered unto him of their substance." The fair inference is that Jesus and his disciples were entirely supported by the beneficiaries of their healing work.

Matthew, Mark, and Luke are agreed as to the sending out of the disciples on their healing mission (see Matthew, 10 : 1–20; Mark, 6 : 7–13; Luke, 9 : 6; also Luke, 10 : 1–20). In these narratives we not only find the commission given to the disciples, but also the instructions as to method. They were told that they should *not* take money, food, or clothing with them, but should depend upon the returns from their healing work. It is noteworthy that these definite orders were given to the seventy as well as to the twelve, and they would have been guilty of gross disobedience had they disregarded them. That Jesus' instructions along this line were heeded in the early Church is evident, for the healing work went on, and Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

A fair-minded man who was a lawyer once said to a Christian Scientist that he thought the taking of fees by Scientists lessened the sacredness of their work. He was then asked if his own profession was not sacred to him, and if he felt that the efforts of lawyers to establish justice

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between men would be more equitable if no fees were charged. He did not attempt to evade this logic, but said he had not thought of it in this way before, and he agreed that for all work faithfully performed an adequate return should be made. The representatives of law, theology, and medicine have never hesitated to accept this return, but have cheerfully assented to the justice of the great Teacher's words, "The laborer is worthy of his hire," except as it applies to work done in Christian Science, and yet this work reaches farther than anything that has been undertaken since the days of Christ Jesus. Not only are the sick healed in Christian Science, but their dispositions are changed, and many legal tangles are adjusted in this way.

Is it not just possible that in this very commercial age we may have a wrong estimate of values? What is to be compared to health, especially when this includes the whole nature, physical, moral, and spiritual? When Naaman the Syrian started on his quest for health he took with him as an offering "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment,"—a goodly fee indeed! Mary of Bethany poured out an almost priceless perfume upon the feet of Jesus a few days after he had called her brother Lazarus from the tomb, but Judas found fault! If the price of wisdom is "above rubies," we should surely be willing to give up much of the material to gain the wisdom which brings us near to God, for thus are the sick healed in Christian Science.

ANNIE M. KNOTT.

THANKSGIVING.

IF one were to look simply at the fact and make no investigation as to the how and wherefore of another's possessions, his conclusion would likely be that he who has abundant creature comforts, opportunities for travel and for the gratification of his educated tastes, has multiplied occasions for thanksgiving. The moment one begins to think about the matter, however, he realizes that more than the mere legal possession of things is demanded as a ground for gratitude on the part of the possessor.

First of all, he must have come by his holdings honestly, without having infringed upon the rights of others. The man whose possessions record the cruelty and rapacity of his ancestors, or the unscrupulous and unjust advantage which he or his agents have taken of other men, surely has no occasion to thank God for his gains, since divine law has not been honored, but rather dishonored, in their accumulation; and no man need envy those who have secured their riches or "legal rights" by such means. One has but to look about him to discover that the division of the products of labor among men has not been entirely equitable, and that if moral desert had determined the returns, some would have much less, and many much more.

Moreover, one's gains must not only be fairly acquired, he must possess them rather than they him, if they are to prove a blessing. One of the most pitiful facts pertaining to our wondrous recent strides in the mastery of natural forces and the accumulation of wealth is this, that in the process men have so generally come under the domination of money. When men go "money mad," and simply abdicate in favor of the things "of the earth, earthy," then the creature rules the asserted creator, and we have a type of bondage in comparison with which chattel slavery is an inoffensive trifle. Whether it be in political or commercial life, in philosophical or religious faith, whenever and with whomsoever belief in and love of the material has come to rule, it is certainly a time for grief rather than gladness. He who, in subjection to the glamor of gold, thinks he has the greater advantage, is chiefly to be commiserated, and his friends may well pray, "God save him from himself and the things he calls his."

It is true that with the saints of old men may be thankful that they are out of the hell of their own ill desert, but the true thanksgiving is possible for him only whose heart's desire is fixed upon real good, the gifts of God, and who in seeking first "the kingdom of God, and his righteousness," has found his every earthly need supplied. He is a true Christian Scientist, and in giving thanks he will think of that "grace for to-day" (Science and Health, p. 17) which compasses the supply of "every human need" (*Ibid.*, p. 494). This sense of the nature and source of all real good leads one to remember with loving gratitude the unnumbered and unknown who by their devotion to the truth as they understood it, in their time and place, hastened the day which has dawned in such effulgence for us. The memory of the self-sacrifice of Christ Jesus and his true followers, in all ages, including her whose name will forever be associated with Christian Science, bespeaks the tender and undying gratitude of all mankind.

The aspiration of the truly thankful explains the gladdening fact that the expression of their gratitude, in love's practical ways, increases their capacity for and enjoyment of heaven's unfailing bounty. It illustrates that blessed law of reaction which is expressed in Jesus' words, "With the same measure that ye mete withal it shall be measured to you again;" and this gracious promise is surely theirs to-day who in their devotion to Christian Science are giving their all to the ministry of healing the sick and binding up the broken-hearted.

JOHN B. WILLIS.

NOTICE.

The first number of *The Christian Science Monitor* will be issued Wednesday, Nov. 25, the day before Thanksgiving. All our friends who are planning to send in a subscription will no doubt wish to begin with the first issue of the paper, and in order that they may be assured of this, names and addresses should be sent to the Publishing Society without delay, as papers cannot be kept on file to fill orders for back numbers.

LETTERS TO OUR LEADER.

Boston, Mass., Nov. 16, 1908.

Beloved Leader:—I feel you will be interested to know that to-day over fifteen hundred subscriptions to *The Christian Science Monitor* have been received at the Publishing House, the largest number in one day since the announcement of the paper; and the expressions of deep interest and gratitude which accompany many of these subscriptions indicate that a general welcome awaits the *Monitor*. The following letter tells of the kind of faith one of our correspondents out in Nebraska has in the *Monitor*:—

"*Dear Publishing Society:*—In a recent issue of the *Sentinel* I noticed an announcement of the fact that we are to have a Christian Science daily called the *Monitor*. This glad news filled my thought with joy, because I have prayed for years that God would send us a good clean daily newspaper. Oh, what a comfort it will be to sit down with our children or friends and read a newspaper that is not filled with flourishing headlines, depicting vice, crime, disaster, and death, magnifying evil and minimizing good. God bless the *Monitor*,—long may it live, and flourish, and 'wax strong in spirit,' helping to minimize evil and magnify the good. What a blessing it will be to humanity! It is a great need long felt, and now at the threshold of being filled

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"As an expression of my appreciation, I herewith enclose fifty-five dollars for a ten-years subscription to the *Monitor* and five dollars' worth of its first issue. With very best wishes for your success."

With much love, dear Leader, from the workers in the Publishing House,

Yours sincerely,
DAVID B. OGDEN.

Guthrie, Okla., Nov. 3, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Dear Leader:—May two overflowing hearts tell you that your writings are daily teaching and showing them the wonderful, "deep things of God"? Eighteen years ago (when she was but a girl) your writings brought to my wife God's message of peace to man, and almost twelve years ago I was thoroughly healed by reading your book "Science and Health with Key to the Scriptures." We can only prove our gratitude by being channels for quick and thorough healing, as required in The Mother Church Manual. We are hourly working to know God better and to be pure in thought, so that we too may walk with God and understand His law. We rejoice to see the sinning freed and the sick healed through Christian Science; those who are deaf, physically, hear God speaking and are healed, and they are giving God thanks for Christian Science. We are trying meekly to follow your footsteps in the path God has shown you.

Yours gratefully and lovingly,
DANIEL M. MYERS,
MRS. BERTHA TRABAND MYERS.

Sydney, N. S. W., Australia.

Dear and Beloved Leader:—I have often wished to write to you, but have not liked to intrude upon your time given so lovingly and unselfishly for the spiritual uplifting of the whole world. I am more thankful than I can express for our text-book, "Science and Health with Key to the Scriptures." You have indeed given us the "Key" that opens the treasure-house of God, through which I now understand, as I never have before, "the life and the love of our Lord." Our daily Bible Lessons, with your spiritual interpretation, which is the manna that falls day by day, your inspiring hymns and verses,—how I love them all, especially your beautiful prayer in verse, "Shepherd, show me how to go." I have known of Christian Science only about three years, and have been a member one year next January. I am striving to live in daily obedience to the tenets of our Church, and praying for more of the Mind of Christ, that I may not only overcome sickness and sin in myself, but be enabled in some small way to help and comfort others.

Again I thank you, beloved Leader, for all the happiness and peace I now enjoy through the little understanding I have of the Science of my true being,—my at-one-ment with God. We know you are dwelling "beneath the shadow of His mighty wing." With heartfelt love, in which my daughter wishes to join me,

I am your humble follower,
MRS. M. A. HOWELL.

St. Louis, Mo., Oct. 28, 1908.

Dear Leader:—Many times I have wished to tell you how much your life-work means to me, but the call to action at my post of duty has helped me to feel that I was best loving and obeying by helping the needy to learn of the beautiful Christ-healing through your teachings. The recent broadening of the lines of activity in the Publishing Society awakens a new thought of gratitude. All the early years of my life were spent in the closest relations with the work of journalism. My father was one of the early editors of New York State, when, as it seems to me, the purpose to set forth the better, purer interests of the day was earnestly considered. In my early study of Christian Science I found it difficult to set aside the bias of early education in my fondness for the current periodicals and newspapers, until in my reading I became more aware of the disappointments occasioned by the horrors so constantly portrayed. This caused me to cling more closely to the study of your teachings and the splendid publications of the Publishing Society.

When the *Sentinel* began to give us the page, "Items of Interest," I was glad to keep again in touch with news items so concisely set forth. Now we are to have the *Monitor*, a paper which can be welcomed in our homes and given to our children as a channel for the best current topics that form an essential part of our educational work. Through your loving foresight we shall be able to view the arena of changing human events without feeling that we are losing our hold on the glories of spiritual things. We should indeed be grateful that we are keeping abreast of the times, while praying earnestly, "Thy kingdom come." With a heartfelt desire to prove trustworthy,

Yours in loving obedience,
CAROLYN L. MCARTHUR.

Livonia, N. Y., Oct. 17, 1908.

Mrs. Mary Baker G. Eddy:—My heart goes out to you with love for your teachings, and I wish to tell you how grateful I am. I have a daughter, now thirteen years old, who has been very delicate and lame from birth. A few months ago a neighbor told me that she could be healed. I sent her to a Christian Science practitioner, who has worked for her, and by reading "Science and Health with Key to the Scriptures" she has been made strong, and is growing so fast that very many people remark what a change there is in her.

Lovingly yours,
MRS. A. A. SLINGERLAND.

Livonia, N. Y., Oct. 17, 1908.

Mrs. Mary Baker G. Eddy:—I am a girl thirteen years old. Through the kindness of a Christian Science practitioner, I have become strong and straight, also through your teachings in Science and Health. I am so grateful. My papa has also been benefited so very much that we feel to praise God for His goodness to us, and you for showing us the way. Yours sincerely,
GRACE L. SLINGERLAND.

A HINT TO OUR FRIENDS.

THE following letter, received by our Business Manager from a friend, gives a hint as to how the usefulness of the *Monitor* may be largely extended:—

Box G, Brookline, Mass., Nov. 16, 1908.

Dear Mr. Ogden:—What progress our Cause is making under the faithful guidance of our beloved Leader! We are all rejoicing over the establishing of the *Monitor*, and looking forward to its first issue on the 25th.

I am enclosing a check for two subscriptions, one copy of the paper to be sent to the Boston Public Library, and the other to my address. With every good wish for your success, I am Sincerely yours,
LAURA E. SARGENT.

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AMONG THE CHURCHES.

DOVER AND FOXCROFT, ME.

Ideal location, beautiful and unique construction, convenient and comfortable appointments, fittingly describes the salient features of the new church home of the Christian Scientists on Lincoln Street, Foxcroft. The doors of this building were thrown open to the public Sunday morning [Oct. 25] and a large number of townspeople were present at the initial service in the new church.

For some time the accommodations of the Christian Scientists of these towns have not been adequate to their needs, and early in the spring it was unanimously voted at a meeting of the church to take definite steps for the erection of a church home. After consideration of various plans, the specifications submitted by a local architect were approved by the building committee and contracts made with the several trades for the erection of a church building. The Christian Scientists were most fortunate in securing for their building a plot of land on one of the main thoroughfares, centrally located and possessing all of the natural advantages of an ideal church lot. The Christian Science church is distinctly Grecian in its architecture.

The auditorium at the present time has a maximum seating capacity of one hundred and sixty, but it is so arranged that the large folding doors at the rear which give access to the Reading Room and foyer can be thrown open, thus offering accommodations for two hundred or more persons.—*The Piscataquis Observer.*

LA PORTE, IND.

The members of First Church of Christ, Scientist, of this city will informally open their new church home at 1008 Michigan Ave. on Sunday, Nov. 1. A month ago First Church of Christ, Scientist, purchased of the First Unitarian Society the property until recently known as the Episcopal parish house, since which time the building has been restored and remodeled after the fashion of an English chapel, with a latticed entrance porch and corresponding lattices over the small-paned Gothic windows, the whole to be overgrown with vines and surrounded by shrubs as soon as careful planting and the season will permit. The interior contains an audience room with a seating capacity of one hundred and twenty-five. There is an attractive Reading Room in the rear.

The organization, since opening public services in 1900, has twice had to seek more commodious quarters. On moving into the Odd Fellows Building in 1904, an organized church was formed which received its charter from the State in April, 1905, and since that time the church has continued to prosper, through its earnest and persevering efforts, until the new church home became a necessity.

The La Porte Herald.

PASADENA, CAL.

Work on the massive new Christian Science church, which, as far as is known, will be the only purely classical structure in southern California, will begin early in November. The edifice, which is to be located on the east side of Oakland Avenue, will be one of the most unique in the country from many points of view, and will be a decided addition to Pasadena's architectural display. A purely Grecian Ionic style of architecture is used throughout.

Built entirely of reinforced concrete, it will be purely a monolithic structure; that is, it will be one solid piece when finished. To avoid putting on a veneer surface of stone or something else, it has been decided to use pure white La Farge French cement for the surfacing. This will be mixed with crushed granite in the right proportions to give a pure dull white finish. With this finish the building will be a landmark for the entire country, and it is expected that its great dome, sixty feet in diameter, can readily be seen from Redlands. As the building is a model of architectural beauty without, so it is a model of convenient arrangement within.—*The Pasadena News.*

[Written for the *Sentinel.*]

"ETERNITY."

BEN. HAWORTH-BOOTH.

THERE is one Life—eternal, all-inclusive,
Upholding all things: and this Life is thine.
There is no life beside, and void, elusive
The vaporous hours of men. This Life divine
Folds thee forever in the fair sunshine
Of Love's sweet presence: every beast and flower
Sustains He, and outpours the crystal wine
Of Life on His creation every hour,
That all may learn to love the Donor through His dower.

There is one holy selfhood—His ideal—
After the likeness seen upon the height,
Unknown to wrath, unknowing aught unreal,
Wearing a raiment ever glistening white—
As none can white them here. Thy wakeful sight
Long time for this, athwart the lowering sea,
Has looked and longed—the visions of the night
Provide no angel visitor for thee!
Thou art thyself His son—the Son hath set thee free!

Then we are sons indeed! our faith new-born
Is Paradise new-found, a cloudless clime
Above the weltering waste of creeds outworn.
Each word of Truth in sermon, song, or rhyme
Is ours forever, till the end of time.
What thou hast made thine own to love, to learn,
Is part of thee, and part of the sublime.
This is the gift of God—so we discern
Eternity contains no dust-fed funeral urn!

Then live forever in the Truth thou knowest:
It knows no death, for it is one with Life.
And thou art one with Love, if thou bestowest
On Him thine heart. Above the surging strife,
The tears and fears, the loves of maid or wife,
The torch of Truth is burning fair and far
And lights thy lamp: the times are ripe and rife!
Where raved the storm, celestial roses are.
In Love's white heaven, beneath the bright and morning star.

THE MONITOR IN NEW ENGLAND.

To ensure prompt receipt of *The Christian Science Monitor* by residents in Greater Boston and other cities and towns in the New England afternoon newspaper field, subscriptions already received by The Christian Science Publishing Society from these districts will be delivered by carrier, unless the Society is otherwise instructed. Prospective subscribers for carrier service in these districts may order the *Monitor* directly through their local newsdealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

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TESTIMONIES OF HEALING.

My neighbors sometimes say, "Well, the reason you and your family are not so subject to sickness is that you are naturally healthy." I am constrained to reply that this is true now,—since Christian Science has taught us that it is perfectly natural for man to be healthy,—and that we used to be sick unnaturally. We have lived here almost four years, and it has not been the experience of a single neighbor to find us seriously ailing. (I will gladly furnish the addresses of neighbors who are not Christian Scientists, but who are willing to answer any who may wish to investigate.) We are a family of six, and have two children in school who have there been exposed to various contagions without any bad results.

More than ten years ago a *Christian Science Journal* came to my hand, the perusal of which so convinced me of the practical availability of this present-day healing, that for three months I longed for the text-book, Science and Health, which I finally obtained, against the judgment of my husband, as being a very expensive book considering our circumstances. During the first three months' reading of the book I was healed of a catarrhal condition of the head and throat, which had destroyed my voice so that I could not sing; a pleasure hard to part with. My baby, then fifteen months old, was healed of a rupture dating from birth. My little girl of four years was healed of an intestinal trouble. My baby and myself were healed of a dreaded fever. Had I paid too much for the book?

To say that we are grateful for Christian Science, and that we love and revere Mrs. Eddy, is to put it very mildly. Language does not afford a satisfactory means of expressing our gratitude, but we shall endeavor so to live that others may see our good works, and believe.

MRS. MAY H. BUSH, Greenfield, Ind.

As I had always enjoyed health, it required some time to convince me that Christian Science was a practical religion and that it would be of any benefit to me; but after prejudice had been overcome sufficiently, I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began reading. Almost immediately I experienced a change in thought and ambition, and after about two weeks of study I was surprised to learn that it had been a week or more since I had indulged in either smoking or drinking, habits to which I had been in bondage for a number of years. This was seven years ago, and I have never had the slightest desire for tobacco or liquor since.

Three years ago this winter I had an opportunity to experience physical healing from the effects of an accident. One morning, after a light snow had covered the icy walk, making it very slippery, I started for the office, but had gone only a short distance when I fell. With some difficulty I managed to get up, and found that my back was injured. After hesitating a moment I started for the train, and on arriving at the office I shut myself up and began to read Science and Health. The pain seemed almost unbearable, but after a couple of hours it had quieted down so that I took up my work; but while I continued to go to the office regularly every day, and was comparatively free from pain, it was very evident that the healing was not complete. In about six weeks a serious condition had developed; and remembering that my father had passed on under the same experience, excepting that his injury was caused in a different way, I went immediately to a Christian Science practitioner and had treatment occasionally for about two months. By that time I had realized sufficient improvement to continue the work myself, and in about one year from the time of the accident the discharge had ceased and the wound was perfectly healed, and I have never been conscious of it since. This may be considered a slow healing, but as I continued to work and study, this gave me a clearer idea of the practical application of Christian Science than I would have gained otherwise; and considering that I never lost a single day from business, I am perfectly satisfied.

E. D. YATES, Chicago, Ill.

[Translated from the German.]

In November, 1905, I was suddenly taken ill with a dreaded disease. About six months before this time I had been overcome with a similar attack. I was then under medical treatment for three weeks, and since then had lived in constant fear on account of the physician's opinion that such an attack is likely to repeat itself and in a more violent form. At the time of the second attack I spent one whole day in agony, before sending for a doctor, and when he finally came I was so exhausted that I could hardly speak. The physician at once administered a narcotic, which seemed to ease the pain temporarily. Thus three days passed; then the physician said that he must call in a specialist, who declared that an operation was necessary, though it must be postponed for a time on account of my weakened condition. For about five weeks I was in the care of both physicians; then all medicine was stopped and I was allowed a little food, as both physicians considered it absolutely necessary for me to have an operation as soon as I had gained the needed strength. My condition improved somewhat, and after about six weeks I was able to be out of bed for a little while at a time. The pain diminished but did not leave me.

Meanwhile my sister had informed a relative in Hannover of my illness and the impending operation. This relative had been completely healed of an ailment of many years' standing through Christian Science, and she thought the time had come in which to call my attention to its blessings. She urged me to come to Hannover and take treatment before consenting to an operation. This was toward the end of January, 1906. I rejoiced at the thought of being spared the dreaded ordeal, and I improved so rapidly that by the middle of March I could travel to Hannover. After the first explanation of Christian Science I felt myself awakening. The thought which had long been slumbering in me needed but a touch to arouse it. I grew in the understanding of Truth from day to day, and came to see the nothingness of the disease. I began to place my confidence in God, good, in whom "we live, and move, and have our being." The firm faith in the Almighty, who creates good only and is our only help, has kept me well.

Since my return to Berlin, in April, 1906, I have constantly improved. No operation was necessary. I am stronger than ever, and feel happy and contented. I thank God every day that He led me to Christian Science; and my happiest hours are those when I am engaged in the study of that truth through which I have found God, health, and peace.—FRAU MARIE RUEFFER, Berlin, Germany.

"What shall I render unto the Lord for all his benefits toward me?" Mrs. Eddy tells us in Science and Health, p. 372, that "a just acknowledgment of Truth and of what it has done for us is an effectual help." Christian Science has done and is doing everything for me. Thirteen years ago I was suffering untold mental agony, brought on by a severe attack of nervous illness with all its attendant miseries. There seemed nothing before me but death or insanity. In my extremity I prayed as I had never prayed before, for divine help. I had been blessed with a devout

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Christian mother, and many a time, when a child, she would tell me of her faith in prayer, a faith so pure and simple that oftentimes there would come marvelous answers. Remembering how often this dear mother had been helped in time of trouble, I turned with all my heart and soul to that "unknown God," whom I was blindly trying to petition for aid. During the whole of one long night I poured out my soul in prayer, and towards dawn there came to my yearning consciousness these words, "Try Christian Science." It was as though an audible voice had spoken the words, and immediately there fell upon my storm-tossed sense a sweet calm, as though an angel had touched me. Summoning my husband and nurse to the bedside, I told them I must have help from Christian Science, that I felt there was nothing else that could save me. They listened in smiling incredulity, but I persisted in my request to have a practitioner called in as soon as possible. Yielding to my entreaties, although against his inclination, my husband sent for a Christian Scientist.

Towards evening the practitioner came, and I waited with expectant longing for what would follow, for I felt intuitively that this was to be the answer to my prayer. One verse of Scripture was given me to meditate upon while the treatment took place: "In him [God] we live, and move, and have our being." Then the sweet hush that had come to me in the early morning again stole over my consciousness, and with it a beautiful sense of rest and peace unutterable. My weary eyes, which had not been closed in natural sleep for many a long day and night, became so heavy I could not keep them open, and when the half hour's treatment was over I sank into a profound sleep which lasted until nine o'clock the following day. During this sleep I dreamed that I was standing upon a very narrow plank of wood which bridged a muddy river torrent. On one side of me was a light so intensely brilliant that I could not look at it; on the other side was inky darkness, peopled with innumerable demons which were struggling to get at me. If I turned to the light, it seemed as though I would be blinded; but the darkness appalled me with its hideousness. Surely this was a foretaste of the mental conflict between the human sense of truth and error, of light and darkness. When I awakened I found myself a well woman, able to get up and have breakfast at the table, much to every one's amazement. My own joy and gratitude were unbounded. I must know this great truth for myself, and a copy of "Science and Health with Key to the Scriptures" was purchased and eagerly devoured.

As I look back over those thirteen years since my healing, it seems as though my progress has been very slow. Mountains of selfishness have obstructed my pathway, and valleys of suffering had to be crossed, and I have surely learned that "it is easier to desire Truth than to rid one's self of error" (Science and Health, p. 322). Mrs. Eddy's grand example of steadfast courage and unwavering obedience to divine Principle is as a beacon-light in this steep ascent upwards. My one prayer is that I may be found worthy the name of Christian Scientist.

MRS. A. M. JONES, Denver, Col.

I wish to express my gratitude for the teachings of Christian Science and the many helps and blessings received therefrom. My first experience was the healing of a severe attack of rheumatic trouble, from which I was suffering when Christian Science was presented to me. A lady told me of the Science, and offered to help me if I was willing to have treatments. I gladly accepted, for at that time I was unable to straighten my hands or fingers; also my limbs were badly swollen and very painful. I had tried every remedy that I heard of, and three doctors of St. Joseph, Mo., put forth their best efforts to help me out of my suffering; but to no avail.

Two weeks' treatment in Christian Science healed me completely. This was about fifteen years ago, and I have never had a return of the disease since. I have also had since that time many proofs of God's love and care. I am deeply grateful to God for my healing, and for the better understanding I have gained of God and His relation to man. I truly thank and love our dear Leader for making it possible for us to have Science and Health and her other writings. I am also grateful to the Publishing Society for our *Sentinel* and *Journal*, and to all those who contribute thereto, as these periodicals are such a help to me and to all who read them.—MRS. ROSE SMITH, Beloit, Kan.

When I first had help from Christian Science I was almost a wreck, physically and mentally. For seventeen years I had been an invalid, having almost all the ills that flesh is heir to. I tried any number of doctors and all kinds of medicines I could find, but received no help. For a long time the doctors said that nothing but a surgical operation would help me, and they were not sure that would do me any good. As neither my husband nor I was willing to have the operation performed, I dragged on. A few months before I came to Christian Science my spine began to cause me great suffering. The doctor we called said I would have to be put into a plaster cast, and then wear all sorts of accessory appliances in the way of braces, etc.; but having been through all this once before, I declined to do so again.

In the house where we were boarding at the time was a Christian Scientist. My husband had been a great sufferer from stomach trouble for a number of years, and one night at the table he said that he was discouraged, that he had tried everything he knew and that nothing seemed to relieve him. Our little girl, then about ten years old, said, "Papa, why do you not try Christian Science? I have been watching the people who come to see Mrs. —— [the Christian Scientist practitioner in the house where we boarded],—people who are sick, and blind, and lame when they first come, and they go away well." That night he took his first Christian Science treatment, and continued it for two weeks, when he was healed. Then he wanted me to try Christian Science; which I did, and in two weeks was so much improved that I quit taking treatment and went to studying for myself. After about nine months we went into the work ourselves. I have seen a great many wonders wrought by the truth,—the healing of both sickness and sin,—and am learning more and more that Truth is all-powerful if we only hold fast to God and let nothing else into our consciousness. I am truly thankful to God, for all His goodness to us; and to our dear Leader for Christian Science, which helped us out of our trouble.

MRS. ELIZABETH BLACKLER, Pasadena, Cal.

Christian Science has done so much for me physically that, for the sake of those who are searching for relief from bondage to material beliefs, I feel it a privilege as well as a duty to testify to the all-power and presence of God, as revealed in Christian Science. This truth has brought me out of a well-developed case of a dreaded fever. All the phases attendant on that disease were manifested to an alarming degree, but these manifestations and our fears were met with the assurance that "God fills all space," which if rightly demonstrated is all sufficient. Truly, "man's extremity is God's opportunity," for in my seeming extremity a sense of spiritual reality, which I had never before gained, was revealed, and this resulted in my uniting with our church here, thereby helping to destroy another and long-cherished error, that of believing it necessary to wait until all material beliefs were overcome

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before taking the responsibilities of a member. I am very grateful to God, and also to Mrs. Eddy for my healing.

GEORGIE E. WILSON, Chanute, Kan.

The numberless blessings which have come to me through Christian Science make me wish to share my joy with others, and to express my gratitude for this truth, the light of which has banished the gloom of ignorance, doubt, and fear. It is truly the "peace of God, which passeth all understanding," that comes to us when we learn to trust God to supply our every need; when we come to know that He is "not a God afar off," but is ever present and available at any time and under every circumstance. Through the healing power of Christian Science I have been relieved of a number of physical troubles,—colds, frequent attacks of throat trouble, etc.,—which, though they were not considered serious, caused me much discomfort and many interruptions in my work. I have also been enabled to leave off my glasses, which I had worn for ten years. No particular thought was given to discarding them; I simply felt that I no longer needed them, just as one would drop a heavy burden when it was no longer necessary to carry it.

The one thing for which I am most thankful to Christian Science is that I am learning to love my neighbor, to love him because I know that man is God's perfect child; and in proportion as I strive to see this truth I gain a clearer realization that God is Love, and that "Love is reflected in love" (Science and Health, p. 17).

MISS LILLIAN B. YOUNG, Glen Ellyn, Ill.

I have long felt a desire to express my gratitude for and my appreciation of Christian Science. Two years ago I suffered most terribly with blood-poisoning. Physicians attended me without any benefit, the last one saying there was no hope at all for me, that neither he nor any other doctor could help me. My hand had been terribly injured, and the physician said I must have it amputated in order to save my life, but I would not let this be done. I then turned to Christian Science for help, knowing it was all there was left that might cure me. At the first treatment all pain left me. I had only four treatments and was healed. I had been wearing a rubber supporter on my knee for two years, but I removed it as soon as I began to have treatment for my hand. I am now in the best of health, and have the full use of my hand.

I can never be thankful enough to God for what Christian Science has done for me. It has made me a better woman, physically, morally, and spiritually.

MRS. ANNIE HOLDEN, Abilene, Kan.

After suffering over thirty years with stomach and bowel trouble, besides various other ills, and taking all kinds of material remedies, which gave me no relief, I decided to try Christian Science, a decision for which I feel more than thankful. Christian Science has been such a wonderful help to me, not only physically, but mentally and spiritually, and since reading "Science and Health with Key to the Scriptures" I can read the Bible with a better understanding. I feel very grateful to our dear Leader for this wonderful truth. She has not only helped me but the whole world by her writings. I am a member of First Church of Christ, Scientist, and every day it is my earnest desire that I may learn more and more of divine Truth and Love.

MRS. ANNIE E. PATTERSON, Ashland, Ore.

I wish to express my gratitude for all that Christian Science has done for me. For seven years I suffered from a complication of diseases supposed to have been caused by a fall in the spring of 1889. I was under medical treatment all of the time, had several doctors, but none of them gave me permanent relief. The last year I grew gradually worse, until I lost all hope of ever being any better. I was unable to do even the lightest kind of work and could sit up only a very little of the time.

When all other hope had fled, I heard of Christian Science and at once called on a practitioner to learn what it was, as I had never heard of it before. I shall never forget that first day, and the beautiful things he told me about God. As I listened the clouds lifted, and the mental suffering which had at times seemed unendurable vanished, and has never returned. The physical healing was slow, but I knew I had found the way to health and holiness, and that some time I would come into the realization of perfect health. I took eleven treatments, studied Science and Health faithfully, and was completely healed. During a period of over eleven years Christian Science has been my only remedy for all ills.

While I am truly thankful to God for the physical healing, I am most grateful for the joy and peace that have come into my life through the better understanding of Him taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, to whom also I am very grateful, for I know that only through her teachings am I here to-day to give this testimony. My prayer is that I may grow in grace and in the knowledge of God.—LIZZIE M. LIBBY, Bangor, Me.

It is now about a year since I first went to a Christian Science practitioner. Mrs. Eddy has said that "Mind measures time according to the good that is unfolded" (Science and Health, p. 584), and from that standpoint this year has been a taste of eternity. I had read Science and Health the year before, in connection with some reading on psychical phenomena, but I had been strangely repelled by it. A good many months passed before I thought of Christian Science again, when a friend, whose truth and sincerity I entirely trusted, told me of a remarkable cure, through Christian Science, in her own family. I was wretchedly ill myself at the time, rather more so than usual. My physical troubles were many and varied. I had a structural difficulty of the eyes, a throat trouble which two specialists had failed to relieve, and a serious organic disorder which had caused me to undergo two operations and many different forms of treatment. Occasionally I was helped for a time, but always the painful conditions returned, and with them endless suffering. My last doctor told me he feared I could never be really well, and he advised still another operation. I had decided definitely, after my last hospital experience, never to take ether again; it had twice revealed to me depths of horror and fear which no merely physical pain could equal. It was useless for me to go to doctors, since I did not intend to follow the only advice they thought it right to give, yet I needed help badly, and if there was any way out of the circle of pain, in which it seemed my very life was being absorbed, I wanted to find it.

I went to a Christian Science practitioner because I longed to be freed from the bondage of suffering, the sense of physical burden and misery, but I promised myself I would not yield to any influence which interfered with that search for the truth to which I hoped to keep steadfast. I shall never forget the exquisite courtesy and tact with which the practitioner received me. Later I realized the great privilege of that close contact with a character rich in purity and truth. I went every day for treatment during the following week, and it was not long before I received definite proof of the ability of Christian Science to overcome pain, and almost at once I was filled with a vital sense of life and power. First one form of trouble, then another, was met and destroyed during the week that

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followed. Now I am conscious of that scientific "sense of health" (Science and Health, p. 69) which Mrs. Eddy promises to those who earnestly seek the truth.

All life, I think, consciously or unconsciously is a quest for the truth. I used to believe that if I kept my desire for it pure and strong, somewhere I should find the answer. I have found it in Christian Science, and with it has come an absolute freedom and an expansion of thought undreamed of on that other plane. Mrs. Eddy has brought her vision down, has expressed the living truth so that any quickened spiritual sense can perceive it. It was a task so great that we tremble to think of it, a victory so entire that her followers are filled with ever-deepening gratitude and love. I have found Christian Science a religion at once practical and ideal, and for the health and happiness and peace it has brought into my life, I give my testimony with all my heart.

PERLEY BRYANT DAVIS, New York, N. Y.

In the more than two years that I have been reading the *Sentinel* and *Journal* I have received very great spiritual help from them, and I hope my testimony may be a help to some one. At the time I became interested in Christian Science I had been a church-member over thirty years, and had tried to live consistently with its teachings, being all that time actively engaged in church work. I always felt, however, that there were deeper truths, and that the healing power which the disciples had should be ours. I had talked with ministers and other Christians about my spiritual unrest, but no one could help me.

My husband and mother having received help in Christian Science from physical conditions which medicine had failed to reach, I was led to investigate the subject for myself, not for physical relief but for spiritual understanding. I became a subscriber to the *Sentinel* and *Journal*, and purchased a copy of Science and Health. I began to read the text-book, having asked God's help to be able to know if it was the truth. My first demonstration was after reading a short article in the *Sentinel*, "Instant in Prayer." I had burned my hand severely, and the pain seemed intense, but almost instantly, remembering the above article, also Mrs. Eddy's advice to prove the truth by putting into use what we could understand, I commenced to declare God's allness and unchangeableness, and man's relation as His child. The Bible narrative of the man with the withered hand also came to my thought and strengthened my faith, and even while I was looking at it my hand was restored from a seared condition to a natural one. This was absolute proof to me of the truth of Christian Science.

Some weeks later, my horse ran away and I received what seemed to be severe injuries, but I desired no other treatment than Christian Science. This was my test, and I rejoiced that I was able to rely on God for healing; nor was I disappointed. The accident occurred near the home of one whose understanding of Truth is beautiful, and with the charity of the good Samaritan she had me taken into her house, my wounds were washed and dressed, and I was put to bed comfortable. This was Thursday noon, and by Friday evening I was able to be dressed and taken home. Saturday I could move around the house; on Sunday I walked to a Christian Science service, and on Monday resumed my teaching of music, climbing a steep hill to do so. In exactly two weeks every trace of the injury was gone, although I am fully satisfied that to mortal sense the injury to the spine was of a serious nature.

I united with the Christian Science society here at its organization two years ago, and have been studying and working to become worthy of the sacred trust I feel it to be in being called a Christian Scientist. I have had many other demonstrations of the truth, and spiritual upliftings, and for all of these I am truly thankful to God, and also to Mrs. Eddy.—CARRIE L. SCOFIELD, Du Bois, Pa.

I wish to express my gratitude for what Christian Science has done for me. A little over a year ago I was in a hospital, where I underwent two operations for abdominal trouble. I did not fully recover, and the latter part of the year found me in a very miserable condition. About the first of this year, a lady who had heard that they were talking of taking me to the hospital again, called to see me and asked me why I did not try Christian Science. On explaining that I knew nothing about it, she stayed and talked with me and left me some literature to read. I secured a copy of "Science and Health with Key to the Scriptures," and with the help of a practitioner in a month I was entirely healed of three different diseases, also of a rupture, which was healed in the remarkably short time of three days.

Since that time, a woman who works for me fell on the ice, injuring herself severely. For four days she suffered intense pain and could not sleep. I spoke to her about Christian Science, and she had the same practitioner to help her that I did. She received immediate relief, so that she did not miss another day from her work, and slept like a baby at night. She has also been helped of rheumatic trouble, from which she had suffered for years. I am very grateful for these demonstrations of the power of divine Love, and thankful to Mrs. Eddy, who has shown us the way.—MRS. FLORENCE YOUNG, Toledo, O.

I feel it my duty to tell others what Christian Science has done for me. Nearly four years ago I left my home in Atchison, Kan., to go to New Mexico, hoping to regain my health. From there I went to Colorado, and thence to California. I had a cough for nearly ten years; the doctors said I was on the verge of a dreaded disease, and could not live in the East another winter. One day I was taken with an acute pain in my lung, and I was advised by a kind friend to try Christian Science. I at once went to a practitioner, and was healed in a few treatments. Severe headaches, to which I was subject about every two weeks, have disappeared. I was also helped in my business, and have proved that God is the source of supply. For all of these, and many other blessings, I am very grateful to God, and to our Leader, Mrs. Eddy.

MISS S. J. MC QUEEN, Los Angeles, Cal.

I have too long neglected to express my gratitude for what Christian Science has done for me. When first this truth was brought to my attention, by a friend whose life I always deemed beautiful, I was a physical as well as a mental wreck. Shortly after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and applying the truth therein stated, I was rescued from the sorrowing, worrying, and grieving condition, and placed in a calm mental attitude wherein I soon realized that my body was responding to the action of the truth, and health was won. Since then I have devoted my time to the healing work of Christian Science. Numerous and various were the diseases that came under my observation, and all yielded where the effectual touch of the gospel of Truth was applied.

I am deeply grateful to God, and to Mrs. Eddy for the manifold blessings I have received through Christian Science. My earnest desire is to be steadfast, and worthy to be called a follower of that great Cause, Christian Science.—MRS. MINNIE BLEVINS, Seguin, Tex.

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FROM OUR EXCHANGES.

[*The Congregationalist and Christian World.*]

Instruction in the principles, history, and usage of any particular denomination is only a small part of the training which fits a man to preach the gospel of Christ and lead men into the kingdom of God. Why then is it necessary for each denomination to continue to maintain several small isolated schools of the prophets? Are not much greater advantages assured by bringing them together, at least so that they can share in the best things which each has to offer? Is it not likely that, as one and another of these institutions come from their exclusion and affiliate themselves with some university, a reorganization of theological training will do away with the denominational theological school and bring forth preachers better fitted to deal with people interested in matters of religion which are common to all the Christian world?

[*The Outlook.*]

The trouble with those who advocate this holding-off process for young minds is that, whether they call themselves Christians or not, religion to them is a hypothesis, and not a daily, vital fact. No one with a deep personal love for Christ ever yet hesitated a moment to teach his infant children to love the Saviour of the world. No parent whose daily prayer is actual communion with God ever failed to teach prayer to the youngest of baby lips. If religion is life, it belongs to the children. If it is only theory, it is of little use to teach it to them, whether in their teens or in their twenties. "The life of God in the soul of man" is the most fundamental heritage of the race, and it was the great teacher of the wisest who said, "Suffer little children to come unto me."

[*The Christian Register.*]

So far as we know the opinions of Jesus at all, he taught conformity to established custom and law. But we know very little of his social views, except what may be found in or drawn from the Golden Rule. His principal thought was individual unselfishness, leading to social unselfishness. But his peculiar power did not lie in his aggressive formulations. He taught very little theology and was disinclined to use the customary forms of worship. The burden of his teachings was truth, purity, and love. To his own age he was a deliverer, but not from Roman rule so much as from the rule of false principles and selfish creeds.

[*Pacific Christian Advocate.*]

One of the things which greatly hinders the servants of Jesus Christ, and which finds wide manifestation, is the conceit that mental preparation or intellectual attainment can be substituted for love, genuine, unpretentious, transparent love—love for God and love for man. Nothing can ever be substituted for this. Men may perform their tasks with all of the precision and skill of a machine, but it will still be mechanical, cold, and undesirable except we have love.

[*The Universalist Leader.*]

The spirit of sectarianism is dying out, and there is no more hopeful sign of the religious times. When we shall see all the Christian forces working together instead of against each other; when the only competition is that of service, which one is really doing the most good, we can feel that the kingdom of heaven is well on its way to a welcoming world.

[*The Examiner.*]

Prayer has not lost its power. It is we who have lost the power of prayer.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 13.

BOSTON, NOVEMBER 28, 1908

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



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ITEMS OF INTEREST.

National.

The Seneca, specially built and equipped for its service, has just been commissioned as a destroyer of derelict vessels which lie in or near lanes of ocean travel. In previous years the Vesuvius and the Mohawk have been used for such work. So successful has been the important work done by these vessels that the November hydrographic chart shows no derelict reported more than once, or earlier than Sept. 30. On the old charts it was not unusual to find several reports of the same derelict ranging over a period sometimes of more than a year. Wireless telegraphy is also being utilized in informing vessels, properly equipped to receive such messages, of the presence of derelicts. Three times a day at eight-hour intervals, beginning at 6 A.M., wireless messages regarding obstructions to navigation are sent broadcast from the Government wireless stations along the coasts. A vessel at other times may call up these stations and obtain information.

Of the $24,400,000 which was awarded the United States to satisfy the claims of American citizens for damages incurred at the time of the Boxer rebellion in China, Congress has voted to remit $11,000,000. In view of this returned indemnity, China will send to the United States Chinese students, one hundred each year for the first four years, and thereafter a minimum of fifty. A deputation of Chinese officials is already on its way to Washington to thank personally the Government for its generosity.

A regulation became effective Nov. 15 that no parcel the value of which exceeds fifty dollars shall be admitted to the parcel-post mails exchanged between the United States and France, Italy, and Germany. This limitation also applies to parcels from the United Kingdom of Great Britain and Ireland for the United States, but does not, however, apply to parcels from the United States for Great Britain and Ireland, which will be accepted without regard to the value thereof.

Count Johann Heinrich von Bernstorff, who has recently represented the German government in Egypt, has been selected by Emperor William to succeed the late Baron Speck von Sternburg as ambassador to the United States. He has served in official capacities at Constantinople, Berlin, Belgrade, Dresden, St. Petersburg, Munich, and London.

One hundred and fifty chemists and food experts, representing every State, were in attendance last week in Washington at the annual convention of the Association of Official Agricultural Chemists. The session was occupied with a discussion of reports dealing with the adulteration of food products.

Secretary of the Navy Victor H. Metcalf has tendered his resignation to the President, to take effect Dec. 1. Assistant Secretary of the Navy Truman H. Newberry will be named as his successor.

International.

To put an end to the injustice that has for centuries characterized the civil courts of Korea, Japan has inaugurated a modern system of law courts for that country, based upon the practice obtaining in Japan, itself based practically upon that prevailing in the chief countries of Europe. The officials are of a high character and invested with ample authority, and highest expectations are entertained for a sweeping reform in judicial procedure.

John Henniker Heaton, the father of the imperial penny postage idea, advocates the transmission of cablegrams at one penny a word. He declares that an immediate end ought to be put to the present cable monopoly at any cost, and that the cable companies should be bought out at the market price by the civilized governments of the world.

The National Lines system of Mexico, commonly known as the Government Railroad Merger, has given an order for seventy-five thousand tons of eighty-five pound steel rails to the Monterey Iron and Steel Company. In obtaining this order, the Monterey concern is said to have outbid all foreign competitors.

A conference has taken place between the German chancellor of state and the Kaiser, with the result that the latter agrees, and allows the statement to be published, that in the future he will deal with state affairs only through existing constitutional channels; that is, through the chancellor.

As a result of recent disclosures made before Judge Cassels at Quebec, in his investigation of alleged graft in Canada's marine department, twenty-eight minor officials and employes have been suspended.

Industrial and Commercial.

The great oil and salt water geyser, situated near the San Geronimo River, seventy-five miles southwest of Tampico, Mexico, has passed entirely beyond control, and all efforts to store or care for the oil that is flowing from the well with the water have been abandoned. It is estimated that the flow now amounts to about twenty million gallons daily. The hole is too big to be called a well. More than five acres of ground have already been swallowed up in the depths of the seething caldron. The oil and water are flowing off in a big stream into San Geronimo River, and thence into Lake Tamiahua, a body of water seventy-five miles long and about twelve miles wide. This geyser is a puzzle to scientists, and it is a mystery where the tremendous pressure comes from. A peculiar feature is that the liquid is boiling hot when first thrown out.

With the shipment by an American concern of a complete new switchboard for the Central Paris Telephone Exchange on the steamship La Provence, Oct. 29, there was completed what is said to be the largest and speediest order ever handled by a manufacturing company. On the morning of Sept. 21 the great Central Telephone Exchange of Paris was burned out, leaving the city as regards telephone service quite helpless. The switchboard is one hundred and eighty feet long, requires ninety operators, and will accommodate more than ten thousand subscribers. This switchboard contains about one million solder connections and three thousand miles of wire.

The inter-lake commerce through the St. Mary's ship-canals shows a heavy falling off from last season. The movement for the season will approximate only 42,000,000 tons, against 51,751,080 tons in 1906 and 58,217,214 tons last year.

The total number of persons employed at mines and at the quarries of the United Kingdom during 1907 was 1,000,034. Of the 972,220 persons employed at mines, 770,456 worked underground and 195,764 above ground.

On a stretch of one hundred and fifteen miles of new railroad built by the Chicago, Milwaukee and St. Paul along the course of the Musselshell river in Montana there are one hundred and seventeen bridges.

A company for the manufacture of celluloid, with a capital of $500,000, will erect a factory upon the banks of the Yamato River, near Sakai. It will be the largest concern of the kind in Japan.

Orville B. Wright, the aviator, will construct an aeroplane factory in Detroit. The first order to be executed will be the aeroplanes ordered by the United States Government.

General.

The biggest farm in the world is said to be that owned by Don Luis Terrazas, in the State of Chihuahua, Mexico, which measures from north to south one hundred and fifty miles and from east to west two hundred miles. On the great prairies and mountains of this Mexican farm are one million head of cattle, seven hundred thousand sheep, and one hundred thousand horses. The "farm-house" is said to have cost over $1,500,000 to build, and is more richly furnished than many a royal palace.

The noted collection of butterflies and moths, comprising between seventy-five and one hundred thousand specimens, of the late Dr. Herman Strecker, the lepidopterist of Reading, Pa., has been sold to the Field Museum of Natural History, of Chicago, for $20,000. It is said to be the greatest collection in the world.

As a means for abating the tramp nuisance the suggestion has been made to establish near every large city a compulsory farm colony where the tramp could be fed, housed, and made to work, and later, if he reforms, graduated to voluntary colonies, where he could become self-supporting.

Changes in land levels are in progress in the basin of the Mediterranean. The level of the Mediterranean is said to have been nearly twelve feet lower in the eighth century B.C., than it is now. Since that epoch the level has been continually rising.

There is a lighthouse to every fourteen miles of coast in England, to every thirty-four miles in Ireland, and to every thirty-nine miles in Scotland.

The new Washington Street tunnel of Boston is expected to be opened to the public Thanksgiving day. From portal to portal the tunnel is 5,676 feet long.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

WORDS UNFITLY SPOKEN.

SAMUEL GREENWOOD.

HE is wise indeed who knows not only what to say, but when to speak, and when to keep silent though opportunity would seem to call for speech. This is especially true of Christian Scientists, hence they need this discerning wisdom, lest the unguarded tongue betray the kindlier purpose of the heart. One may be able to talk fluently and even brilliantly of the teaching of Christian Science, and be strictly correct in the letter, yet be far afield as to its proper and timely presentation. It is not what we say nor what we believe, but what we do, that determines how much we know of Christian Science; therefore to keep more in mind the measure of our own attainment in the line of its demonstration, would largely lessen the danger of saying the wrong thing, or of saying the right thing at the wrong time. One's speech is more apt to be impressive for its quietness and modesty than for its profusion of fervid words and unproved statements. Effusiveness is not always earnestness, nor does knowledge always go hand in hand with zeal; indeed, the deeper one goes into the practical study of Christian Science the less prone he is to voice indiscriminately his impressions or to intrude his beliefs upon others.

A noted evangelist, who has frequently spoken against Christian Science in his services, recently confessed to the writer that his prejudice was largely due to the extravagant statements he had heard from Christian Scientists themselves. These Scientists were doubtless influenced by the best intentions, and were honestly desirous of presenting their views in the best possible light, but by overimpulsive tactics and an injudicious choice of words they had produced an antagonistic impression that has taken years to modify. We should know that we cannot bring in the kingdom of heaven "by violence," neither can we storm the citadel of another's belief through the ardor of our own contrary convictions. Efforts which are prompted by intemperate zeal, and which lack consideration for our hearer's standpoint, are more apt to repel than to attract those whom we wish to interest.

In discussing Christian Science with an inquirer, or in introducing the subject to a friend, we should bear in mind that this teaching differs radically from popular belief, with respect to both theology and therapeutics, and while it appears simple and convincing to us, it may not appear so to them. It often requires a personal experience of healing to awaken one's interest in the teaching itself, and it is never wise to attempt to force this interest even in our nearest friends. Our mode of expression in speaking of Christian Science, or in relating personal experiences, often influences and even decides the effect produced; hence we cannot be too careful that our language is adapted to the understanding of our hearers. There is no occasion to use a technical terminology when other words are available that would make the subject more intelligible to one unacquainted with Christian Science. The writer recalls his own mystification over the use, by the Scientists with whom he conversed, of such words as "claim," "error," "belief," as synonyms of disease, and of "demonstration" as a synonym of healing.

Our past experience should be sufficient to teach us that much of the phraseology of Christian Science is a "new tongue" in many ears, because the spiritual truths therein defined are new and strange to the general thought. Christian Scientists have become accustomed to their use, but they can hardly expect others to attach at once to these phrases the same significance that they do. For instance, what conception of Christian Science would a stranger get from such expressions as: "demonstrating over a belief," "I denied the claim and declared the truth," "I treated the error," etc.? To the average person such phrases are often as mere jargon, and under ordinary circumstances would be more apt to furnish occasion for ridicule than food for reflection. To describe our experience in such terms tends to rob Christian Science of that inherent dignity which it should be our care to preserve in conversation and testimony.

Science and Health is a scientific text-book, and many of its expressions are used in a more or less technical sense, which, while in place in a class-room, are not always appropriate for general speech. In reading a book one has the advantage of the context and corresponding passages to elucidate its statements, but in conversation and testimony there are only the speaker's words, and unless these are carefully chosen a misconception of the subject is liable to follow. In talking to others we should so appreciate their position as gently to lead their thought to a higher plane, instead of confusing it with unusual phrases or abstruse abstractions.

Christian Scientists sometimes seem to have the mistaken notion that they must narrate some marvelous experience in the most emphatic way in order to impress favorably an inquirer, yet this straining to bring out the most wonderful phases of what Christian Science has accomplished, often has the opposite effect to that anticipated; whereas a more modest recital, without the obvious attempt to exploit the marvelous, will generally produce a better impression and one more likely to result in personal investigation. We may well take example from the Gospel narratives, wherein the most marvelous healing on record is related with the utmost simplicity, with no effort at embellishment and almost devoid of detail. A recital of this nature, given with an air of quiet assurance, is the most effective that can be used in support of Christian Science.

Another unwise habit in which some unfortunately indulge is audible denial before those who are not of the Christian Science faith; as, for instance, when a friend or member of the family complains of suffering, to say, "That is a lie," or "That is only a belief; you haven't really got it," etc. Under such circumstances, more

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unfit words could scarcely be spoken. Just what is expected to be gained thereby is not evident, but such a practice is not likely to inspire respect for one's position. The understanding of the allness of God, and the unreality of all unlike Him, is the priceless pearl for which all need to strive, and there is no other basis upon which mortals can work out their salvation; but to deny inconsiderately before others the conditions which they may conscientiously hold to be true and real, promotes neither one's own welfare nor the progress of the Cause.

Jesus' warning to his disciples not to cast their pearls before swine is particularly applicable to Christian Scientists. There is nothing in pearls which appeals to swine; they do not appreciate their beauty or worth or rarity, and naturally enough trample them in the mire. In like manner the truths that appear priceless to our awakening thought may present no attractiveness to those we desire to help, and to force them upon their attention may only serve to arouse antagonism. Spiritual truths do not attract the sensuous mind, or that state of thought which is satisfied with material sense; and wisdom would counsel us not to offer them where they are not welcome, but rather to minister to those "unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert" (Science and Health, p. 570)—who are waiting and longing for spiritual refreshment.

There are some experiences in the lives of most Christian Scientists which, as a rule, should be sacredly preserved in their own consciousness. The public are not prepared for their recital, and to tell them to unappreciative ears may only expose us to rebuff and disappointment. We cannot be too grateful for what we have been enabled to prove of the Science of being, and for what Christian Science has unfolded to us of God's infinite goodness, but all occasions are not fitted for the presentation of our views or the narration of our experience. There is nothing to be gained through needless encounter with unfriendly thoughts, and we should beware of placing our pearls of thought and experience at their mercy. The "carnal mind" is always "enmity against God," is always at war with spirituality, and there can be no affinity or friendliness between them. Our only safe course is to abide by our Leader's counsel in Science and Health (p. 238): "It is well to wait till those whom you would benefit are ready for the blessing."

THE DIVINE IDEA AND THE SABBATH.

REV. CHARLES D. REYNOLDS.

JESUS' saying recorded in Mark, that the Sabbath was made for man, not man for the Sabbath, suggests the divine purpose infolded in the command to keep holy one day out of every seven. The influence for the ongoing and upgoing of mankind due to this one command alone is incalculable. It is a serious question what would have become of the spiritual idea in human history, as presented in the Scriptures and illustrated by Christ Jesus, —what would have become of the unseen verities declared by the prophets and reaffirmed in Christianity,—without the institution of the Sabbath day.

Jesus' saying indicates that it is not the day itself, but the purpose for which it was set apart and the use which is to be made of it that is of essential value. The Sabbath stands for spirituality as opposed to materiality. The declaration reads thus, "The seventh day is the sabbath of the Lord thy God." The concept that God labored six days materially and then needed one day—the seventh—in which to rest from His labors, and therefore commanded the man whom He had made also to observe that day as a rest-day, is an anthropomorphic picture in which the writer draws an otherwise deeply spiritual lesson. God is Spirit, and the Sabbath pertains to the things of the Spirit,—the things which must be spiritually discerned.

It is a question if the darkened material senses would not have lost all consciousness of the divine idea, or spiritual facts of creation, and man in God's image and likeness, but for the observance of every seventh day, devoted to the perpetuation and clarifying of the truth respecting the true origin and nature of all things, man included. The command is that this day should be kept holy, devoted solely to spiritual ends, for "in it thou shalt not do any [material] work." That which is substantial, eternal, and real, alone should receive consideration on that day, that the thought of these things may be more effectually carried into all the days.

Christian Scientists should be models in the right use of the Sabbath day, for who more than they have enlisted in the service of things spiritual? They are constantly striving to bring out greater spirituality in their own lives and in the lives of others, and by so doing lay off the grosser fleshly traits or carnal mind,—selfishness, worldly ambition, and worldly pleasures. A Scientist is glad for a day set apart in which to hasten the coming of the kingdom of heaven on earth; a day especially devoted to the service of God, and made doubly significant by the fact that material labor is to be provided for against this day and set aside; a day of communion with the source of man's true being, and for the enjoyment of and better acquaintance with our spiritual birthright; that spiritual unity with the Father which in our highest moments of aspiration and exaltation appeals to us as the only worthy aim and goal in life.

Because the Sabbath day has not always been kept with proper motive, its observance being often entirely formal and mechanical, is no argument in favor of abolishing it; rather should it be a call to every sincere student of spiritual things for its restoration and proper observance. Instead of lightly regarding the day and holding that in Science every day is to be kept holy, a Sabbath day, would it not be wiser to use this one day to hasten the oncoming of that unending and true Sabbath which clearly is a state of mind or spiritual consciousness, the enjoyment of our inheritance from God, in God, and through God, wholly apart from matter and mortality? Does it not seem clear that the Sabbath day, as a day extending through twenty-four hours, in which it is commanded, "Thou shalt not do any work," but typifies, and is intended to hasten, the coming of that eternal Sabbath in which there is no material work to do, for materiality will have been done away with; that Sabbath of which it is written, "There shall be no night there." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

DIVINE PROTECTION.

WILLIAM CAPELL.

THE Bible contains numerous accounts which furnish proof of the availability of God's protecting power. One familiar with the Scriptures need only recall the names of the truly great Biblical characters, and he will find that he has associated with many of them wonderful deliverances from seemingly unescapable dangers. The following will serve to illustrate this statement: Moses at the Red Sea; Elisha at Dothan, surrounded by the Syrians; Daniel, safe in the lions' den; Shadrach, Meshach, and Abednego, unharmed in the fiery furnace; Peter, rescued from the prison; Paul, unhurt by the viper.

Jesus more than once frustrated the sinister designs of his enemies by availing himself of protection which was

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SELECTED ARTICLES.

[J. V. Dittemore in the *Record of Christian Work.*]

In the August number of the *Record of Christian Work* I find an article entitled "Fruits of Christian Science in India" by Pundita Ramabai. The writer states that on her arrival in the United States she was told of the growth of Christian Science here, and that after hearing a statement of its teachings she recognized it as an ancient philosophy of India. It is fortunate that the Pundita has supplemented this assertion by a lengthy statement of the doctrines of the philosophy of her native land, for she has thereby given the most convincing proof that Christian Science and Hindu philosophy have not a shadow of similarity, and that her informant was evidently not at all familiar with the teachings of Christian Science. The charge that Christian Science denies the existence of the universe is unfortunately as persistent as it is incorrect. Christian Science denies the existence of nothing that is any part of the creation of God, who made all things that were made and pronounced them "very good." It affirms, however, that God's creation is spiritual and perfect like Himself, and that the so-called material universe, the "heaven and earth" of our mortal experience, which "shall pass away," is but a mutable, destructible (and in that sense unreal) conception of the true universe of Spirit. It affirms that sin, disease, suffering, and death are the illegitimate abnormities of mortal existence, the penalties for our failure to know God aright; that they are unreal in that they are no part of His "very good" creation, and that they will disappear in proportion as mankind understand and demonstrate their dominion over their environment in the way demanded and proven by Christ Jesus, the great Way-shower.

Instead of forsaking the Bible, as your writer states, Christian Scientists study its inspired pages daily, and depend upon its teachings so absolutely that they are willing to trust their health, happiness, and very life to its teachings. Surely no more practical proof could be given of one's belief in it. Christian Science affirms that mankind are in dire need of a present salvation. It affirms that a correct interpretation of the mission of the great Nazarene proves unmistakably that true religion must give mortals an adequate and lawful means of overcoming disease and suffering as well as sin, and its operation being based on a fixed Principle, it must be always available and operative when correctly perceived and understood. Christian Science refuses to believe that there is any mystery to godliness. It refuses to assume that Jesus Christ performed his mighty works contrary to God's laws, or that his mission was for any other purpose than to teach mankind that the "works" that he did we must do also if, as he said, we are his true followers.

Christian Scientists honor the motives and endeavors of all honest Christians, and with tolerance and brotherly love they ask only that the judgment of their fellow-men be according to the standard of the Master, "By their fruits ye shall know them."

[Alfred Farlow in the *Fairbanks* (Alaska) *News.*]

The mission of Christian Science is first to reform—regenerate—its beneficiaries mentally and morally. Thus we note that the healing of the sick is a consequence of Christian Science practice and not its prime object. The practice of Christian Science is not a business, but a ministry, not a profession, but a rule of life. It is, primarily, the practice of religious tenets, which improves the patient spiritually. In consequence of this spiritual regeneration, abnormal bodily conditions are relieved, and the patient is well. Bodily healing is the result of regeneration. From this fact it follows also that every man, woman, and child, with even a small understanding of Christian Science, becomes in a degree a practitioner, for his religion is practical, and he is not a consistent believer unless he practises what he preaches. Though not especially set apart for the ministry, he is able to heal in the ratio of his understanding, for the practice of Christian Science means no more and no less than to put into practice one's understanding of the truth and right. To practise Christian Science is to think rightly on all subjects.

Since the practice of Christian Science is the practice of religious tenets, a law restricting Christian Science practice would affect every member of the Christian Science Church. Every consistent Christian Scientist is in duty bound to help his neighbor in time of trouble, and must be ready to cure bodily ills when called upon to do so. Therefore any stipulations which prevent him from doing this freely and effectually are interferences with his religious faith and duty, and, as such, are unconstitutional.

[Frederick Dixon in the *Newcastle* (Eng.) *Chronicle.*]

Mrs. Eddy has never claimed that Christian Science is anything more than a rediscovery of the great truth preached by Jesus. Whatever originality she has therefore claimed for it, she has claimed for the Founder of Christianity. The teaching of Jesus was, however, something quite distinct from the cosmogony of the ancient world. The teachers of the eastern world had described matter as "a world of illusions and deceptive forms which the vulgar take for reality," and this doctrine was the basis of the idealism of Rome and Athens; it was, in a measure, during the medieval period, the teaching of Abelard; it was expressed in the eighteenth century by Berkeley in the declaration that there was "no substance of matter but only a substance of mind;" and it has found its latest development in the statement of Professor Ostwald, in our own day, that "matter is only a thing imagined, which we have constructed for ourselves, very imperfectly, to represent the constant element in the changing series of phenomena."

Now, all this was theorizing of the most abstract kind. Berkeley himself reduced it to a *reductio ad absurdum* by recommending tar-water as a panacea for the ills of phenomena produced mentally. Jesus of Nazareth alone put aside physical causation, as Mrs. Eddy has written, on page 286 of Science and Health, "plunged beneath the material surface of things, and found the spiritual cause." The consequence was that he was able to prove the actual nothingness of physical causation by not only healing the sick and raising the dead, but by walking upon the water, feeding the multitude, and stilling the tempest. When he was asked for proof of the truth of his teaching he referred his questioners to his works, and he declared that those who believed on him, that is to say, understood his teaching, would be able to demonstrate this teaching; that is, to do the works he did. "Heaven and earth," he said, "shall pass away, but my words shall not pass away." The result is that just in proportion as a man to-day grasps the fundamental truth the Master taught, he is able to demonstrate the truth which makes him free from the law of sorrow and sickness and sin.

The modern idealist has substituted the word energy for what the earlier thinkers termed mind or Deity. Mrs. Eddy, pushing idealism home to its logical and inevitable conclusion, has discarded the reality of material energy as completely as the reality of matter. "The apostle Paul," she has written on page 534 of Science and Health, "explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence called energy and opposed to Spirit." This shows how completely Christian Science treatment is by this separated from every form of hypnotism and mental suggestion.

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[Charles B. Jamieson in *The News*, Derry, N. H.]

In a sermon, a synopsis of which recently appeared in the *News*, the clergyman is reported as deploring the fact that a young boy and his parents sought God, rather than the medical doctor, in his affliction. The question is: Shall the plain, simple spirituality, taught and practised without resort to material means by Jesus, his disciples, Paul, and the early Christians, with unparalleled success in healing, be practised in our time, or shall it be regarded merely as an impracticable theory, as the reverend gentleman suggests?

Does it not mean anything to professing Christians that thousands of cases of healing by radical reliance on God's power are recorded in the Bible, and that other thousands are being healed to-day by the same spiritual means? Is the theoretical religion of the rabbis or the practical religion of Christ Jesus "of a sane and thoughtful type"? If it is "fanaticism" to rely practically on the love, care, power, and presence of God (Spirit, Mind), what shall be said of the minister or other person who preaches this in theory and denies it in practice? There may be among Christian Scientists an occasional failure to heal, and no one regrets it more than do they, but the percentage of cures is greatly in their favor. . . . No one is compelled to have Christian Science treatment or is denied a medical doctor if wanted, neither should he be compelled to have medical treatment and denied Christian Science treatment if wanted. This rule applies equally with adults and children and is in conformity with the Golden Rule and the Christian spirit.

Contrary to the clergyman's conception, Christian Science teaches that pain and sickness are solid convictions and experiences of mortals—the fleshly man, born of the flesh—but do not belong to the spiritual man, the image and likeness of God; they are mortality, to be laid off for immortality,—spirituality. Let not a child or other person be limited to drugs—materiality—for a "fighting chance" for his life, but let him have free access to omnipotent Spirit, God. It is granted that adults should have the right to rely upon God for bodily healing, but that this privilege should be denied to children. If it is right and legitimate for the adult, it is also right and legitimate for the child. The parent who has found God an ever-present help in time of trouble, naturally wants the child to have recourse to the same help. Will the minister of Christ be the one to deny them this unrestricted right and privilege? If after four thousand years of experimentation the material "weapons shaped to fight disease with" have proved ineffectual, why not throw them away and turn wholly to spiritual means? Is the "wisdom gained by study and experience" in drugs and materiality the spiritual wisdom of Christ that healed the sick and diseased? "The wisdom of this world is foolishness with God."

If, instead of opposing Christian Science, ministers and others would support it, the healing work would be much more easily accomplished. Even Christ Jesus did not many mighty works in some localities because of the people's unbelief in the spirituality which he taught. Why should a professing minister of Christ step aside from preaching Christ's gospel to fan the flames of bigotry, prejudice, and ignorance, against a people and practice that are reinstating primitive Christianity? Was it not the rabbis who started the fires of prejudice and hate against Christ's teaching and urged the crucifixion of Jesus? The common people heard Jesus gladly. Not so the rabbis. The good judgment of the common people may always be relied upon to adjust itself on the right side of a question when the facts are known, and it will do so regarding Christian Science teaching and practice, which stands for the consistent spirituality of Christ and the Bible as against the pharisaism and materialism of the ages.

[Frank C. Barrett in the *Portland* (Me.) *Advertiser*.]

Truth, to be of practical value, must be understood. Truth cannot be demonstrated by those who are "unthinking and credulous," who simply "believe it to be all true." Christian Science is a truth to be lived, not merely believed. It is the religion of Christ Jesus, and, as of old, includes naturally the healing of sickness as well as of sin. It is not a "new school of medicine," nor "a treatment without medicine." It teaches us to turn to God as a "very present help in trouble." . . .

Our critic asks the question, "If 'with God all things are possible,' then why is it not possible for Him to restore to health, and prolong life, and relieve seeming pain; indeed, to abolish all evidences of disease and pain, if He be asked in the proper frame of mind and with abundant faith?" I can only reply that there is no reason why it is not possible, and we shall have to know that all things are possible with Him, before the "greater works" spoken of in the Scripture can be accomplished.

[Frank W. Gale in *The Examiner*, San Francisco, Cal.]

The symposium in a recent issue of *The Examiner*, in which Christian Science is frequently referred to, is interesting as an evidence of the fact that after forty years of Christian Science practice in this country, during which time practically every kind of functional and organic disease has been healed through divine power alone, the ministers of some of the churches are admitting that the healing of the body as well as the saving of the soul is included in the Christian ministry, and should be practised to-day if the teachings and example of Christ Jesus and his early disciples are to be followed. The reasons usually given why Christian healing is no longer practised, as taught and demonstrated by our Master, are that it was intended only for his time, and that the age of miracles is past. But Christian Science has proved conclusively that the same divine power which Jesus used in healing the sick and the sinful is available to-day. In 1895 Mrs. Eddy wrote (Pulpit and Press, p. 31): "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal in His name."

When Christ Jesus healed one who was blind and dumb, the Pharisees said it was done "by Beelzebub the prince of the devils;" but Jesus declared it was "by the Spirit of God" that the healing was effected. He also said: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." This shows plainly that Christ Jesus did his healing works through the power of God, the one infinite Spirit, and he said that those who believed should do the same work. When Jesus sent the disciples forth on their mission, "he sent them to preach the kingdom of God, and to heal the sick," and it is recorded that "they departed, and went through the towns, preaching the gospel, and healing every where." But one case is referred to that they could not heal, that of the epileptic boy. Jesus at once healed him, and when the disciples asked why they had failed, he replied, "Because of your unbelief." He did not consider the case incurable because the disciples could not cure it, nor did he recommend drugs, suggestion, or any material means for healing, but applied a higher understanding and faith in God than the disciples possessed at that time, and so healed the

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boy in accordance with his own saying, "Ye shall know the truth, and the truth shall make you free."

Christian Science follows this method of the Master and depends upon the power of God, rightly understood, for healing every kind of sickness and disease, both functional and organic. Those who still cling to material methods think that Christian Science is very extreme in its position, and the Rev. Henry R. Rose, D.D., who believes in the "Emmanuel movement," asks, "What is the use of going to the extremes of Christian Science when you have all you need in the Emmanuel movement?" I would ask what has the "Emmanuel movement" to offer one whom skilful physicians have pronounced incurable with an organic disease? Yet Christian Science has healed multitudes of such cases.

[W. E. Brown in the *Santa Ana* (Cal.) *Register.*]

While advanced thinkers in all ages have held fragmentary ideas akin to those of Mrs. Eddy, and employed similar modes of expression, the discovery of Christian Science belongs to her exclusively, and the Christian Science healing made possible by her discovery has not been practised since the days of Jesus Christ. It was she who discovered the Principle underlying the practice of Jesus and his disciples, and from this Principle evolved a scientific system of healing and redemption susceptible of proof.

Christian Science has absolutely nothing in common with mesmerism, auto-suggestion, or mental science. On the contrary, it is based exclusively upon the teachings of Jesus and is therefore pure Christianity. Our critic does not seem satisfied with the proof established by Jesus, *i.e.*, "By their fruits ye shall know them." He thinks that the fruits of Christian Science are also accomplished by mental science, hypnotic suggestion, etc. This conclusion is based upon a lack of knowledge of the difference between the fruits of Christian Science and those of hypnotism, etc. The fruits of the former not only include physical healing, but also moral and spiritual healing, causing men and women to be every whit whole and transforming them into consecrated followers of Jesus Christ, while the fruits of the latter are temporary physical results with the spiritual nature unchanged.

[William Royle in the *Liverpool* (Eng.) *Courier.*]

Hypnotism is as opposite to Christian Science as any two things can be. It is simply the exercise of human will-power, and when used with the consent of a patient for the purpose of healing—even if effectual for the time—is no more permanent than would result from any other remedy that is material; and if hypnotism is used without the consent of the person operated on, it is an undue interference with the liberty of the subject, and is little less than criminal. On the other hand, "the medicine of Science is divine Mind" (Science and Health, p. 104), in which no element of human will-power or suggestion is allowed to enter the healing, and as Christian Science healing is the destruction of the belief in sickness held by the patient, when this belief has been destroyed the healing is permanent, as there is no longer any effect from the belief. Christian Science heals organic diseases just as effectually as functional, since all things are possible to God, "who healeth all thy diseases."

Common sense is the ability to judge values. To know a great thing from a small one. I would rather possess common sense than to have six degrees from Trinity College.—ELBERT HUBBARD.

AMONG THE CHURCHES.

FRANKFURT, GERMANY.

We are informed that the Christian Scientists of Frankfurt have removed their Reading Rooms to Börsenstrasse 15, the late premises of the National Bank of Nassau. The impressiveness of the first service was heightened by the admirable rendering of the solo, "Consolation" (Nikolai), by the concert singer, Harriet Meyjes. At the close of the regular readings from the Bible and the text-book of Christian Science, the First Reader gave a short address, which is briefly summarized below.

1. Christian Science is not "*Gesundbeten*" (faith-healing). It is not founded on belief, nor on ecstasy, but on Science—provable knowledge. It is in fact that knowledge of the truth which makes men free. 2. Christian Science has nothing in common with hypnotism, spiritualism, occultism, auto-suggestion, nor with any of the so-called "mind-cures" now in vogue. Christian Science recognizes only one Mind as curative—the divine Mind. 3. Christian Science is not in conflict with doctors of any school. It respects all humanitarian effort, and it is but fair to say that as a rule the sick resort to Christian Science only when their regular medical practitioners have failed to bring them relief. 4. Christian Science makes no propaganda; thrusts its services upon no one; and has no quarrel with any church. It honors all the churches that honor God. Christian Scientists desire to live in peace with all their neighbors—Protestant, Catholic, and Jewish—and to be left in peace by them. 5. Christian Science is not a new sect founded in America by a woman whom her followers worship. It is a revival of the religion founded by Jesus Christ, and it is exemplified by the same sort of "good works." Mrs. Eddy, the Discoverer and Founder of Christian Science and the author of its text-book, "Science and Health with Key to the Scriptures," lives like a private lady in her quiet home near Boston, beloved and revered by every Christian Scientist, but worshiped by none. 6. Finally, Christian Science is not the special property of any nation, language, church, nor class of mankind. It is as free as the sunshine and as universal as the air.—Translated from the *General Anzeiger.*

[Written for the *Sentinel.*]

CONVICTION.

JOSEPHINE W. HEERMANS.

OUR bark of life full oft seems tossed about
By undercurrent and by raging wind;
By billows lashed, frail sense succumbs to doubt,
Then whispers Love, Protection seek in Mind.
Mind turns to naught commotion wild without,
Mind stills the fierce, scarce-hid unrest within,
Mind puts the murmurings of sense to rout,
Mind shows the nothingness of fear and sin.

Awakened, holy peace descends like brooding dove,
No more alone, adrift, dismayed, o'erwhelmed, we seem;
No more in bondage to belief's mesmeric dream;
But ministered unto by angels from above.

Though dregs of trembling to our lips are pressed, and sense assails,
From seeming power of these to Mind's omnipotence we turn.
For Spirit's senses apprehend the Love that never fails,
The promise, I am with you, even to the end, discern.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE CALL FOR CLEAR THOUGHT.

MRS. EDDY'S words: "The time for thinkers has come" (Science and Health, Pref., p. vii.), are both a declaration and an appeal, and the need of this call of Christian Science for clear Christian thought is frequently made painfully apparent.

As an illustration we may cite the recent utterances of a clergyman who is said to have prepared in part for his ministry by studying the psychological clinics of noted doctors in Paris and London, and who feels called upon to say that people should be educated in psychotherapy "to save them from the exaggerations and errors of a well-known 'healing cult,'" and that the nature of one's religious faith need have nothing whatever to do with his healing efficiency! In a similar vein the editor of a prominent religious weekly has recently said—

> In Europe people regard the question [of healing] with calm and judicial mind. . . . There the public has been led by thoroughly trained psychologists and physicians. The pathos is in the fact that our people do not know that what they accomplish by particular religious dogma, is being accomplished more satisfactorily in the quiet and unostentatious ways of science.

These statements reveal a confused sense, both of the nature of the healing wrought by Christ Jesus, and of the means of that healing. As understood in Christian Science the healing which Christ Jesus inaugurated is not an endeavor to remedy physical conditions. It is rather a removal of the cause of inharmonious conditions, and the "psychological erudition" with which our critics are so greatly enamored has absolutely nothing to do with it.

In explanation of his healing power, Jesus denied the value of human sense by saying frankly, "I can of mine own self do nothing:" "the Father that dwelleth in me, he doeth the works." If a knowledge of anatomy and psychology, and of the confused and inexplicable phenomena of mortal mind, to the study of which many ministers are now devoting their attention,—if this knowledge had entered into Christ Jesus' system, he would surely have given some injunction, said some word regarding it to those whom he commissioned and tried to equip to do his work. The absence of any hint in this direction, coupled with his constant emphasis of the necessity of knowing God, and of having faith in Him, leaves no ground whatever for question regarding his position.

When one understands that so-called physical and psychological science has to do not with ultimates, with spiritual being, but only with phenomena, respecting the final cause and explanation of which physicists unhesitatingly avow their ignorance, he will concede that the works of our Lord and his disciples must have been wrought by the command of a Science which is not physical but metaphysical, not material but spiritual, not psychological but Christian. It has been Mrs. Eddy's contention from the beginning, that all true healing is of God, that it results from the activity of divine Principle, the Christ in human consciousness, and that the profoundest knowledge of material and mental phenomena is not redemptive.

The study and classification of physical and mental phenomena, together with deductions therefrom, have had and will continue to have great significance to human advance. Indeed, in its patient investigation of the facts, its consistent adherence thereto and its logical conclusions therefrom, regardless of superstitions and beliefs, physical science has pursued that order of proof or demonstration which is commended in Christian Science as of great value at the present stage of human thought; nevertheless, it remains eternally true that humanity is to be healed by that absolute Science which has to do with real being, with Spirit and its manifestations alone, and which is centered in and proceeds from divine Mind. Said Jesus, "This is life eternal, that they might know thee the only **true God.**"

JOHN B. WILLIS.

THE MISSIONARY SPIRIT.

A VERY significant gathering has recently been held in Boston under the auspices of the "Laymen's Missionary Movement," and representing five of the religious denominations of this city. A motto which was displayed on a banner at their gatherings read, "The world for Christ in this generation," and one of the speakers expressed the hope that the brotherhood of all mankind would as quickly become an established fact. Much emphasis was laid upon the efforts of laymen in the great work of evangelizing the world, and one of the speakers remarked, "The real problem of Christian missions is not in China or India, but here, in your heart and mine;" while another said, "I have come to regard the American and the Eastern heathen as one and the same, except that the one is heathen from choice, and the other can't help it."

This gathering may well remind us of the dawn of Christianity, when the most active workers were laymen, holding no priestly office, and despised and condemned by those who did hold such offices, because of their departure from ecclesiasticism, which was wrongly held to be the faith of their fathers. These early workers did not represent the authority of either church or state, but they did express the authority of divine Truth in overcoming both sin and sickness, and Peter's great missionary address before the Sanhedrim, defending with boldness and eloquence the right to heal the sick as commanded by the great Teacher, a right denied by that august and learned body, is one of the great utterances of history. He even raised Dorcas from the dead, and it thus came about that the healing truth spread from city to city, then from land to land, for the word was spoken, as the Master had said it should be, "with signs following." In the course of time it came to pass that these "unlearned and ignorant men" had emperors for their auditors, for they were epistles of Christ, "known and read of all men."

In no other church are the efforts of laymen called forth as in the Christian Science church, for it has no ordained priesthood, all its members being privileged and expected to "preach the gospel," as did the Galilean fishermen, by healing the sick and by living Christly lives. No one can deny that if all the professing Christians who have gone to foreign lands for commercial purposes had proved their religion as did Paul when shipwrecked on the island of Melita, these lands would long since have been won for Christ.

One of the most significant utterances at the recent gathering was this: "The deepest needs of the world are spiritual. The only permanent values in this world are spiritual values,"—statements which all Christian Scientists will heartily endorse, their whole contention being that the spiritual should be trusted at every point, whatever the material evidence.

Our revered Leader says: "The cement of a higher humanity will unite all interests in the one divinity;" and she adds, "With his spiritual strength, he [the Revelator] has

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opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, . . . He takes away miter and scepter. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering" (Science and Health, p. 571). Can aught less than true spirituality save the world from sin, disease, and death, and bring in the universal reign of righteousness,—the reign of God and His Christ?

ANNIE M. KNOTT.

THE MONITOR IN NEW ENGLAND.

To ensure prompt receipt of *The Christian Science Monitor* by residents in Greater Boston and other cities and towns in the New England afternoon newspaper field, subscriptions already received by The Christian Science Publishing Society from these districts will be delivered by carrier, unless the Society is otherwise instructed. Prospective subscribers for carrier service in these districts may order the *Monitor* directly through their local news-dealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

LETTERS TO OUR LEADER.

Milton, Mass., Oct. 20, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

I wish any words of mine could express to you my deep gratitude for the great message you have brought to sick and suffering humanity. The light of Truth which came to me through Christian Science has been as a well-spring of joy, since first it dawned upon my consciousness and like a mighty lever lifted me out of invalidism and bondage to health and freedom. For eighteen years I was seemingly bound by a physical affliction which medical skill failed to cure. Christian Science set me free. The unfolding of the light of this truth has been and is a transforming power in my life, which is now replete with praise and thanksgiving to God, and to His Christ, and to you His messenger, who have made plain to us the healing Christ.

With tenderest love and gratitude,

Yours, in the love and service of Truth,

SARAH F. TUCKER.

New Rochelle, N. Y., Oct. 24, 1908.

Dear Leader:—We know your interest in the growth of Christian Science, therefore it was voted at our quarterly meeting, Oct. 13, to send you an expression of loving gratitude for making it possible for us to rejoice over a step just taken. We have had a gradual growth, holding Sunday services first, and then the Wednesday evening meeting. We have held our services in a hall, where we saw the room gradually fill. Divine Love led us to our new church home, and a few days ago we bought a house in a fine location, which we shall remodel, until such time as we can build our church on this lot. When this place was brought to our notice, and we felt that it was the right place, it was beautiful to see with what a willing spirit the money came in a very short time, each one doing his part through loving sacrifice. The children of the Sunday School love you dearly, and their loving thoughts and sacrifices have helped to bring out this new church home.

We feel, dear Leader, that when we were ready to rise as a body, and look away from personality to God, that divine Love led us to our rightful place. We owe love and gratitude to you for this, and for our health and happiness, as it is your untiring and faithful work for mankind which has shown us how to rise above materiality.

With loving gratitude,

Members of First Church of Christ, Scientist, of New Rochelle.

MRS. KATE CLARK, MRS. M. D. CALDWELL,
MR. J. B. LAMPE, *Committee.*

Des Moines, Ia., Nov. 12, 1908.

Revered Leader:—The advent of *The Christian Science Monitor* is an indication of progress in our journey to the Father's house (the ever-present spiritual consciousness),—the bringing of heaven down to earth, and the dawning realization of the omnipresence of divine Mind. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." At first we had messages once a month in the *Journal*, then later once a week in the *Sentinel*, and now every day in the *Monitor*. We do not have to wait for the appearance of the first issue to judge of its worth and good to the world, for we may judge from its premise, namely, perfect God, perfect man, and a perfect universe.

I want the Publishing House to be equipped with every convenience, and it is my sweet privilege to contribute to this end until no more funds are needed. My heart is expressed in these words of your poem to "The Oak" (Miscellaneous Writings, p. 392):—

Faithful and patient be my life as thine;
As strong to wrestle with the storms of time;
As deeply rooted in a soil of love;
As grandly rising to the heavens above.

Lovingly and tenderly,

VALERIA J. CAMPBELL.

Ottawa, Can., Nov. 9, 1908.

Beloved Leader:—To-day is our Thanksgiving day in Canada, and I thought you would like to know that the service this morning was a burst of praise to God for the blessings which are ours through your teachings in "Science and Health with Key to the Scriptures," and in your other writings. They are showing us how to be thankful, and how to prove, daily, hourly, that "God is our refuge and strength, a very present help in trouble."

Yours sincerely,

E. Y. STEELE.

Aldershot, England, Oct. 28, 1908.

Dear Mrs. Eddy:—It is not yet quite three years since the first little service—the worshipers being five in number—was held in Aldershot. To-day, at our Thanksgiving service, as many as two hundred must have been present to share in our joy, among them being members of the three London churches with some from the neighboring fields, while several were strangers eager to hear the "good news." Words can do no more than outline our gratitude to God for all that He has done, not only for this society but for His Church universal. Above all do we thank Him for the gift of Love to His children, and for the blessings of health and happiness which flow therefrom.

On this occasion of the opening of our own hall, situated upon the highest point in the best part of Aldershot, and upon a busy thoroughfare, I am desired by the Aldershot Christian Science Society to express to you something of our love and of the gratitude we feel for the benefits of Christian Science which have come to us through you. To give accommodation for Reading Rooms, practitioners' room, and offices, this society lately acquired the freehold of 10 Grosvenor Road, Aldershot, and now the hall is added as an extension of these premises, having also a separate entrance in Queens Road. Thus in the center of

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this town the "bread of life" is daily broken to the poor and needy; the truth is demonstrated by healing, and many there are who with good cause rise up and call you blessed.

Thankful for the light which has come into our lives, and working on the lines which you have pointed out, we humbly endeavor to press forward in the right path.

Yours, dear Leader, lovingly,

MARY R. BURTON, *Clerk.*

AGATHA H. SCOTT, WALTER CARR,
ADA CARTER, FAITHFUL CUMBERLEGE,
ERNEST SULIVAN, *Board of Directors.*

Winnipeg, Manitoba, Can., Nov. 6, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Dear Leader:—I am sending you a copy of the leading paper published in northwestern Canada, containing a brief sketch of your life and work. It is especially gratifying that this opportunity to place before the public a more favorable presentation of your work came unsolicited. It is another evidence that you are being gradually accorded your rightful place as a benefactor of mankind. You will be pleased to learn that copies of "Science and Health with Key to the Scriptures" are being sent out all through this vast country, and that little groups of people are meeting for the study of the Lesson-Sermon. It is our privilege to appreciate your wisdom and foresight in establishing the present order of service, which enables the rancher in his home on the lone prairie to enjoy sermons expressing the same beauty and truth as those given in the largest metropolitan churches. It was pleasing to note that the attendance at the Wednesday evening meeting following the publication of the article mentioned and a sermon preached against Christian Science, was about one third larger than the attendance at any previous Wednesday meeting.

I desire to express to you my gratitude for the spiritual and physical help which has come to me through the reading of your works. My first evening's reading benefited me more than eleven years of other kinds of treatment. More especially do I feel grateful to you because by example and precept you are teaching all mankind how to love, and awakening them to see the great blessings there are in store for those who humbly strive to learn this lesson.

Yours very sincerely,

A. W. MAINLAND.

Markham, Tex., Nov. 9, 1908.

Dear Mrs. Eddy:—I feel that I can no longer keep silent, though I cannot find words to express fittingly my love and gratitude to you for your dear book, "Science and Health with Key to the Scriptures," and for the Lesson-Sermons. My heart is filled to overflowing with love to you, dear Leader, the one so brave and true, who stood alone, bearing the heat and burden of the day, and who has led a host out of darkness into the light of Christian Science.

There are no Christian Scientists in our little town except my family, but we have had many demonstrations of the power of Truth, in the healing of ills, which have all been overcome through the study of the Bible and your text-book. We feel that you have given us so much, and we can only give you our love.

MRS. NANNIE BROWN.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

A WELCOME TO THE MONITOR.

[Editorial in *Pasadena* (Cal.) *News.*]

AN up-to-date daily newspaper is to be published in Boston under the auspices of the Christian Scientists of this country. The announcement states that all the news of the day that should be published will find a place in its columns, and its up-to-date news service will cover the daily activities of the entire world. The key-note of this publication, as indicated by the well-known attitude of Christian Scientists, will be to eliminate from the columns of the daily press the unwholesome surfeit of disease-suggestion and crime-suggestion, and to carry into the homes of the people an efficient news service conducive to wholesome and optimistic thinking. Its mission will be the lessening of tragedy, crime, impurity, and bad citizenship by developing a taste for and an interest in the best rather than the worst that the world is thinking and doing.

We shall watch for this new star in the journalistic firmament with something more than idle curiosity. All advocates of clean and responsible journalism will greet this stranger in the field with expectancy and a sympathetic hope for full success in its worthy mission. The journal which carries no intellectual swill to its readers and feeds no demand for impure suggestion will have its critics. Its early downfall will be predicted and its practicability be impeached in advance. If it can be demonstrated that there are enough American firesides where the clean, uplifting, hopeful happenings of the world are in demand, to make such a venture a journalistic and financial success, it will prove a most substantial aid in lessening the burden of sorrow and of crime by improving the quality of the daily ration on which men and women, and particularly American youth, have been accustomed to feed intellectually.

The tendency has been quite too much in the opposite direction. So burdened with the details of the world's worst happenings have the columns of the press come to be, that into every home the metropolitan daily has dragged its load of poison, to bear its crop of evil thinking and evil doing. The effort to stem the tide of the popular demand for sensationalism and degrading filth by founding a metropolitan daily on faith in the development of a wholesome appetite, is one of the most encouraging signs of the times, and it deserves success. The world is old enough, and its Christianizing and civilizing influences have been at work long enough, to have prepared the way for just such a publication as is contemplated.

The promoters of this proposed exponent of optimism apparently decline to concede what has been so frequently claimed, namely, that malodorous journalism is a just measure of the moral status of the public. It is commonly admitted that the exploiting of crime in the columns of the daily press begets crime, and the detailing of immorality is a culture of immorality. Poverty, hatred, despair, tragedy are being propagated in sensational journalism: there is no denying this fact.

We extend a cordial welcome in advance to this courageous representative of an advancing journalism.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

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THE LECTURES.

CHICAGO, ILL.

The Rev. William P. McKenzie lectured on Christian Science at Second Church of Christ, Scientist, on Oct. 1 and 2. He was introduced the first evening by Walter H. Vanzwoll, who said in part,—

Christian Science teaches mortals to look up and not down, to pause before the deceptive images of false mortal belief; and, instead of plunging into the shallows of human folly and material self-seeking, to lift thought heavenward above the material to the spiritual, above earthliness to God, out of fear into spiritual understanding, out of sin and disease into moral and physical health.

Thus we may seize the victory which Truth always wins over error. Christian Science is the word of Truth, —"the word of God,"—which is "the sword of the Spirit," an all-powerful weapon with which each one may for himself slay the dragon of sin and suffering which tries to rob mankind of health and happiness.

The introduction the second evening, by James A. Hemingway, was in part as follows:—

If history is to be relied upon, it can be truthfully said that mortal man has ever been prone to stand in his own light, and that in nearly every instance he has not only rejected but opposed that which meant his salvation. As a rule he has been prejudiced against both the messenger and the message of Truth, and this prejudice has blinded his eyes to angel visitants and deprived him of the blessings of infinite good that have always been within his reach. The advent of Christian Science did not prove an exception to the rule. But, owing to the influence of Christian Science on the thoughts and lives of men, owing to its fulfilment of the prophecies and promises of the Bible, and its efficacy in healing the sick and reclaiming the sinner, we can rejoice in the dawn of a new day in which men are beginning to listen to the "still, small voice" of Truth and to realize that there is hope and health, that there is a saving Principle, that salvation is not a thing of the future but a present possibility, and that heaven, the reign of harmony, can be attained here and now.

In the preface to the Christian Science text-book Mrs. Eddy says that "the time for thinkers has come." It has come, and it is no longer considered sacrilege if a man fails to follow in the footsteps of his forefathers, but endeavors, instead, to work out his own salvation and reach the stature of perfect manhood through right thinking. Christian Science teaches us how to think correctly on every subject. It is bringing to its adherents a sense of peace and happiness they have never before experienced. It is elevating mankind above the constant contemplation of matter and the belief that man is doomed to die, and is giving him an understanding of God, "whom to know aright is life eternal."—*Correspondence.*

WICHITA, KAN.

A lecture on Christian Science was delivered at the Crawford Theater, Monday [Oct. 12], by Frank H. Leonard. The remarks of W. R. Nessly, who introduced the lecturer, were in part as follows:—

Almost twenty centuries ago there appeared among men the great Messiah or messenger from God to man, the humble Nazarene, Christ Jesus. He proved, practised, demonstrated, and established, for that age and for this and for all time to come, that an exact knowledge of God and His law is an exterminator of error and limitation. The sick were healed; the sorrowing were comforted; the sinner was practically and thoroughly reformed; and to the poor, the meek in heart, the gospel was preached. Now in this age, in our very midst, Christian Science is proving beyond a possible doubt that a correct understanding of God and His law causes the wicked to forsake his way and the unrighteous man his thought; that it heals the sick and reforms the sinner thoroughly and permanently.

The Wichita Beacon.

GRAND ISLAND, NEB.

An attendance of fully four hundred people greeted Francis J. Fluno, M.D., Christian Science lecturer, at the Opera House, Oct. 12. In introducing the speaker, Judge T. O. C. Harrison said in part,—

If I possessed more knowledge of Christian Science I might venture to make a few introductory remarks regarding it. I will say, however, that I have observed persons who are accredited with practising it, and they appear to do right thinking, and right thinking produces right acting. The person who thinks right and acts right is certainly morally right. If Christian Science produces these things, it is what we are seeking, or should be seeking.—*Correspondence.*

READING, PA.

In the Auditorium last evening [Oct. 13] a lecture of more than ordinary interest was delivered before an audience that about half filled the immense hall. It was by Judge Septimus J. Hanna of Colorado Springs, Col. John D. Mishler, in calling the meeting to order, spoke in part as follows:—

The great problem of a contented life is the happy medium in all that pertains to humanity. Strange as it may seem, two of the most serious contentions in life are either too much education or too much religion, and in some individuals there is a combination of both. I am not a regular attendant at church, nor thoroughly conversant with the Bible, yet I make the assertion that I do not believe God intended people to go through this world with a sour face and a disagreeable disposition, casting gloom and discouragement wherever they go. Some people walk so straight through life that they lean backwards. The well-being and happiness of people is a most important question, and should be liberally and carefully considered by the various sects, all of which are striving to reach, in different ways, the "golden gate."

All of us are sinners, all of us have our faults and we frequently differ in opinion, yet if we cannot accept ideas contrary to our own convictions, we should at least show respect. Christian Scientists are tolerant with honest doubters, aiming to bring better ideas into life, and it is truly great to be simple, frank, open, true. Give me happy, hopeful people as my associates through life, for I believe that Christianity means hope, sunshine, optimism, and cheerfulness, that it aims to make life fresh and inspiring.—*Reading Times.*

LECTURES AT OTHER PLACES.

Delavan, Wis.—Bicknell Young, Oct. 8.
Richmond, Ky.—Mrs. Sue Harper Mims, Oct. 8.
Liverpool, England.—Clarence C. Eaton, Oct. 8.
Elmira, N. Y.—Judge Septimus J. Hanna, Oct. 8.
Harrisburg, Pa.—Rev. William P. McKenzie, Oct. 8.
Wagoner, Okla.—Frank H. Leonard, Oct. 9.
Norristown, Pa.—Judge Septimus J. Hanna, Oct. 11.
Providence, R. I. (First Church).—Hon. Clarence A. Buskirk, Oct. 11.

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TESTIMONIES OF HEALING.

For many years I suffered from heart trouble, and never dared to go out without taking my little bottle of heart medicine along. The attacks grew more frequent, and harder to overcome, my physician saying each time, "You cannot live through many more," or, "You will pass out in one of these attacks." Besides this, I was subject to severe headache, suffering intense pain, usually for twenty-four hours; besides many other troubles. I was often urged to take Christian Science treatment, but refused, thinking that Christian Science could not help me if *materia medica* could not.

Early in 1897 I took up the study of Christian Science, for one of my family, and read constantly for a few days. When the light of Truth dawned upon me, I saw that it was for me, for everybody, and that God is Love and Truth; that if I would only believe in Him and His works I would be healed of all my troubles. I determined then and there to trust in God. I threw away all my medicine, and from that time to this I have been a free woman. My healing was immediate and perfect. Where at that time I could not walk at all, I now can and do walk miles without fatigue. When I consider that this light came to me through reading Science and Health by Mrs. Eddy, I feel the deepest gratitude and love to our dear Leader, whose spirituality enabled her to voice again the teaching and practice of our beloved Master in such a practical form that every one willing to think right, act right, and live right, can apply with "signs following" this blessed truth.

In the years that have passed since I first was made whole, Christian Science has enabled me to meet every need. And I have been led in the right path when sometimes I have at first doubted the wisdom of the step. I am truly thankful to God, who has sent His clear message to this age.—LAURA J. ROBINSON, Santa Cruz, Cal.

[Translated from the German.]

I feel it my duty to express our heartfelt gratitude for all the good which has come to us in Christian Science, but which seemed unattainable until its advent. Our hearts are overflowing with gratitude to God, and to our Leader, Mrs. Eddy, for the wonderful healing of our nephew, and of my wife. My nephew complained of his neck and spine, and after a short time the muscles became contracted so that he could no longer turn his head. We went to a specialist, who said that the boy would always be deformed; that this was the result of a dreaded disease of childhood, and also of an unfortunate fall, and that as he was now sixteen, he could not grow taller, but would become more deformed, and probably would have a goiter. Christian Science treatment was then given, and after eight months he was perfectly healed, and his growth in height was indeed wonderful.

My wife was also healed of a severe bladder trouble of eight years' standing. She was in a hospital for six months without finding relief. When she was dismissed from the hospital, she was told that a sea voyage might be beneficial, but it did not help her. She kept on with medical treatment, until at length we asked the last physician if there was any possibility of a cure. He said that he doubted it. This seemed hard, as my wife was a young woman, who had a child, a husband, and a home. At that time we received the glad tidings of Christian Science healing. After the first treatment she felt relief, and in about a year she was perfectly healed. We have now two strong, healthy boys, and every one says that my wife is looking better than ever.

We are sending this testimony that our German fellow-countrymen may be assured that there is a God who does answer prayer. May God bless our Leader, Mrs. Eddy.
ALEXANDER IFFLAND, Hartford, Conn.

With the hope that some other may thereby be led to seek this glorious truth, and receive like blessings, I wish to tell what Christian Science has done for me. All my life I had suffered from very severe colds in my head and throat, also from bowel trouble. I had bronchial trouble almost every month, and had been told by two physicians that I would better not remain in this climate another winter. In the spring of 1905 we changed our place of residence to a different part of this city, and we soon discovered that several of our new friends were Christian Scientists. In the following fall I turned to Christian Science for relief from my suffering, because I could not help but see what it had done and was doing for those about me. When I asked for my first treatment I had been sick in bed for three days with a severe attack of throat and stomach trouble. I received wonderful relief the first day, and by the end of the second day all pain and discomfort were gone. Inside of a week I felt well, and during the two and a half years which have passed since, not one of these ailments has returned.

Immediately after this healing I began to study the Bible and our text-book, "Science and Health with Key to the Scriptures," and some time during the first six months I left off my glasses, which I had worn for all work for eight years. I made no effort to do this, and was unconscious of it until a friend called my attention to the fact. Very severe headaches have gradually yielded, and I am healed of all desire for the drug with which I used to deaden pain and induce sleep.

I am indeed more grateful than I can tell for Christian Science. It has healed me of sickness and sin, and now it is teaching me to understand God aright. I am sincerely thankful to be freed from constant ills, and to be brought into perfect health, but I am much more thankful for the great sweetness which has come into my life, with a truer sense of Life and Love. Christian Science is teaching me to put aside prejudice, suspicion, criticism, anxiety, and selfishness. It is making me more loving, more thoughtful of others. Love is teaching me to put a kind thought in the place of an unkind one, to love my neighbor as myself, to know that God alone guides and governs all, that He is all there is or can be, and that He supplies our every need. My heart goes out in humble gratitude for having been so kindly led into this truth. I want to live my gratitude to God, and to our dear Leader, Mrs. Eddy.—BELLE M. VAILL, Evanston, Ill.

For many years I was a sufferer, the pain at times being so intense as to be almost unbearable. Afraid of opiates, my only relief was from stimulants administered in generous quantities. This relief was but temporary, and my condition grew steadily worse. With no knowledge of Christian Science, but with a hope that I might be healed, I commenced treatment. Ovarian trouble was overcome in the first treatment, but my complete physical healing did not come for over six years. During that time I was a constant student of Science and Health, and occasionally received help from a practitioner. (Many times it seemed as if doubt and discouragement would turn me aside, but there was nothing else to which I could turn.) Climate and *materia medica* had been tried and had given me nothing, while in Science I had found a steady, though slight improvement. I had for three years been actively engaged in the practice of Christian Science when a lady called and asked for treatment. Her case was a repetition of my own. Treatment was given her for two weeks, and at the expiration of that time we were both healed.

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often wished for something that would heal me. Now I have found it, this inspiring truth that makes us free from sin and pain! I have no words to express my gratitude for what Christian Science has done for me. It has been everything to me,—health and happiness; it has made me more contented, more loving and forgiving,—it has done everything good for me. We have had some remarkable demonstrations in our home. My son was wonderfully healed here in Pasadena, after undergoing nearly thirty operations on his head for catarrhal growths. It certainly was distressing, what he seemed to suffer. He also had a terrible stomach trouble, but since he was healed in Christian Science he has never had a return of any of the old ailments, nor have I. We are grateful indeed for our healing. I had a demonstration on last Thanksgiving morning which filled my heart to overflowing. I rejoiced all that day and am still rejoicing. Then, as I listened to the beautiful Thanksgiving service, which was the most inspiring that I had ever heard, it moved the very depths of my being.

God has indeed been good to give us our dear Leader, who has shown us this light and truth. I also wish to express my thanks for the good I have received from reading the *Sentinel* and *Journal*. I truly hope this may help some poor sufferer to seek and find the truth as I did.

MRS. L. C. VAN HOOK, Pasadena, Cal.

I know we can all help others by telling of our own healing, and since I became interested in Christian Science, nearly five years ago, the *Sentinel* and *Journal* have given me constant encouragement. At that time I had been reading of Christian Science, and as I had always been fond of study and inquiry, it came to me that I had waited too long to know something definite of a religion which taught the healing of sickness and sin through an intimate knowledge of God. Ever since I was a little child I had thought how wonderful and beautiful it would be to pray to God and have one's prayers answered, but to my sense God was very far away until I learned to love the Bible as explained by the comforting teachings of Christian Science. I then found that Jesus' words are practical; although in striving to follow them I have had a hard fight with my own disposition, in endeavoring to overcome hate, impatience, selfishness, and extreme sensitiveness. I was healed of an annoying throat trouble and of severe headache very quickly, and I have laid aside glasses. I have not had to spend one day in bed since I began to study Christian Science, while formerly I was often sick and always tired.

I wish I might help many others to know what a support the daily study of the Lesson-Sermon is, also the Sunday and Wednesday services. I feel that the mental healing and spiritual quickening have been even more than the constant physical help I have received. It has been my privilege to give help to my family and to some others. In my home we have been greatly helped in financial problems, and we grow more certain that perfect healing of all troubles will follow the understanding of God and obedience to His law.

I would like to mention one thing which has always impressed me, and that is the mathematical precision with which we may work out our problems when relying upon God as divine Principle. I have several times read of healing which had only come after continued work, and in my own case I have not yet realized freedom from some ills; but this proves to me conclusively that all the healing which has come to me has brought a clearer understanding of God, and that as we cast out evil we perceive the greater light which makes us "whole" entirely.

I feel a deep sense of gratitude to Mrs. Eddy for her revelation to mankind, by which we have been helped not only to bear our burdens but to get rid of them. I should like to be one of those who work in that field which is "white already to harvest," for we reap so much good in making the path of others easier.

LUELLA MAY TREAT, Janesville, Wis.

I am very grateful for the healing I have received through Christian Science. I had been troubled with my back for some time; in fact I never felt free from pain. I also suffered terribly from headaches, which I had all my life, and would be ill for two and three days at a time. One evening, in the winter of 1906, the conversation turned to Christian Science and I said to my husband that I thought I would try it. To my great surprise he said he wished I would do so. I went at once to the telephone and called up a practitioner who was also a friend of mine, and asked her to treat me. At the time I had several plasters on my back and round my heart, for that also troubled me. The next morning it did not hurt me to rise, whereas every movement did so before. I could not understand it at all, for I had no idea what a Christian Science treatment was. The second day I went to the practitioner, and she told me I must take off the plasters. That night I did so, and I have not used any material remedies since. I bought the text-book, Science and Health, and by reading it my headaches disappeared—I have not had one since, and my body is free from aches and pains.

In January, 1907, I joined First Church of Christ, Scientist, Memphis, Tenn., and I am striving to live up to its teachings, which bring only peace and happiness. I am also very thankful that I can help others through this saving truth. For all the help Christian Science has been to me words are insufficient to express my gratitude to God, the giver of all good, and to our dear Leader, Mrs. Eddy. My problems are not yet all worked out, but I I am on the right road. Joy and peace are mine, and the other fruits will come in due season.

MRS. ANNIE WESLEY, Memphis, Tenn.

I wish to express my gratitude for what Christian Science has done for me. It found me a complete wreck, physically and mentally, and by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy I have been healed of lung trouble and severe headaches of long standing, for which physicians told me there was no permanent relief. My little son has been healed of extreme nervous trouble. Christian Science has also taught me how to help him, and to teach him the right way. I am very grateful for these healings, and for the benefits which I am receiving each day.

CAROLINE JOHANIGMAN, Chicago, Ill.

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FROM OUR EXCHANGES.

[*The Outlook.*]

Now, if religion is life, fundamental and essential, it can no more be left out in childhood than the alphabet. There is no Christian doctrine so abstract as the arbitrary symbols A, B, and C. There is no more difficulty in learning the Ten Commandments and the Beatitudes than in the study of seven times eight. A child is bound to accept many, many things without understanding much about them. His business is to learn, and the application will follow in time. It is not to be expected that a child of seven will have definite religious convictions, any more than that he will have a definite grasp of the science of numbers. But he is laying foundations, and necessary foundations, for his whole life. True religion is more important than arithmetic, if the parent really believes in immortality. First things must be put first, is a sound axiom.

[*The Congregationalist and Christian World.*]

Churches to-day need nothing so much as a clearer view of what they are in the world for. Is it simply to sustain an institution, even at a poor dying rate, to keep the bills paid if possible, to get along, on the whole, as well as the church on the opposite corner? Or is it to be a channel through which the love and grace of God as revealed in Christ shall flow into many lives? We have only to state the alternative to be sure of the answer which hearts, touched to any degree with Christ's thought for men, will give. And yet, is a passing missionary to blame, or is the average outsider to blame, if he gets the impression that many a church is more absorbed in considering what it shall do to be saved than what it can do to save others?

[*Pacific Christian Advocate.*]

Suppose we were to tarry with the Master alone until we did in truth love people without dissemblance,—honestly, really love them; would it be difficult for us to go out and show our love by our deeds? How often we are greatly interested in having people accept our theories and believe our preaching and try to overawe them to believe as we do by our strong arguments and vehement exhortation, when it would be vastly more effective if we would simply transparently love them; bless them with our love and show it in our deeds. Men tire of the service of the lips and the proclamation of the tongue, but they never weary of loving deeds.

[*The Christian Work and Evangelist.*]

The old gospel will continue to be preached in all evangelical pulpits, and the Book of books will remain the inspired Word which [illegible]

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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The Publishing Society announces that the supply of the List of Members of The Mother Church has been exhausted, and that no additional copies will be printed for the present.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 14.

BOSTON, DECEMBER 5, 1908

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
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ITEMS OF INTEREST.

National.

According to a decision by the Commissioner of Patents, any label bearing the inscription, "Guaranteed under the pure food and drug acts, June 30, 1906," where such inscription is intended to imply that the Government is responsible for the purity of the goods, will be refused registration. It is held by the officials that the Government simply accepts the assertion of the manufacturer that the goods are pure, and then investigates.

Vermont has contributed $25,000 and New York $50,000 for the celebration, July 4-9 next, of the tercentennial of the discovery of Lake Champlain. The events will center on successive days at Crown Point, Ticonderoga, Plattsburg, Burlington, and Isle La Motte, the first day, Sunday, being marked by religious services in the various towns.

At a recent dinner at the White House, at which representatives were present from the cabinet and from labor organizations, there was an after-dinner discussion of labor in its various phases and desires, and especially in regard to legislation. It is thought that some of its fruits may be embodied in the next message of the President.

The Government has brought six suits against the American Sugar Refining Company to recover forfeitures and customs duties amounting to $3,624,121 on sugar delivered at the Havemeyer and Elder refineries in Brooklyn during the last six years, on charges of alleged fraud in weighing the shipments.

The State of Ohio, through its ouster case brought at Lima, O., against the subsidiary companies of the Standard Oil Company, is seeking to annul the charters of the Ohio Oil Company, the Solar Refining Company, and the Buckeye Pipe Line Company, on the ground that they constitute a trust.

Receivers have been appointed for the Municipal Traction Company, the holding company of the Cleveland Railway Company. A court decision held that the holding company was insolvent and that its franchise had been revoked by the referendum in the recent election.

The senior vice-president of the New York Central Railroad lines says that the railroads, after a careful review of their tariff sheets and a comparison of figures, have agreed to accept a three per cent increase in freight rates instead of the ten per cent as at first announced.

The approval of the Navy Department has been given for the construction at Pearl Harbor, Hawaii, of the largest dry dock in the world. It will be eleven hundred feet in length and will form a basis for the maintenance of naval efficiency in the Pacific.

As the imposition of a tax on imported works of art has not netted the revenue expected, it is likely that the tax, which was not intended for protection, will be removed.

The 26th annual meeting of the American Ornithologists' Union has just been held in Cambridge, Mass., with an attendance of about two hundred delegates.

The question of a nine-o'clock curfew law is being agitated in Chicago by a citizens' committee and by the pulpit.

International.

The International Institute of Agriculture, which has the hearty sanction of King Victor Emmanuel of Italy, inaugurated its labors at Rome in a meeting attended by delegates from forty-six of the countries that have signified their intention to participate. The aim of the institute is the creation of an international and authoritative bureau of information as to all statistics which affect the supply and demand of raw material. While some countries are already provided with systems for obtaining such statistics, it is contended that no separate national system can attain either the thoroughness or the authority of a great international center of information supplied officially by all the great producing nations. It is hoped that the great fluctuations in the supply and cost of raw materials can be regulated.

Mr. Fisher, one of the radical labor leaders of Australia, will form the new Australian cabinet. The House defeated the premier, Alfred Deakin, on the division. The Laborites withdrew their support because the government has not pushed labor measures radical enough to suit them. This will be the second time the Labor party has been in power in the Australian Federal Parliament. J. C. Watson, another of the labor leaders, was premier for a short time in 1904.

Winston Spencer Churchill, president of the London Board of Trade, is making a supreme effort to prevent future disputes in the cotton trade. To this end he has invited the representatives of every interest concerned to meet him in conference at the Board of Trade and discuss the question, on the understanding that the government will bear the expenses of any necessary inquiry, and that any resultant agreement should in a way be binding to all parties.

In a book just published by Prof. Luigi Righetti of Italy, a closely reasoned argument is presented which declares that Canto XI. of Dante's "Divine Comedy" is an interpolation. This would leave thirty-three cantos for the whole poem, and the argument finds much support in the fact of the great poet's well-known liking for the number three and its multiples. This view, if tenable, will greatly interest Dante scholars.

The Shah of Persia, it is reported, has notified the British and Russian ministers that he can convoke Parliament only on condition that the two ministers guarantee the safety of his life and the throne. The ministers were unable to accept the proposal, and the Shah definitely refused to revive the constitution. Moral suasion has been exerted from the outside and the Shah is changing his mind on the matter.

Simplified phonetic spelling is to be introduced in the public schools by M. Dougmergue, the minister of public instruction of France. This reform received the approval of the French Academy, the arbiter in all matters pertaining to the orthography and construction of the French language, so long ago as 1893, but has not heretofore received government sanction.

The installation on the throne of the new emperor, Pu Yi, and the naming of the era will take place, it is expected, on the Chinese new year, Jan. 21. The Emperor of China and the notable Empress Dowager have just passed away.

In New South Wales, during the past seven years, out of a total number of passengers carried on her railways of 258,620,836, only one person was killed in a railway accident.

Manila's new water system, constructed during a period of three years at an outlay of $2,000,000, has just been completed and put into operation.

King Haakon of Norway has headed the public subscription for Captain Amundsen's polar expedition with a donation of $5,000.

July 4 has been set aside as American day at the Danish Exhibition to be held at Aarhuus, Denmark, in 1909.

Industrial and Commercial.

The plant of the United States Steel Corporation at Gary, Ind., will begin the manufacture of steel on Jan. 1. At that time two of the gigantic furnaces will be blown in. The opening of the works will be gradual, one department at a time beginning operations.

About ten million dollars a year will be added to the freight revenues of railroads by the increase in westbound transcontinental freight rates, which become effective Jan. 1.

Since the beginning of its fiscal year, July 1, contracts have been made by the Boston and Maine Railroad for more than $3,000,000 worth of new equipment.

The attempts to reorganize the four pig-iron syndicates of Germany and weld them into one national body have finally failed.

The idle cars in the United States Oct. 30 were 110,912, a decrease of about five thousand within the fortnight.

General.

The workings of a telescope with possibilities of greater power than any now in use, were explained by the inventor, a Johns Hopkins professor, at a recent session of the Academy of Sciences at Baltimore. The fundamental principle of the new telescope is that a liquid surface, such as mercury, when set in rotation becomes concave, assuming the form of a perfect paraboloid, the form of surface best adapted to telescope mirrors. The mirror already constructed has a diameter of twenty inches, and consists of a shallow circular basin filled with mercury and mounted on a vertical shaft and set in rotation by an electric motor.

A substitute for marble, which answers many of its purposes satisfactorily, is made of a mixture of waste slag from blast furnaces and lime, pulverized, compressed, and then treated with carbonic acid.

In 1905 the production of olive oil in Italy reached a total of 90,134,800 gallons, while in 1899 it amounted to only one fourth that amount, so great are the fluctuations from various causes.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

GOOD CITIZENSHIP.

REV. WILLIAM P. MC KENZIE.

GOOD citizenship is fundamentally simple. The training for it is in the home, where fellowship in service may be ideally learned. The teaching regarding it which is most satisfactory may be found in the words of Jesus, "Whosoever will be great among you, let him be your minister." The ideal for life which makes most trouble is the common reversal of this which Jesus reprehended. "The princes of the Gentiles exercise dominion over them," he said. To-day men seek to boss or master others, but for whose benefit? Always for the advantage of the man who has control. So the motto of the undesirable citizen, or of the selfish one in the home, is something like this, "Don't do good, but get good from others." This reverses the Christian ideal for life explained by the Master, who said of himself, "The Son of man came not to be ministered unto, but to minister." In the ideal home, or the ideal State, every member thereof has some unique capacity for service, some ability to be useful and minister to the welfare of all. If each one proffers his unique service, it means that the whole work necessary for the well-being of the community is easily completed; each man bears his own burden, and is rewarded by "the joy of the working."

There is a passage in that modern morality play, "The Servant in the House," which always thrills the observer. A working man whose life has been embittered by his resentment against injustice, whose hatred of other men is vitriolic, whose religion is a form of socialism, which he defines as the grouping of some men in antagonism to the rest of mankind, meets for the first time in his life a man who is an actual Christian. As the true ideal of fellowship in service is unfolded in the conversation, the simple truth comes as a revelation to the poor man who had been living in the hell of hatred. His face lights up as the glory of comradeship dawns upon his thought. He sees that his despised work has a place in the great whole of human good, and the innate dignity and value of the individual man becomes clear to him. Immediately he is inspired with good will. He sees how the labor of others is building as it were a temple, and if some are working in high places fashioning what is beautiful, for love's sake, then he, too, must be at work for love's sake, even though all he can do is to dig sewers. Some one must do this service for the common welfare, and he sees how service brings him into the brotherhood of man. From that moment he is a citizen to be desired in any community. When this teaching, the teaching of Christian Science, is universally understood, then good citizenship will be universal, because the love that "thinketh no evil" will everywhere prevail, and men will "love as brethren, . . . not rendering evil for evil, . . . but contrariwise blessing."

But in what practical way is this movement able to assist those who at the present time are trying to better human conditions? It may be said in reply that all the practical results of Christian Science demonstration, as for instance the restoration of the insane, the reform of the intemperate, or the recovery of the sick, may be measured in terms of good citizenship. When individuals are incompetent for usefulness through illness or error, it generally means that others must be withdrawn from service to care for them; and that the efficiency of a circle of friends is limited to some degree by their anxiety or grief. When therefore the distressed individual is liberated from disease, vice, intemperance, drug-intoxication, insanity, or whatever his defect may be, it is easy to see that the efficiency of many is increased. They can be more serviceable in working for the welfare of the whole body-politic.

If we were to examine the conditions in a home where there is an invalid mother, we might see that the communal welfare was affected to an appreciable degree by the necessary maternal neglect of the children. If it were in a home of wealth, they would be under the care of the many strangers employed for service, without the compensation of the mother's tenderness; if it were in the home of a working man, then upon the children themselves would be laid the burden of premature responsibility. In either case the rounded development of the growing citizens would be impossible; there would be a certain incompleteness of opportunity, and as a consequence deep-lying defects of character. Consider, then, the practical result of the ministry of Christian Science in the many cases where healing has been brought to those secluded from their proper work in life by long-continued invalidism. The healing itself is merely the sign of a change from despair and sorrow to the joy of living, and the acceptance of God's love as law is the basis of the change for the better. How much better fitted, then, is the restored invalid for the duties of motherhood, from the fact that she can govern her children from the standpoint of divine law and teach them that intelligent obedience to the universal divine Principle which can make them citizens of the world,—not cosmopolitan merely, but brotherly-minded to all.

Then there is a common error which at times separates men from use in a community as well as from service in the home. Some unspoken bitterness, some latent unhappiness, some sense of loneliness or despair, or it may be mere recklessness, induces men to put themselves under the influence of stimulants, strong liquors and stupefying drugs. The toxic effects of these preparations become gradually manifest. The user of them becomes less efficient, then unreliable, unreasonable, even brutal. If he has a home, he wrecks it. If he has a service to do for others, he fails in it and has to be superseded. His condition is sad, but not for himself alone; there is the circle of friends to whom his case is a problem. The efforts expended in helping him are enough to start ten good men in the way of usefulness. In many cases of intemperance,

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when friends are in despair, Christian Science has been honestly appealed to by the sufferer, and complete redemption has been wrought out. The man becomes once more a positive influence for good in the community as he does his work. Formerly he was an influence negative, for as the proverb says, "one sinner destroyeth much good." He not only left his own task unperformed, but interfered with the welfare and the happiness as well as the usefulness of others. We can see, then, that the redemption of even one man ministers to good citizenship.

The problem which has been touched upon is a social question as well as an individual problem, and in the interests of good citizenship many efforts are being made to correct the error. At one extreme is the destructive method of warfare, at the other is the redemptive method of healing, and there are all grades of effort between. Time will decide as to the best method, as results appear; and no doubt men who now believe in war, who think that they should hurt, injure, and distress the wrong-doer, may accept the redemptive method.

A single case may be cited of Christian Science work. A man who kept a saloon—it might by some have been termed a gambling den—found his heart wrung with distress over the sickness of his child and the invalidism of his wife. No promise of relief was given him by his doctor, and finally he made his despairing appeal to a Christian Scientist. He declared that he knew he was not worthy to ask for himself "the prayer of faith," but he asked it for the innocent child, and for the woman who he said had always been good. The practitioner responded to his appeal lovingly, and explained that God is "no respecter of persons" and therefore excludes none who honestly seek for betterment. It is enough to report that healing came to the home, and to the man, and that a new ideal of life was accepted by him. He ended at once the occupation harmful to others, and found work which was positively useful, thus becoming a citizen helpful to others.

In one community, in one year, four saloons were closed by Christian Science healing. Throughout the land there are cases many, not only of the healing of victims of the unwholesome traffic, but of those who believed that their living depended upon catering to the appetites for intoxicating liquors induced in other men. When the change is wrought by healing, there is no bitterness engendered, there is no disaster involved. The better ideal dawns as the light comes, and life is renewed by love as by the power of God.

The Leader of the Christian Science movement has taught by example so many of the offices of the good citizen that it was no wonder the community in which she lately lived bore testimony to the reversal of that old saying quoted by Jesus, "A prophet is not without honor save in his own country, and among his own kin." In her case there was honor given, and there was poignant regret at her removal. She had interested herself in all that made for the common welfare, from the making of good roads to the building of a church; she planned that the little children should have shoes, as well as that the sick should have healing. We may quote her own words, taken from "Miscellaneous Writings" (p. 110), "What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

The duty of Christian Scientists as to "taking part in national, state, and municipal elections," has recently been editorially discussed in the *Sentinel*. The propriety of exercising the right of suffrage so as to have some share in the government of the country in this way, seems self-evident. The right act of one man is of importance to all men. John Stuart Mill, writing "On Liberty," said: "The initiation of all wise or noble things comes, and must come, from individuals, generally at first from some one individual. The honor and glory of the average man is, that he is capable of following that initiation; that he can respond internally to wise and noble things, and be led to them with his eyes open." To say that political conditions are so impure that the Christian workers should keep aloof, is like saying that a man may be so sick that none should go near to help him. The Christian Scientist would feel immediate compassion for a man helpless and sick, and would initiate better conditions for him, beginning with healing. Likewise he may in his community be the initiator of better local conditions. When some one shows the right way, many are ready to walk in it.

THE HEALING OF A DEMONIAC.

ETHELYN ANN GILL.

THE scientific sense of the healing recorded in the fifth chapter of Mark which has come to me in the measure of my present understanding of Christian Science, I trust may prove as valuable to some one else in the healing of mental disease as it has been to me. The man whom Jesus healed was evidently suffering from the belief in insanity, which is often the result of unsound or unspiritual reasoning. He "had his dwelling among the tombs,"—in a material sense of life: and we are told that "no man could bind him, no, not with chains." It seemed that no material agency could heal him, not even the most powerful. The record goes on to say: "And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." This discontented and unhappy mortal refused to leave his self-righteousness, and continued in the false sense of life typified by the tombs, all the while wounding himself by his selfishness and stubbornness, or belief in matter as substance.

But we are told that "when he saw Jesus afar off, he ran and worshiped him." Although he discerned but faintly the Christ-consciousness which Jesus represented, he was attracted to it and loved it, and then began a struggle which ended in the triumph of Truth. Mortal sense "cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." This vehement demand to be let alone was made as the healing power of the Christ began to be felt; for mortal sense was stirred to its depths, and enraged almost beyond endurance by the knowledge of its own nothingness. Christ Jesus had said, "Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country." It would appear that Jesus gave no heed to the demand or evidence of evil, but continued his work of healing the man, though false sense seemed tenaciously persistent.

The story goes on: "Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea." As spiritual discernment awakened in the man's consciousness, he saw that the multitude of selfish and sensual thoughts proceeding from self-righteousness and the false sense of life were as the "great herd of swine feeding;" and as this discernment increased, it was made plain that the "unclean spirits" and "devils" were one and the same with those selfish and sensual thoughts, or swine, which when detected and cast off by reformation are destroyed; and thus the man was healed. These "devils," or evils, were detected and cast out by the Christ-

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consciousness, but the man was not healed until he himself saw the old self, or mortal mind, externalized in all its swinish nature, and was willing to cast it off, by denial and repudiation, into the sea of nothingness. Mrs. Eddy says, referring to this particular case of healing, "The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed;" and elsewhere she says that "the way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, pp. 411, 201). Much helpful thought along the same line may be found through the study of "Miscellaneous Writings" (pp. 107, 112), in which it is made clear that error is no part of man's true consciousness.

The record goes on to say that after the man was healed "they [Matthew says "the whole city"] come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind." Those who had seen his previous condition, and had believed in its reality, saw that same man reflecting peace, good thoughts, and sound reasoning. To complete this beautiful incident in Jesus' ministry, it is said that the man besought the Master that he might go with him; but Jesus directed his thought to God, and told him to return to old and possibly neglected duties and relationships, there to express his thankfulness and to use his newfound sense of Spirit's supremacy.

NEW WINE IN OLD BOTTLES.

CHARLES T. ROOT.

MEN usually admire qualities in others which contrast with their own. In illustration of this rule we may admire the courtesy and restraint with which many voice their dissent from those who hold that Christian Science has succeeded where its philosophical predecessors, from Zeno down, have failed, and that the "ancient antinomies" are actually solved or dissolved. When the writer was in this attitude toward the postulates and deductions of Christian Science, he stayed there with little visible change for long years, and it seemed quite impossible for him to exclude acidity and ridicule from his remarks on the subject. To a person in this condition of thought it is often very difficult to convey any adequate or satisfying concept of the teaching of Christian Science. Did one ever see or try to see the really beautiful woman-profile in the full moon? Once discerned, it is a marvel to the percipient that all observers do not instantly recognize it as the most salient object in the lunar picture; yet the writer has known one to spend most of an evening describing and locating it to a lady who seemed very desirous to see it, and who endeavored to follow his every direction, but who at the end of the lesson regretfully declared that, to her vision, there was no sign of a definite outline in the lights and shadows of the unclouded disc.

The only point of this digression is the illustration of the fact that perception cannot be forced. To one the recognition of this revolutionary truth of Christian Science comes suddenly, to another very gradually, to others not at all, on this plane of consciousness; but, whether soon or late, it has to be "spiritually discerned" if discerned at all. Therefore any requirement that Christian Science shall recognize "the data of experience" (by which people mean, presumably, the impressions of our apparent commerce with an environment in which we appear to be immersed and which is characterized by suffering, pleasure, strife, beauty, squalor, fear, accident, lack, sin, decay, and death) faces the inquirer directly away from Science and effectually prevents his approximating its standpoint. Before any data can be safely laid down as a foundation for a structure of reasoning, their validity must be fully established, and by evidence other than that of the material senses, which constantly betray their own fallibility.

If we want to use the "data of experience" as a basis for inductive reasoning, we must first satisfy ourselves of their genuineness by deductive reasoning. Have we, now, any immovable hook on which to hang our deductive chain? Yes, surely; one, and but one, viz., God. The great majority of intelligent people are in agreement upon the statement that God is Spirit, Mind, Life, Truth, Love, eternal, infinite, omnipotent good, the only cause and creator. If that is so, it furnishes all a common and sufficient premise (and some of us have to go back to it for a fresh start a dozen times a day); and they have only to make sure that each successive deduction therefrom is correctly drawn, to be able to go as far as they like, without fear of finding some grisly giant of an antinomy disputing their path.

If God is infinite, He is not in the universe: the universe is in Him, or expresses Him; and there is nothing anywhere else, for infinity has no outside, and there is no such thing as finity or limitation. If God is the only cause and creator, "there can be no effect from any other cause" (Science and Health, p. 207), and without Him nothing exists. If God is Spirit, His creation must be purely spiritual, for every effect must correspond to its cause, and matter must be an erroneous concept. If God is Life, infinite and eternal, His negation, death, is inexorably excluded from the category of reality. If God is Truth, He knows and can know no untruth or falsity, and all that is of God is eternally true. If God is Love, He is ever-loving, and the envy, hatred, jealousy, wrath, etc., of human sense is forever removed from His consciousness and manifestation. If God is omnipotent, He is not merely the strongest among a plurality of powers, there can be absolutely no other power, either allied or opposed. If God is good, then nothing in His creation—the universe, including man—can be otherwise than good, and everything that *is*, not *seems* to be, is now and always good.

Now, if there is no fatal flaw in these deductions, we are ready to test in their light the "data of experience," these being largely experience of evil, limitation, sickness, decay, death, and all inseparably interwoven with matter. Are these latter, or any of them, the result or effect of Spirit? of Life? of Truth? of Love? of good? Can they or any of them really be, in the infinite presence in which the real man lives, moves, and has his being, and into which can enter nothing which defileth or worketh abomination or maketh a lie? If not, is there any place—necessarily outside of infinity—where they can really be? If not, again, does he talk "platitude" or "nonsense" who predicates their nonentity or unreality, and avers that they therefore can be obliterated, as all mistakes can be when detected and when the truth about the points involved is known? If those who thus aver find that, by holding steadfastly in thought the original proposition and its corollaries, they can, by this means alone, in the measure of their understanding, destroy discord and bring out harmony, objective and subjective, for themselves and for others, can they doubt the soundness of the Principle and rule by the conscious application of which they get their results?

All mankind groan and travail under a seeming ten-thousand-ton weight of race beliefs, which appear to make it very hard to reach up to spiritual perception. That old apple, recommended to our earliest grandparents, has been constantly served up to all the generations, till men hardly know the taste of any other food. It was, and is, forbidden fruit. It is the knowledge of (belief in) good and evil, a false dualism which breeds antinomies. Its sponsor is described by a high and accurate authority as "a liar, and the father of it;" and again, as a liar in whom the truth is not. To get rid of the incubus of race beliefs one must sooner or later utterly renounce this diet of falsity, and rely for nourishment upon "every word that proceedeth out of the mouth of God." Then, and then

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only, will one be prepared to begin the accumulation of "data of experience" which, being of the nature of the headstone of the corner, can be trusted as the foundation upon which one may build as high as heaven, without danger that a phalanx of antinomies may intervene to confuse the builders and topple over the work.

All these elementary truths of Christian Science may perhaps only suggest a lot of questions, of the nature of those respecting which Emerson once said, "I am too young by some centuries to answer," and every truth-seeker is counseled to read thoughtfully and persistently the text-book of Christian Science, Science and Health by Mrs. Eddy, for that exposition and explication of Christian truth which is to-day proving its value by bringing health and happiness to unnumbered people all over the world. Meanwhile it is well to remember that when Mrs. Eddy made her stupendous find and then wanted to tell people about it, she had a difficult task to perform. She had a new spiritual story to tell, and nothing to tell it with but a language built up by erroneous thought for erroneous use. She had a lot of new wine of the very highest quality, and not a thing but old bottles to put it in. The writer used to laugh at her efforts before he found out the quality of the wine; but now, whenever he tries to do a little decanting himself, he marvels at the amount she was able to pour into those narrow-necked vessels without spilling. Now, this wine has stretched and straightened these old bottles quite a lot, and they look very queer to the pomologist, as they bulge with their new contents; all of which the average reader will come to understand more fully when perchance at no distant day he tries to phrase accurately for himself some of these facts of being.

"KEEP MY COMMANDMENTS."

EDITH BULLARD DUDLEY.

IT is sometimes said in criticism of Christian Science, that those who follow its teachings have no authority from the Bible to heal the sick. Furthermore, that the command of the Master to heal the sick was addressed to the disciples only, although Paul and Barnabas, also the seventy, healed the sick, in the way of Christ's appointing. If Christians are not to accept all the teachings which were given to the twelve disciples, are we not then to take for our guidance and for our comfort other lessons which were given to the twelve alone?

We have often heard faithful pastors comforting their flock with these encouraging words of Christ Jesus: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows;" and yet these loving admonitions were spoken to the twelve as he sent them forth to herald the glad tidings to the "lost sheep of the house of Israel." Evangelists urge sinners to repentance by quoting these words of Jesus: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." These, however, were spoken to the twelve as the Master called them about him in the house at Capernaum after the transfiguration.

Upon a mountain of Galilee, when alone with the eleven, Jesus commanded them: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Was the "new commandment" given to the eleven, after they had partaken of the passover (Judas having already gone to make his compact with the enemies of the Master), "That ye love one another; as I have loved you, that ye also love one another;" and also the promise, "He shall give you another Comforter," for that little company of faithful followers only? Are we to understand that the "many mansions" spoken of in this same 14th chapter of John, were promised to the eleven only?

Christians at this day would hardly be satisfied to select only general teachings of Jesus, and believe that the consoling and blessed promises which have comforted them in many trials were only for the twelve. Through the teachings of our faithful and beloved Leader, as set forth in our text-book, "Science and Health with Key to the Scriptures," and by endeavoring not to "hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter" (p. 367), and by following all the commands of Jesus, Christian Scientists have proved the forever-abiding of the Comforter, showing that all the teachings of Christ Jesus were for all of his followers as surely as was the command: "Go ye into all the world, and preach the gospel to every creature."

"THE GENIUS OF CHRISTIAN SCIENCE."

GEORGE C. DUFF.

WEBSTER defines humility as lowliness of mind. To the general mortal sense it is associated with poverty and other threadbare inexcusable weaknesses much in need of a great sustaining hope. It is, however, a note, deep and full, that rings with no uncertain sound throughout the Scriptures, from Genesis to Revelation. Every noteworthy character described therein is clothed in humility and obedience, the handmaids of wisdom. Although the word is seldom used by our Leader, all her works breathe forth the very spirit of true humility, and in "Miscellaneous Writings" (p. 356) she refers to it as "the genius of Christian Science."

Moses was the meekest of men, but likewise the greatest of prophets. His exhortations to the children of Israel are couched in every vein from the pleading to the emphatic command, "Hear, O Israel." Humble obedience ever brought happiness, peace, and prosperity, while rebellion as surely brought defeat, poverty, suffering, captivity, and death. In the 8th Psalm, that scientific gem of purest water, the psalmist strikes the note true and clear. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" In another place he sings of its rewards: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." Solomon says, "When pride cometh, then cometh shame: but with the lowly is wisdom." Daniel worshiped God with true humility, and was accounted "a man greatly beloved." Nebuchadnezzar, king unto all people, nations, and languages that dwelt in all the earth, mentally decked himself in tin and tinsel and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" In the same hour that he uttered this pompous boast, the chronicle reads, "he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." When, however, like the prodigal son, he came to himself, and learned humility, the glory of his kingdom was returned to him and excellent majesty was added. Briefly but sincerely he expresses his gratitude for the bitter lesson learned, when he says, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Said Christ Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Jesus had

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just prayed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes,"—unto the humble of heart, the trustful, the innocent and pure. Christ Jesus lived truth because it was his own, and taught that if we would know truth, we must also make it our own by living it. He was humble, because he possessed the fulness of the consciousness of the ever-presence of God his Father. He was infinite good expressed, and he not only reflected continually this goodness, but he saw the perfect reflection of God in all creation around him; as Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476). Jesus was humble; no material mist separated him from his heavenly Father, but to the full he possessed the seeing eye, the hearing ear, and the understanding heart. Said he, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

He who is meek and lowly in heart is not despised or contemned, rejected or spurned, but is ever comforted and blessed by "the Father of lights, with whom is no variableness, neither shadow of turning." 'Tis they that watch and wait; that have nothing of their own; that ever listen for the loving voice which directs and guides; that keep their mentality pure and true, susceptible to every perfect note which, winged with love, blends with its affinity in sweet harmonious oneness—'tis they who know the peace, the joy, the wondrous bliss that comes to the truly humble, the heart that knows the ever-presence of divine Love.

[Written for the *Sentinel*.]

THE VISITANT.

MARY J. ELMENDORF.

MANTLED in might, Love knocks at your gate—
Love urgent of voice and tender of eye.
Think not it is night and He comes too late;
'Tis always morning when Love draws nigh.

Though bleak is the blast on the lonely wold
And the fickle sky has forgotten the sun,
Lone watcher, nor gray is the hour nor cold;
Love and the glory of summer are one.

Though the fangs of fear and smothery woe
You feel, though wounds and memories smart,
Throw open your gate that you may know
Content and the voice of a harp in your heart.

Loosen the latch and lower the bar
Which shut in gloom and the ghosts of sin;
Love waits to lay the light of a star
And the visioned joy of wisdom within.

From the pleasance of peace at the call of your need
Love comes on swift and exultant wings;
Throw open your gate and His message heed,
For heaven is ever the gift Love brings.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. On lots of one hundred or more, one dollar and twenty-five cents a hundred. Subscriptions and orders may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

SELECTED ARTICLES.

[Rev. G. A. Kratzer in the *Fitchburg* (Mass.) *Sentinel*.]

One of the main stumbling-blocks to our critic is the fact that Christian Science holds to the unreality of sickness, sin, matter, mortal mind and mortal bodies. To the world, all these things are realities; but St. Paul tells us, "God chose what the world calls foolish to put its wise men to shame, and God chose what the world calls weak to put its 'strength' to shame, and God chose those whom the world calls low-born and beneath regard—mere nobodies—to put down its 'somebodies'" (Twentieth Century New Testament). Christian Science, though counted by the world "foolish," "weak," and "beneath regard," is daily "bringing to nothing" the supposed realities of sin and disease by absolutely destroying them; and, in time to come, the advancing understanding of Christian Science will fully demonstrate the unreality and nothingness of matter. St. John foresaw that time when he wrote: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." God spake through the prophet Isaiah: "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

Our critic objects to Christian Science because it does not believe in the reality of the devil. Jesus himself said, concerning the devil: "He . . . abode not in the truth, because there is no truth in him, . . . he is a liar." It is to the credit of Christian Science that it does not believe in a lie or a liar. If there is no truth in the devil, there certainly is no reality in him; for only the true is real. Falsehood is untrue and unreal, and can be proven so, sooner or later. In using the phrase, "science falsely so-called," St. Paul did not refer to Christian Science, but to that so-called science which is based on a mortal sense of things that are seen. The things that are seen, St. Paul informs us, are temporal. So, accordingly, must be the knowledge, or so-called science, based on them. Knowledge which is only temporary is not real or true, according to well-considered definitions of truth and reality. True Science has to do with the things which are eternal; and this is Christian Science, which the so-called science, based on sense testimony, always has opposed, and now opposes, as it must from its nature, "because the carnal mind [the mind based on sense testimony] is enmity against God."

[Royal D. Stearns in *The Granger*, Auburn, Neb.]

Christian Science is based solely upon the Bible and the teachings and works of Jesus. Jesus established no form of religion, no church organization. He did say, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Christian Science points out that the mission of Jesus was to make plain the relation of man to his creator. He not only explained to mankind the fundamental truths of being, but he exemplified them as well, in his life. He abundantly demonstrated his power by causing the lame to walk and the blind to see; the lepers were cleansed, the dead were raised, and hosts of the people whom he taught believed and gave God the glory. Christian Science teaches that we must obey the injunction of the great apostle, "Prove all things; hold fast that which is good." Progress in Christian Science is based solely upon demonstrable experience.

Christian Scientists believe in God, in the divinity of Christ, in the inspiration of the Scriptures, in unceasing prayer, in the highest morality of thought and conduct, and in the practical possibility of a present overcoming of

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sin and all its effects through spiritual apprehension of the Christ-teaching. There is doubtless a great misapprehension touching the correct application of the Christian Science Principle and rules, and for that reason many inaccurate statements are made concerning its teaching, but its unqualified demand is that mankind go back in Christian experience to the simple Christ-teaching, wherein the command is given: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

[Frederick Dixon in *Richmond and Twickenham Times*, Richmond England.]

To the Christian Scientist the healing of physical disease is only an incident in a struggle with everything that is unlike God. Christian Science is the attempt to give back to the world to-day that supreme consciousness of God —that is, of truth—which made the first century of the Christian era the age of miracles. Jesus said, "Ye shall know the truth, and the truth shall make you free." It is the persistent effort to realize this truth, and to abide in the full consciousness of its power to free the world from the fetters of sorrow, and sickness, and sin, that constitutes praying without ceasing. "The prayer," writes Mrs. Eddy, in the opening words of Science and Health, "that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." As man succeeds in praying this prayer he is enabled to do the works which Jesus said could be done by all those who believed in him; and there comes to him "the peace of God, which passeth all understanding."

The exact position occupied by healing in the teaching of Christian Science may be seen from this, and it will be found to be the exact position given to it in the teaching of Jesus. When, however, our critic went on to declare that as a result of this teaching people "were dying all around," she committed herself to a statement which she made no attempt to prove, and which is absolutely untrue; in a word, she assumed the entire premises, and naturally ended by begging the entire question. If a patient dies under Christian Science treatment, there is no person legally authorized to give a certificate, an inquest follows, and the principal witness is a medical man, who is *ipso facto* a disbeliever in Christian Science treatment. This method was pursued quite recently with regard to homeopathy, and with results very similar to those which to-day take place when Christian Science treatment is called in question. As the practice of homeopathy spread, however, the process of baiting grew less and less popular. To-day thousands of homeopathic practitioners are giving certificates instead of being hounded through the police courts.

Again, by what process of logic does the critic arrive at the conclusion that the death of a patient under Christian Science treatment is a disaster due to the failure to call in an ordinary medical practitioner? To prove her statement more than the merest *obiter dictum* she would have to show the percentage of deaths under Christian Science treatment in comparison with those under ordinary medical practice, and even this would leave out of sight the important fact that a very large percentage of the cases treated in Christian Science have previously been reported as incurable or hopeless by the physicians in attendance, and have been brought to Christian Science only for that reason. The medical profession contains many hundreds of brilliant and devoted workers, but certain members would give proof of greater generosity and wisdom if they displayed less alacrity to go into the witness-box and affirm their ability to have succeeded in a few instances where Christian Science treatment has failed, seeing that people are dying by hundreds under ordinary medical treatment in precisely similar conditions.

[Editorial in the *Calumet Index*, Chicago, Ill.]

If the pastor of any one of the thirty-five churches in this vicinity should take the position in his pulpit that the healing of the body would one day be one of the distinct departments of church work, his position would be regarded as little short of revolutionary. Many of them would not be allowed to retain their pulpits, others would soon feel themselves out of tune with their parishioners. And yet we are convinced that many of them, in the depths of their own being, feel that this work is coming. We make bold to say that as soon as that ultra-conservatism, characterized in the early days of Christianity as bigotry and prejudice, and which has always been the greatest enemy of any forward movement in church work,—as soon as this can be broken down so that the churches are led to look this question in the face, there will come a quickening among church people on the subject of saving the body to last its allotted time, as well as saving the soul for all time.

All that should be necessary to convince any reasoning person of the possibility of healing a bodily ailment without the intervention of medicine, is one clear and convincing example of such healing. And yet who does not believe that one such example has not been found? One single message transmitted over a wire settles the question as to an unlimited number of messages. One word flashed through space by wireless settles the question as to numberless thousands of words.

It is not necessary to argue the question as to whether God does the healing. So long as we may be convinced that God does not stand in the way of healing, it becomes a very fitting work for the church to do, once the church is convinced that it can be done. It is not even necessary to prove that all disease can be cured by this means in order to warrant the effort to cure those diseases which can be made to yield. If a missing lung cannot be restored, but the red blood can be made to course again in a palsied limb, has not a great work been accomplished, which may lead to a still greater work?

[Rev. Robert J. Burdette, D.D., as reported in *Los Angeles* (Cal.) *Times*.]

I do not decry, nor do I in the lightest way oppose, the gifts of healing; but I do say they are very meager, and poor, small, starving gifts, as we see them and use them to-day. I do not forget, and I want none of you to forget, that Jesus promised his disciples that they should perform wonderful works. But we must not forget that the power to do these mighty works is predicted upon our absolute, soul-absorbing, unquestioning belief in Jesus Christ as the Son of the living God and the Saviour of men.

We cannot do mighty works in his name, so long as we deny the lightest of his claims about himself. I do believe —more than that—I know that the day will come when the tabernacle of God will be with men, and He will dwell with them, and they will be His people, and He will be their God. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." O golden day of God! But that will be when all the world has been drawn to Christ; has learned to believe in Christ as we believe in God. I tell you, my children, when we begin to work miracles of healing in the name and power of the exalted Christ, we won't differentiate between functional and organic diseases, any more than the apostles did. We'll open the eyes of the blind; we'll restore the withered arm; we'll cure the incurable leprosy; we'll make the lips of the dumb vocal

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[Lindley Fogg in the *Sandusky* (O.) *Register*.]

With reference to the editorial comments as to the cure of locomotor ataxia through Christian Science, it should be stated that Christian Scientists do not claim that a cure is effected through their treatment in every case, for they have not yet learned how to apply the Principle of this Science with such certainty as to avoid an occasional failure: but they have satisfied themselves through investigation and their own personal experiences that there have been many cases of permanent cures of such diseases through their system of healing, and they have abundant confidence that similar results can be secured in other cases through the same method of treatment.

Christian Science does not teach that disease "is only an imagination." It teaches that sickness is a solid conviction in the consciousness of the patient, and that it should be grappled with and cast out in the most effectual manner. Christian Scientists recognize sickness as a condition apparent to the physical senses, an emanation of the carnal mind which, according to St. Paul, "is enmity against God: for it is not subject to the law of God, neither indeed can be;" hence their denial that sickness is a creation of God, the divine Mind, whose works are good and endure forever.

[Edward H. Carman in the *Savannah* (Ga.) *Press*.]

Christian Scientists do not deny that Jesus Christ was the Son of God, but they accept the Master's own statements: "I and my Father are one;" "My Father is greater than I;" "My Father worketh hitherto, and I work." In explaining this oneness, Mrs. Eddy says (Science and Health, p. 361), "One in quality, not in quantity." This being true, Christ is the Son of God, the idea or expression of infinite Mind, manifesting God or good in deeds of love; and Christian Scientists so understand Christ Jesus to be the Son of God.

Our critic says that "Christian Scientists deny that there is any such thing as pain and sickness, but they cannot wave them away with such a magical wand." The apostle James said, "Resist the devil [or evil], and he will flee from you." Again, the beloved disciple, John, tells us that the mission of Christ "was to destroy the works of the devil." The four Gospels give abundant record of the works of the Master in destroying sin, sickness, and death, thus overthrowing evil (or the work of the devil) with good, through the divine law of Love. He thus proved that sin, sickness, and death were not creations of a good God, but were suggestions of the carnal mind, evil (or devil); that they were to be denied and cast out because they were not of God, therefore unreal to God or good, just as a mistake or error is no part of the principle of mathematics; the error corrected disappears, and thus is denied or made unreal.

This good minister is daily admonishing sinners to make sin unreal by turning to God,—turning away from sin, denying it a place in their consciousness, thus eliminating it from their lives; casting it out, resisting it, making it unreal. Christian Science says pain and disease are the effects of sin or ignorance of God's law of Love, and can be, must be, denied, resisted, and cast out—made unreal through an understanding of God's law of Love, of that Mind of Christ which heals all our diseases. Holding to Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is holding in thought the perfect concept or divine ideal, which in itself is denying that there is or can be anything but the divine All, God and His perfect idea.

Christian Scientists make no boasts that they do not get sick or that they do not die. There are thousands, however, living to-day who testify that years ago their days had been numbered by their physicians and friends, but that under the loving ministrations of Christian Science they were restored to health and friends, and daily and hourly they are thankful to God and to Mrs. Eddy for her revelation of Immanuel or "God with us."

[*The Outlook*.]

In nothing are men more misled than in the deference they pay to what is called the wisdom of age based on knowledge of life. To age belongs the reverence due to those who have gone through the strain and stress and upon whom the hand of time rests heavily, but age of itself has no authority; it often means mere piling up of insignificant years. The value of a year depends on the uses to which it is put; and a man may count a century as his own, but gather nothing from his life except a memory of prolonged insignificance. Nor is experience clothed with authority by reason of its antiquity; its authority rests on its breadth and sanity.

The so-called man of the world often assumes a wisdom which his whole life has denied; after refusing for long decades to sit at the feet of life as a pupil, he declares himself a prophet because his hair is gray. No judgment of life has authority unless it rests on the broad observation of a sane man. Mass of experience is of no importance; the man who repeats each day the history of the day before, though he live to be a hundred, is a mere child in knowledge. Quality of experience is the only thing that counts; that is to say, clear knowledge of a large area of life. The so-called man of the world is really a child in knowledge; he knows only a narrow strip of earth, and he is an uneducated observer even in the little acre on which he has lived. Nor does the long experience of races count unless it is broad and sane; for races, like individuals, sometimes depart for a generation from the highway of health and sanity and lose their power of vision. What they learn in these periods of disease is not the order of life, but the disorder in themselves; not universal truth from fundamental facts, but the phenomena of pathology.

The so-called experience of life to which we bow as to the wisdom of age is largely a diseased experience reflecting a distorted image of realities. A thousand years' observation by sick or half-sick observers adds nothing to our knowledge of the order of things, however much it may add to our knowledge of disease. The fact that men and women who have made living a mere chance to build and accumulate and organize pleasure into a profession are agreed that the faith of those who live in and by the spirit is a delusion, has as little importance as the opinion of the preacher that the sun goes round the earth. It is not enough to challenge every man who sits in judgment on life with the question, "What do you know?" He must answer a more searching question: "How have you lived?"

[Written for the *Sentinel*.]

LIMITATION.

MARION COOK.

WHAT argues that we find dire limits set
To strength and sense and sight and all man hath—
To comprehension of the one true path
God's love marked for His image? What is let
Into our hearts as law, and perforce met
With stupid acquiescence, so that death—
That direst falsehood—pleads an aftermath,
Awaits man's joys and hopes and intellect?

We only seem to see a tiny space
Before our thought, and deeds and time and place
Are all so cramped, dear Father! Yet right here,
Where these confining sense-stones breed the fear
That heaven is lost to us, we know full well
That Truth does free us from this finite cell!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

CONSISTENCY.

Is matter real?

No; there is no matter. God is All, and God is Spirit: therefore they that worship Him, worship Him in spirit and in truth.

Is God Spirit?

He is.

Then, do you make God, who is real, supreme in your affections, or are you making matter, which you admit is not real, supreme?

Are you striving, in Christian Science, to be the best Christian on earth, or are you striving to have the most costly edifice on the earth?

Are you striving to make the most possible of matter, which you admit is unreal, or are you striving to make most of Spirit, which you admit is All, and that there is none beside Spirit?

Let every Christian Scientist answer honestly to his God the above questions, then obey the command, "Choose you this day whom ye will serve." If it be Spirit, let it be Spirit; and if it be matter, let him acknowledge it, and remove his name from the list of Christian Scientists. This he must do, and will do if he is honest.

The more modest and less imposing material superstructures indicate a spiritual state of thought; and *vice versa*.

The house Mrs. Eddy now occupies is larger than she needs, because she could not find exactly what she wanted; but it is a plain house, and its furnishings are not extravagant. Mrs. Eddy has continued to declare against the display of material things, and has said that the less we have of them the better. Since God has taught her that matter is unreal and Spirit is the only reality, any other position would be unscientific.

ARCHIBALD MCLELLAN.

ONE MOTHER CHURCH IN CHRISTIAN SCIENCE.

A NEWSPAPER of Nov. 30 announces, on information said to have been received from First Church of Christ, Scientist, of New York city, that: "It is proposed to have a church edifice, rivaling in beauty of architecture any other religious structure in America. . . . Mrs. Eddy is known to be profoundly pleased at this new evidence of growth and prosperity in the faith of which she is Founder. . . . It was learned last night that Christian Scientists here have aspired to build another and more splendid edifice, ever since the Boston Christian Scientists erected the $2,000,000 Mother Church."

Concerning these news items, it is to be said that Mrs. Eddy was not "known to be profoundly pleased" with what purports to be the plans of First Church of Christ, Scientist, of New York city, for she learned of this proposed rival to The Mother Church, for the first time, from the daily press.

Three leading facts remain immortal in the history of Christian Science, namely:

1. This Science is already established, and it has the support of all true Christian Scientists throughout the world.

2. Any competition or any rivalry in Christian Science is abnormal, and will expose and explode itself.

3. Any attempt at rivalry or superiority in Christian Science is unchristian; therefore it is unscientific. The great Teacher said: "As ye would that men should do to you, do ye."

Thoughtful Christian Scientists are profoundly grateful to their beloved Leader, Mrs. Eddy, because in her far-seeing wisdom she has ordained The First Church of Christ, Scientist, in Boston, Mass., already famous for originating reforms, as The Mother Church of Christian Science, and all other churches in the denomination as branches of the parent Vine. Says the Church Manual: "In its relation to other Christian Science churches, in its By-laws and self-government, The Mother Church stands alone; it occupies a position that no other church can fill" (Article XXIII., Sect. 3). It is a fact of general observation that in proportion as branch churches adhere loyally to The Mother Church, and obey implicitly its By-laws, they bear abundant fruit in healing the sick and sinful.

In many of our large cities, when a congregation has outgrown its church building, then other branch churches are organized and new edifices erected to accommodate the increasing numbers; but each new branch at once becomes an individual church, and has immediate connection with The Mother Church, so that the later organizations are as directly attached to the parent Vine as are any of the earlier branches. The members of each new organization are in no wise connected or affiliated with their former church, except in the bonds of that Christian fellowship which should characterize all true followers of the Master.

The Christian Science movement is in accord with Jesus' words: "The branch cannot bear fruit of itself, except it abide in the vine." Were one branch church to depend upon a neighboring branch for training and support, this action would tend to sever its connection with The Mother Church. The essential condition for fruit-bearing is undivided attachment to the parent Vine. On the other hand, no branch church, however large, is privileged to oversee or supervise another branch. Such action would violate a fundamental rule in Christian Science. The Church Manual declares: "The branch churches shall be individual" (Article XXIII., Sect. 6). Thus far the larger churches have resisted the temptation to organize or foster branches of their own, and any failure to adhere strictly to this rule would be a serious departure from the universal practice of the denomination and a flagrant violation of the By-laws of The Mother Church Manual.

The Master said: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

ARCHIBALD MCLELLAN.

HOW TO BECOME RICH.

IN many of the testimonies given by Christian Scientists we find expressions of thankfulness for the overcoming of the sense of limitation and the incoming of a sense of supply from the infinite source of good. Oftentimes sickness is closely associated with the fear of poverty, even where actual want does not exist, and as Christian Science always deals with causation, the effects of fear and all false beliefs vanish before the truth of being. While it is true that the fear of poverty tends to induce poverty as well as sickness, there are other errors which must be recognized, and scientifically overcome by the action of Truth. A vital lesson on this point is to be

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found in our revered Leader's words: "In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose" (Science and Health, p. 514).

These words from our text-book are ofttimes a needed rebuke when one is tempted to be indolent or careless in his activity, whether this activity be mental, physical, or spiritual. Of course, when we attain to real spiritual activity there can be no imperfection in it; but at present we have only begun to ascend from the low plane of material sense, and nothing less than constant watchfulness can save us from carrying along with us the errors which should be left behind when we begin to understand and reflect divine intelligence. If "order is heaven's first law," this should govern our thinking and doing, for without order we can have no real success in anything which we attempt. There should be "a place for everything, and everything in its place," not merely in our homes and workshops, but also in our mentality.

If our work is not what it should be, let us do what the psalmist did,—look up to the starry heavens which ever tell of law and order,—and let us ponder his words: "What is man, that thou art mindful of him? . . . Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." If we are not expressing this dominion, is it not because we are not working as divine Mind works, in accord with law and order? Many are the foes (mortal beliefs) which would hinder our advance, and among them are pride and self-pity, errors which impoverish all who entertain them. These errors must be cast out before we can truly advance, and instead of envying others their possessions, we should strive each day to deserve better things than we at present have. It is always safe to exercise self-denial rather than self-indulgence on the material side, for this surely leads to expansion on the spiritual side, and thus are true riches gained.

No one who expresses "diligence, promptness, and perseverance" can be poor, or his services unsought. In Proverbs we read, "Seest thou a man diligent in his business? he shall stand before kings." It is not enough to desire good, to desire abundance; we must labor for it, and get rid of the errors which would hinder our progress. If God works in us "to will and to do of his good pleasure," we must with diligence "work out" the divine purpose, namely, to bestow all good upon us when we are ready to receive it. This is indeed a glorious task, and one which brings a sure reward.

ANNIE M. KNOTT.

Will our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal*, the *Christian Science Sentinel*, *The Christian Science Quarterly*, *Der Herold der Christian Science*, *The Christian Science Monitor*, besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass. The remittances should be similarly addressed and checks, drafts, etc., should be made payable to the Society.

LETTERS TO OUR LEADER.

[Telegram.]

Chicago, Ill., Nov. 28, 1908.

Rev. Mary Baker G. Eddy, Chestnut Hill, Mass.

The nine Christian Science churches here thank you for *The Christian Science Monitor*. We are grateful that your wisdom has been sufficient to see that the world is ready for a daily paper whose purpose is "to injure no man, but to bless all mankind." We congratulate humanity upon the advent of the *Monitor*, because we believe that its establishment will mean a revolution in journalism as great as your teaching has brought about in religion and medicine.

COMMITTEE.

[After reading this telegram, Mrs. Eddy said, "Mrs. Eddy and her true followers have faith in their prayers because they know they are all calculated to heal the sick and to bless mankind."—EDITOR.]

Neodesha, Kan., Nov. 16, 1908.

Dearly Beloved Leader:—Since my return home I have been trying to find words to express my love and gratitude to you, but words are inadequate to express what it meant to me to talk with you. Your talk was so strong and loving. The beautiful language you used and the intelligence you manifested proved to me more than ever before that "no human pen nor tongue taught" you the Science contained in "Science and Health with Key to the Scriptures." When I saw how well and strong you looked, these words came to me, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

This letter may seem cold, but my heart is so full of love and tenderness, of loyalty to you and to the Cause, that I do not know how to express it. I can never tell you what help it was to me to have you see me, nor can I ever tell you how much I learned of you. I know that I shall be more successful after this in my work, and shall prove my loyalty to you by healing the sick. God bless you and keep you, is my daily prayer.

With abiding love,

CORNELIUS B. RATZLAFF.

St. Joseph, Mo., Nov. 13, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—To-day our hearts are filled with love and gratitude to God, and to you, for all good and for the recent manifestation of progress for the Cause. Our needs are being supplied so adequately and so wonderfully, and we feel certain that *The Christian Science Monitor* will be found, like our Church, "elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas" (Science and Health, p. 583). Our own branch is manifesting increased activity and growth, and we could not refrain from sending you an expression of our deep gratitude for our many blessings.

Lovingly and devotedly yours,

BOARDS OF DIRECTORS AND TRUSTEES,
Second Church of Christ, Scientist.

Concord, N. H., Thanksgiving Day, 1908.

Dearly Beloved Leader:—Many were the expressions of gratitude rising from the hearts of Christian Scientists to-day, of devout thankfulness to the Giver of all good, and deep and heartfelt appreciation of your wonderful work for mankind which has brought to suffering humanity the Science of salvation! At our impressive service

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this morning we had thirty grateful testimonies, and a larger attendance than usual, despite the inclement weather.

The new *Christian Science Monitor* was most cordially welcomed here, and met with general approval. What a blessing to have the important news of the world presented in a clear, clean, concise, and intelligent manner, freed from evil and objectionable accompaniments! The *Monitor*, so ably edited, covering so wide a range of subjects, showing such fine discrimination in selection, with its scholarly editorials, excellent presswork, and artistic "make-up" and typography, worthily meets the need of the hour in the field of journalism. You evidently have a most efficient and capable corps of workers connected with this paper, and they have done their work well to get the first issue out so promptly and in such good shape. I appreciate practically and metaphysically what it meant to do this, and it was a wonderful demonstration of the power of Truth and Love. The world's indebtedness to you is again greatly increased, especially among your followers, for this latest blessing, and it behooves us to strive more earnestly than ever to live and to spread your healing gospel.

We have recently received a set of the new library edition of your works, and we are delighted with them. I wish such a set could be placed in every public library in the land. Again we must thank you for untiring and unceasing labors for your blessed Cause and for those who are privileged to be your followers. May we also say how much we appreciate your able and progressive publisher.

With assurances of the deepest love, in which Mrs. Hering joins me, Your devoted student,

HERMANN S. HERING.

New York, N. Y., Nov. 15, 1908.

Dear Mrs. Eddy:—You have again blessed us with a gift; a gift for the purification of our homes, in the form of a clean newspaper. As the mother of a little son, I take up my pen to express to you my gratitude. The help which this paper will be to thousands of mothers all over the world cannot be estimated in words, but we know that the thoughts of these little men will be newly governed, and that Christian Science will give us better sons, better husbands, happier homes, and this result will be a constant reminder of your thoughtful care for us all. May my works attest my gratitude for all your self-sacrifice, patience, and love.

Lovingly yours,

ELSIE H. DE FESTETICS.

Boston, Mass., Nov. 26, 1908.

Mrs. Mary Baker Eddy.

Beloved Leader and Teacher:—Our Thanksgiving service to-day was so uplifting that I cannot refrain from telling you of it. The spirit of the service was indeed wonderful—God with us—and the testimonies so spontaneous and forceful that it seemed as if all the world must have felt their influence and shared in the great joy of being healed of sin and sickness by divine Love. We are all rejoicing over the *Monitor*, and thank you for the long years of faithful work which have made it possible. More and more do we appreciate your work—and *you*.

With tender affection,

ANNIE M. KNOTT.

Rock Island, Ill., Nov. 17, 1908.

Beloved Leader:—One morning, as I went about my work, there was a joy and peace in my heart such as I had not known before, and with it came the desire to express my gratitude to you for your life and writings, because through them I am learning how to love. These words from your pen, in the *Journal* of February, 1905, have been with me some part of each day for over a year, and are making me more honest, kind, loving, and true to those around me: "Dare to be faithful to God and man, let the creature become one with his creator, and mysticism departs, heaven opens, right reigns, and you have begun to be a Christian Scientist." I had always thought it right to be faithful to God, but had not thought so much about being faithful to man.

Your words gave a new meaning to the passage in John, 4 : 20: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" All my life I had been trying to love God, but did not love my brother. Now, through your teachings and the light thrown on the Bible by the study of Science and Health, I am learning to love man by seeing him as God's image and likeness, a reflection, inseparable from Him. As I gain more of the spiritual consciousness and manifest more love toward my brother, my love to God grows stronger, and also my love to you, His faithful messenger.

Sincerely yours,

MOLLIE E. SHAFFER.

St. Joseph, Mo., Nov. 24, 1908.

Mrs. Mary B. G. Eddy, Brookline, Mass.

Dear Leader and Teacher:—It is a long time since I have written you, refraining therefrom as I knew that you were besieged with communications; but as never before I wish to express my gratitude for your grand and noble work that is blessing us all. Truly the leaven is working rapidly when it has become possible to take such a grand step as to publish *The Christian Science Monitor*, thereby setting an example in journalism for the whole world. We are to place a year's subscription for it in each of the libraries here.

Our beloved Cause is prospering here, and we are all rejoicing in a clearer perception that the kingdom of heaven is at hand. May God bless you, and give you that abiding peace which you so richly deserve.

Lovingly and faithfully yours,

CHARLES M. HOWE.

Warren, R. I., Thanksgiving Eve, 1908.

Dear Leader:—If ever there was a proud moment in my life, it was after a reading of the *Monitor*, which has been eagerly and most interestingly perused this evening. The clean bearing of the paper throughout, including the neat display of the advertising matter, appealed to me and led me to show some manifestation of appreciation to one who has demonstrated the great possibilities in Christian Science. Step by step have you led your followers, with a wisdom that has helped them to see the way clearly above the seeming obstacles in daily life. Your love for mankind has been expressed by leading, not doing the work for them. The advent of the *Monitor* speaks to the world the result of faithful stewardship, and comes at this time as a thank-offering to one who has won her laurels by loving mankind. Faithfully yours,

EUGENE A. VAUGHAN.

THE PUBLISHING HOUSE BUILDING FUND.

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THE LECTURES.

CAMBRIDGE, MASS.

Thursday evening [Oct. 15] at Brattle Hall, Bliss Knapp delivered a lecture on Christian Science. The lecture was repeated the following evening at the same place, and there were large audiences on both occasions. In introducing the lecturer, John Ellis Sedman, First Reader of the church, spoke in part as follows:—

Christian Scientists are convinced that God does not send afflictions upon His people, and they have learned, furthermore, that God so loves the world that He has provided a way of escape from disease, sin, grief, and fear, which is available now just as it was in the time of Moses or Elijah, Jesus or Paul. Jesus once said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" David sang, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Solomon said, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." And Paul wrote to Timothy: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Christian Scientists are finding the fulfilment of these grand promises in their own lives. They know that you can lay hold on them and see them fulfilled in your lives. They rest assured of the fulfilment of all the promises, some day, somewhere, somehow, in the full redemption of the whole world. Is it not natural, then, that Christian Scientists should enjoy a large measure of hope and peace and joy?—*Cambridge Chronicle.*

KANSAS CITY, MO.

Frank H. Leonard lectured on Christian Science for First, Second, and Third Churches in Convention Hall on Sunday afternoon, Oct. 4, before eight thousand people, —one of the most attentive audiences we have ever had. He was introduced by B. F. Deatherage, a prominent lawyer of Kansas City, who said in part,—

Although I am not a member of the Christian Science Church, I am deeply interested in the subject, which demands the attention of all thinking people. I believe "Science and Health with Key to the Scriptures" to be a good book. I consider it to be one of the greatest books ever written by any one. It has indeed been a key which has unlocked the Scriptures to hundreds and thousands, who have been able, by reason of the light which they found in it, to heal thousands of persons of disease. I know personally that some of the best thinkers, and the best, most intelligent people, men and women, have been able to realize the truth of this Science, and heal themselves of their false beliefs in disease.

Christian Science teaches, if I understand it, what is Truth,—that Truth is Life, is Love, is Mind, is intelligence, is good, is God; that God is Spirit; that man, made in God's image, is therefore spiritual, and that by a realization of these truths, by a true conception of them, we are able to understand and realize the unreality of evil, of sickness, and of disease. If this be true, it is one of the greatest discoveries of all the ages. That it is true is attested by all Christian Scientists, and is emphasized by the great growth of Christian Science, which, starting only forty years ago with one, has now reached unnumbered thousands, and is increasing every day. Many of those who believe in this doctrine give us absolute proof of their beliefs. They prove the truth of their faith by their works, by the actual healing of thousands of persons.

One of the strongest proofs to me of this new faith is the fact—a fact as well authenticated as any other fact of history—that the early Christians, for three hundred years after the days of Christ, healed the sick in Christ's name, without any material remedy. If they were able to do it, why not others? Was it given only to them, and to one generation, and for no more? Was it of man, or of God? That it was of God is shown by the fact that the Christian religion took root, and lived among those people who were so material and believed that only might made right, and that it has gathered strength from that day to this. If it be of God, is it reasonable to suppose that God would have given the power to demonstrate His teachings to only one, two, or three generations, and left all the other generations to find Him, through a blind faith, without such power?

It does not seem so to me, and this fact appears to me to be one of the proofs of the truth of Christian Science. It seems to me that Christian Science is right; that its logic is faultless, and the proof and the evidence of the truth of its teaching cannot be doubted. If there are some things about it that we do not understand, we cannot reject it for that reason; because there are many things which we believe to be true, and yet we do not understand them.—*Correspondence.*

JAMESTOWN, N. Y.

A presentation of the teachings of Christian Science was given Friday evening [Oct. 16] in the Unitarian church by Hon. Clarence A. Buskirk of St. Louis. He was introduced to the large audience by Willard W. Rooks of Salamanca, who said,—

The wise man hath said that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." In other words, that which will be true to-morrow is true to-day, and that which is true to-day was true yesterday; and that all good comes by way of a discovery of facts that exist now. Moses might have had his automobile, Cæsar might have had a telephone, and Cleopatra might have had a steam launch had they only known enough, for the fundamental truths were in existence then as to-day. Just so, in the coming years, many inventions will be made, but the laws upon which they are to be constructed are in existence to-day, only awaiting perception and application. Just so, Christian Science is calling our attention to the fact that the great laws of being, the great spiritual forces that have been used in times past for the healing of disease and for the overcoming of all evil, are in existence here and now, only awaiting our human perception and application. In this light, Christian Science may be properly termed a rediscovery and a restatement of the Principle by which the prophets, Jesus, and the apostles healed the sick and redeemed the sinner.

Mr. Rooks then gave an account of his own healing from blindness in one eye and hereditary lung trouble through Christian Science.—*The Jamestown Journal.*

LECTURES AT OTHER PLACES.

New York City (First Church).—Judge Septimus J. Hanna, Oct. 12.
Denison, Ia.—Frank H. Leonard, Oct. 13.
Toledo, O. (Second Church).—Judge William G. Ewing, Oct. 13.
Salamanca, N. Y.—Hon. Clarence A. Buskirk, Oct. 15.
Montpelier, Vt.—Bicknell Young, Oct. 16.
Chanute, Kan.—Francis J. Fluno, M.D., Oct. 16.
Pomona, Cal.—Rev. Arthur R. Vosburgh, Oct. 16.
Webster City, Ia.—Frank H. Leonard, Oct. 16.
Northampton, Mass.—Judge Septimus J. Hanna, Oct. 16.
Niagara Falls, N. Y.—Judge Septimus J. Hanna, Oct. 18.

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TESTIMONIES OF HEALING.

It is over two years since I first became interested in Christian Science. I did not then call myself ill, but I was a slave to drugs and had been for a long time. Science and Health was brought into our home by my son, and I availed myself of the opportunity to read it. In a short time I stopped taking medicine and began to eat whatever the rest of the family had. I soon found that the food did me no harm and that I was better without the medicine. I next obtained a *Quarterly*, and began to study daily the Lessons from the Bible and Science and Health. These appealed to me strongly, as I had been a church-member since the age of fourteen, and for many years a Sunday School student and teacher. The familiar passages from the Bible had never seemed so comforting before, and many that had formerly been obscure in meaning were made clear through their study in connection with the Christian Science text-book.

Soon after this I went to California to visit a married daughter, who had also become interested in Christian Science, and while there I became ill with some kind of a fever. After three or four days, as I seemed to be getting worse, my daughter advised sending for a Christian Science practitioner. She came, a kind woman, full of love. She told me that the fever did not have to run a certain number of days, and said other comforting things, which dispelled my fear. As some members of my daughter's family did not believe in Christian Science and wished to know the nature of the sickness, a physician was called in to diagnose the case. The doctor came, and although I was not told the nature of the illness until after my recovery, he pronounced it a dreaded fever, the same disease from which my husband and a son had died, and from which another son had been dangerously ill for weeks. I refused to take medical treatment, relying solely on Christian Science. The result was that within three weeks the bowels, the apparent seat of the disease, were in a healthy condition and I was well, sitting at the table with the family and partaking of the same food as the others. This I considered wonderful, after learning what the medical opinion had been. Had I then been familiar with the teaching on pages 392 and 393 of our text-book, I do not think the fever would have developed.

Since this experience I have had many demonstrations of Truth's power, and I thank God for being brought to the knowledge of this new-old way, for which I am thankful to dear Mrs. Eddy. I trust that I may be faithful in practising her teachings. I am thankful for the *Sentinel* and our other Christian Science literature, which is so uplifting and helpful.

ESTHER A. TAYLOR, Rochester, N. Y.

I do not know where I should be to-day, if I had not heard of Christian Science. Those who knew me three years ago and who know me now, do not wonder that I feel thankful to God for leading me to the truth, also grateful to Mrs. Eddy for revealing it to mankind. To the many others, I can only relate the simplest facts of what has been to me a great and lasting blessing. Until I went to a Christian Science practitioner for help, three years ago last April, I had never known what it meant to be really well. All through my early years I was out of school for days and weeks at a time. It was the same during the years at college, and when I first began to teach I was subject to frequent and severe headaches, and finally found myself ill, for the third time, with nervous exhaustion. When the doctors told me to resign my position at once, they said I had inherited marked tendencies toward nervous diseases and would never be able to teach. Not knowing where else to turn, I went to a Christian Science practitioner, and after three weeks' treatment I was in perfect health and able to take off the glasses which I had been wearing for eye trouble.

I am thankful that I now have a religion which meets my need every moment. It has given me a different idea of God and His creation. I am glad that I am able, in a measure at least, to look beyond the plain exterior of those with whom I come in daily contact and am able to see instead God's children, governed by perfect Mind and intelligence. My earnest hope is that the dross may be consumed and that I may become indeed a channel through which divine Love may flow, to teach others the way to the attainment, now and here, of all that is man's by right.—LAURA ETHEL SMITH, Belmont, Mass.

Four years ago I seemed to be passing through "the valley of the shadow of death." A Christian Science practitioner was telegraphed to for treatment, a letter following to tell somewhat of the circumstances. I was having alarming hemorrhagic attacks, one following another at close intervals, but these were stopped before the letter reached the practitioner. Premature childbirth had come on, and under the law of mortal belief blood-poisoning was manifest. The physician called to do the surgical work said on leaving, "She may pull through, but is apt to go any minute."

No material means were used; we relied wholly upon God for the healing. I was healed of the lung trouble, the blood-poisoning, and many complications connected with this case. I can never be grateful enough for the truth that overcame this discord and disease. My treatment was entirely absent. I am very grateful for a better understanding of Christian Science, and in the application of it have had many proofs of God's care and protection, in the prevention of sickness, the overcoming of sickness, also discord and worry in business. I wish to give this testimony in appreciation of the blessings received through the teaching of Christian Science, through loyalty to the truth as set forth in Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I thank our dear Leader for this revelation of Truth, and feel that in striving to live Christian Science I am benefited in many ways.—SARAH E. FERBRACHE, Grand Junction, Col.

Many times have I felt impelled to write of the demonstration of divine Love in my behalf, but have been withheld from so doing by reasons which I now see were wrong. Never strong, ambition led me repeatedly beyond my endurance into nervous trouble. When partially recovered from the third attack, and able to take a few pupils, our family circle was broken by death, and within four years five of the dear ones passed away. When the mother was gone and financial disaster added its burden, I tried to bear bravely the sorrow and anxieties which seemed heaped upon me; but my faith in a God of justice and love had been sadly shaken. For two years I lived a busy life with household and financial cares, music teaching, and church work.

From the age of twelve years I had been a church organist; and when because of ill health I was forced for a time to give up my beloved instrument, it was a great grief to me. Later, when asked to play for a Christian Science church, which at that time held but one Sunday service, I accepted. Although I can now see that Love was leading me, yet in six months I broke down completely. A serious spinal trouble, with total inaction of liver and kidneys, accompanied by heart complications, brought me seemingly to death's door. While listening to the reading of the Lesson-Sermon, as presented from Sunday to Sunday, I had become somewhat interested in Christian Science, and I now turned to it for help. After the critical condi-

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tions were overcome my healing was slow. It was like a gradual awaking from death, but I have ever been grateful for this slow healing, for had I come quickly into the possession of health and strength I would undoubtedly have gone back to my old church, because of my love for the little ones with whom I had worked for so many years as a primary superintendent. And, going back, my life would have been filled with the old unsatisfied longings for a spiritual light, for a God whom I could love and trust. In the gradual awakening from a sense of death to the true sense of Life, and to the knowledge of a God who is Love, and in the understanding of man's at-one-ment with the Father, the "peace of God, which passeth all understanding," is growing to be mine. I have for some years been a member of First Church of Christ, Scientist, of Rochester, N. Y., and never for a moment have I doubted the absolute truth of Christian Science as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

My gratitude to our Leader is unbounded. As I see the bondage of mortal mind to the sense of sickness, sin, and death, in contrast to the freedom and joy of those who have proven God's allness through "signs following," I praise God that the Christ-healing has come to this age, that the people of this twentieth century are being led from darkness into God's "marvelous light."

E. THEO. MANNING, Cumberland Gap, Tenn.

The psalmist's words, "In thy light shall we see light," came to me one night recently with a more important and helpful meaning than ever before. I had been passing through a day of seeming discord and darkness. As night came on the mental shadows seemed to deepen, and hour after hour passed without bringing me sleep or relief. Deciding finally to call a practitioner to help me, I was obliged to pass through several rooms which were in utter darkness, in order to reach the telephone. After feeling about in a blind way for the electric light switch, I suddenly touched the button, and instantaneously the darkness which had seemed so real vanished and a brilliant light flooded the room. It was then that the thought came to me, "In thy light shall we see light." I seemed to realize so clearly that by the turning of God's light full into our consciousness, all the mental and physical darkness of material belief must necessarily vanish, just as quickly and absolutely as the darkness of my surroundings had vanished. I immediately felt enlightened, and all the burden of fears and discomforts disappeared, leaving in its stead a great sense of peace and harmony and thanksgiving. I did not have to call for help, but went to sleep entirely free mentally and physically.

This lesson seemed to teach me in such a simple yet wonderful way how quickly an untrue, abnormal condition of any kind can disappear when we acknowledge and realize God's allness. By keeping our thoughts always filled with light and love we are enabled to shut out every darkened sense, for "God is light, and in him is no darkness at all." Mrs. Eddy says in Science and Health (p. 255), "'Let there be light,' is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres." My heart is constantly filled with loyal love and gratitude to Mrs. Eddy, who through the spiritual illumination of her teachings has shown us the pathway out of the darkness of human sin and suffering into the glorious light of health, harmony, and holier living.—AUGUSTA M. CRAWFORD, Evanston, Ill.

I am indeed deeply grateful for what Christian Science has done for me. I had always been very delicate, having to be absent from school for weeks at a time because of severe coughs and colds, a condition supposed to be hereditary, as my father had passed on from throat and lung trouble. When Christian Science found me, about six years ago, I was a physical wreck, with a terrible cough and suffering from extreme nervousness. I had been troubled with this cough for weeks, and could obtain no relief. I was able to get but very little sleep, and this was so wearing upon me that I was obliged to go to a hospital, the doctors having assured me that they could cure me in two weeks; but at the end of that time I was very little better and still had the cough.

It was through the kindness of a dear friend that a copy of Science and Health was placed in my hands. I began to read it, and received so much benefit that I at once threw away all medicine and gave up wearing glasses. From that time to this I have never had any desire to use the glasses or to return to *materia medica*. I continued to read and study the text-book, so as to gain a better understanding of this truth, and six weeks later, with the aid of a practitioner, my cough had entirely disappeared. I soon became strong and well, and was able to take up my duties.

I have had many trials since coming into Christian Science, but have found its teaching an ever-present help in these times of need. It has also enabled me to have a kind and loving disposition. The most severe trial that I have had was about three years ago, when I seemed to have some obstruction in my throat which for three weeks made it difficult for me to take solid food; but with the aid of a practitioner, who worked faithfully for me for nine weeks, the error was overcome. All this time I went right on with my duties, declaring the truth and knowing that God is All-in-all and that He fills all space, and at length I was able to say I had fought a "good fight" and had conquered the error. I am thankful that I am now able to eat whatever I like without any discomfort, and I have had no return of the trouble.

I am very thankful to God for the spiritual understanding I have gained, as I never before understood the Bible as I do now. Words cannot express my gratitude to Mrs. Eddy for becoming, through faith and obedience, a channel for the revelation of this wonderful truth which shows us the way and is indeed "the pearl of great price."

MISS MAY CARTMELL, Goshen, Ind.

I am very glad to have the opportunity of expressing my appreciation of the healing gained in my own case through Christian Science. I am especially grateful for a demonstration of the truth in the case of a decayed tooth. I had one of my teeth filled by a dentist, but the filling came out, leaving a large cavity. The tooth began to ache, and I had a treatment in Christian Science for this, but did not discover for several days that the tooth had been filled without the help of a dentist. This more than any other physical demonstration has kept my faith unwavering.

I am deeply grateful for relief from sleeplessness, from which I had suffered for years. I also wish to express my gratitude for instant relief from two malarial attacks, when I applied for absent treatment. Besides this I am greatly indebted for the increased knowledge of Truth which has come to me in Christian Science, and for a spiritual uplift which has resulted in totally different views of life. I shall always realize that I am a happier and better woman for the help thus gained.

JEAN BELSHER, Lake Charles, La.

[Translated from the German.]

It is with a heart full of joy and gratitude that I tell of the wonderful help which I have received through Christian Science. A short time ago a horse kicked me, striking me on the breast. I was carried into the house, suffering greatly, and quite unable to speak. As many in our family had been healed by divine Truth, we telephoned

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immediately to a Christian Science practitioner in Chicago, and I was soon restored. I am glad to know that there is but one healer, the divine Mind,—the source of all good. The wonderful result of these absent treatments taught me that there is neither separation nor distance to the infinite Mind, in whom the real man has his being.

Words fail me to express my gratitude to our dear Leader, Mrs. Eddy, for bringing to us this living truth which raised me from the shadow of death into the glorious light of Life.—ADELE KERNTOPF, Paw Paw, Mich.

I have been interested in Christian Science for about five years, and have had many demonstrations of the power of Truth in my home during this time. A short time ago I was taken with a dropsical trouble which was believed to be hereditary. One limb was the size of three, and very badly discolored. I could not put my foot to the floor without great suffering, and was compelled to keep it on a chair and pillow. I called in a Christian Science practitioner, and the case was perfectly met in a week's treatment. I am indeed grateful to God for giving to us this truth through Mrs. Eddy.

MRS. EMMA LEONARD, Atchison, Kan.

I know from my own experience, and in my family, that Christian Science is all that Mrs. Eddy claims for it. Two years ago I believed that Christian Scientists were a lot of cranks, who were following a fad that would end as all fads do. Two years ago my wife was thrown from her surrey, and received very severe injuries, both external and internal. She was under the care of two physicians a part of the time, and also had the services of a masseur. Serious rheumatic trouble then set in, and I took her to the beach, where she remained three months, and improved somewhat. On going back to our home in Los Angeles, however, her suffering returned, and although we tried all kinds of medicine, she kept growing worse, and one evening when I returned from my business I found her with intense agony depicted on her face. I saw at once that something must be done, and asked her what I should do. I wanted to send for a physician, but she motioned for me to be seated. She at first said that no physician could help her, but after trying external applications, she could not stand the pain any longer, and asked me to call a physician to give her some narcotic to relieve the pain; which I did. The physician said the trouble was not rheumatic and diagnosed it as a result of her injuries. One limb was in a distressing condition, and the doctor said there was no known remedy for the disease. He added the information that to bring about a change in her condition might take six days, six weeks, or six months, and also that the disease might leave her a cripple for life. Our feelings may be imagined, but after the doctor left, my wife asked me if I had any objections to trying Christian Science, as a friend of hers had recommended it, and it seemed to be the last resort. I was willing to try anything, so we called a practitioner, and three days later my wife walked down-stairs and opened the door for the practitioner when she came. It took, however, about two months to effect a complete cure. That was about eighteen months ago, and she is a strong and healthy woman to-day.

One morning our little boy four years old went across the street where workmen were rebuilding a cottage, and climbed to the top of the house unknown to the workmen. He got over an iron railing which protected a skylight, and seeing something on the opposite side of the glass, started to crawl over for it. He crashed through the glass and fell across some heavy beams, striking on his stomach. A workman heard the crash and rushed up the stairs, took the child in his arms and brought him home. He seemed to be badly injured, and was suffering severely. His mother immediately declared the truth, and she also telephoned for a practitioner. In a short time this lady was at the bedside treating him. He seemed to suffer intensely, but finally relief came. When I returned in the evening and was told that our baby had been badly injured, I at once declared the truth. I made what demonstration I could when I reached the bedside and saw that he certainly had had a narrow escape. My wife remained with him all that night, and when I awoke next morning I thought I heard him outside. I, however, considered that to be impossible, but ran to the window and looked out. He was with a lot of other boys, and I called to him and asked him how he was. He replied, "I'se all right! I'm going to show the boys where I falled through the skylight." He was all right! Christian Science made him so, and it will make any one right who faithfully follows its teachings.

J. T. SHEWARD, Los Angeles, Cal.

About three years ago, after being under a doctor's care for six weeks with carbuncles, and suffering so that I could not sleep at all, a friend advised me to try Christian Science. I called on a practitioner, and after the first treatment the pain was all gone. In a short time the carbuncles disappeared and I have never had one since. A short time after this, I came in contact with a live electric wire, burning my hand and arm very badly. I was taken to a Christian Science practitioner, and in a very short time the pain was gone, and I went to my work next day as usual. In three days I was using my fingers, and in one month there was not even a scar to tell that I had been burned. For this and many other healings I am grateful to God, and to Mrs. Eddy.

DAVID MANSON, Atchison, Kan.

I have the greatest faith in Christian Science, as I have proved its power to heal disease. My little girl had a serious eye trouble, supposed to be caused by inherited disease. Under the treatment of a skilful oculist the ulcers were healed, only to reappear again and again. I was nearly discouraged, as he could give me very little encouragement that she would ever be completely cured, or that the next attack might not ruin her sight entirely. When I took her to a Christian Scientist for treatment there was a bad ulcer on her right eye, also a white scar from one previously healed, which I had been informed would probably always remain. In a short time the eye was completely healed.

I have received much benefit from the treatment myself. Christian Science appears to me to be the surest and most reasonable method of treating disease, and I feel grateful to God for His goodness in helping me to prove His healing power.—MRS. L. M. HUNTRESS, Auburn, Me.

In the spring of 1899 in stepping upon a chair I fell and sustained painful injuries, which the doctor who attended me was unable to diagnose. I was lifted up and put in bed, where I remained for three weeks. I suffered severe pain at times, then I got somewhat better and was able to be up and walk about with the use of a cane. I was, however, unable to do much, and did not seem to improve. At this time I heard of a neighbor who was having Christian Science treatment and who was getting well. A member of my family urged me to try the same treatment, which I decided to do; and after the first treatment the pain stopped. I began the study of Science and Health, and as I gained in the understanding of Christian Science I found myself recovering. My healing was slow, and I took treatment for about two months, but during this time other physical ailments of many years' standing left me. I have received many physical benefits,

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for which I am very grateful, but greater far is my debt of gratitude for the change this truth has brought in my temperament and my attitude towards life.

Through the daily study of Christian Science has come freedom from worry; more harmony in the home; a larger measure of happiness; and a feeling that life is worth living. For all of these benefits I am truly thankful to God. I also wish to express my gratitude to Mrs. Eddy, our Leader in the way of this new-old religion.

MRS. MARION C. HOLMES, Duluth, Minn.

While I realize more clearly every day that the best way to prove one's gratitude for Christian Science is to live and demonstrate this Science, at the same time I would like to express my gratitude for the continuous help and comfort which it has been to me for many years. I have never had any other than Christian Science treatment since I was a child of four years, but did not study it for myself to any extent until I was sixteen years of age. Then for several years I faithfully studied Science and Health, reading some every day, but it seemed as though I could not grasp its teachings. While I thoroughly believed them, I seemingly could not demonstrate them. My physical health was good, but mentally I had a sense of always being under a cloud. I felt depressed, and wondered why I was living; I seemed to hate every one, and myself worst of all; I was restless and could not be content to stay long in any one place. Many a time I feared I would lose my reason.

At last, after wandering around for two years or more, I returned to my home in Chanute, Kan., and shortly afterward took a week's treatment from a Christian Science practitioner there. When I commenced the treatments I was attending Christian Science services at that place, but would invariably go to sleep, or become so dazed that I could not hear the Lesson-Sermon. I would struggle with all my might to keep awake, but it seemed impossible; I could not grasp the meaning of anything that was read. After that one week's treatment I was enabled to read and understand more clearly than ever before, and was actually able to enjoy the Sunday services. No one can ever know how grateful I was and am for that help. From that time I have grown steadily and surely in the knowledge of Truth. I have never again felt that sense of cloudiness and helplessness, and my consciousness steadily grows clearer and brighter.

A year later this same kind practitioner brought me out of an attack of fever in less than two weeks. To the friends with whom I was staying I seemed a very sick girl, and they took me to the home of this Scientist, where I was cared for as though I were a child of the family. In less than three weeks from the time I was taken ill, I was able to be around, and my friends could not have told that I had been sick, except for a slight loss of flesh. For these and for very many other proofs of the truth of the teachings of Christian Science I am truly grateful, and my daily desire (prayer) is that I may be of service in helping others to understand and demonstrate this truth.—MRS. ALICE H. DYKE, Olympia, Wash.

It is now over ten years since I became interested in Christian Science. I was healed of a long-standing disease through reading the Christian Science text-book, and the Bible became a new book to me after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have had many proofs of the power of Truth over error. One case of healing, though it may seem small, was another proof of the power of God to heal. A few years ago a disagreeable eruption appeared on my wrist, and continued to grow larger, until it became quite noticeable. It seemed best that I should have some help, so I wrote for treatment to a Christian Science practitioner at a distance. In a few days the trouble disappeared entirely and has never returned. Many times I have occasion to say, Thank God for Christian Science, and for our Leader, Mrs. Eddy, who has shown us the way.

We have no services here, and there are only three Scientists that I know of in this town, but my brother and I read the Lesson-Sermon together every Sunday.

MRS. MARION E. LEDBETTER, New Glasgow, N. S.

I feel that it would be ungrateful to withhold my testimony any longer, as I was prompted to try Christian Science by reading the testimonies of others. I grew up under the belief that I was a very delicate child; it was supposed that I would not live very long, and one physician informed me that not an organ of my body was performing its proper function. My main trouble, however, was a rheumatic affection of the heart which had supposedly become organic. I was taken to one of our large cities for treatment, and for a time seemed to improve, but after my return I grew worse and became very ill. I was visited for weeks by a physician who did all that he could for my relief. He finally said that I might possibly derive some benefit from a change of climate. At this time I could not walk half a block, and was taking medicine every hour. While debating what was best to do, a friend loaned me some Christian Science literature, which I read. A little later I called on a practitioner for help, and in a short time I was healed.

My mother was also healed of a difficulty of twenty-five years' standing. It is now five years since my healing, and my health is good, Christian Science having been my only physician during this time for any minor ailments which appeared. Through the earnest solicitation of near relatives I recently submitted to a rigid physical examination by a physician, who pronounced me well; that not a vestige of the old complaint remained. My heart indeed goes out in thankfulness to our Leader, and to all who have helped me on the way.

MISS FLORENCE E. RASMUSSEN, Aberdeen, S. D.

I am glad to give my testimony to the Field, for the testimonies in our periodicals have helped me so much that I hope mine may be of help to some one else. About eleven years ago I was suffering from a very serious organic trouble, and after taking medical treatment for some time I was told that the only help for me was to have an operation performed; but I was in such a nervous, worn-out condition at the time, that the doctor said I should go to the mountains first to regain my strength. I was utterly discouraged at this verdict, and felt that life was hardly worth the living. While in this state Christian Science was recommended to me, and I consented to try it, thinking it could not hurt me anyway. In five treatments I was entirely healed, and I have never had a return of the old trouble in these eleven years, nor have I taken a drop of medicine during that time. I have enjoyed almost perfect health; only a few times have I needed any help, and then the ailments were easily and quickly overcome.

Not a day goes by but that Christian Science is a help to me, and while I feel so thankful for the physical healing, it is the spiritual uplifting, the peace of mind, for which I feel most grateful. Words cannot express my gratitude for what Christian Science has done and is doing for me.

MRS. ETHEL KENNEDY, Los Angeles, Cal.

Cheerfulness is a small virtue, it is true, but it sheds such a brightness around us in this life that neither dark clouds nor rain can dispel its happy influence.

E. V. B. ALEXANDER.

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FROM OUR EXCHANGES.

[*The Universalist Leader.*]

The world forgets that in order to have a religion of character and conduct we must have something else. Righteousness is not a passive virtue. If one is to deny himself, take up his cross of sacrifice, become the servant of truth, the apostle of love, the minister of mercy, the prophet of things to come, he must have meat to eat of which the world knows nothing. He must believe that these things have an eternal worth, are something more than shadows cast by passing man against the background of eternal nothingness. What is it that makes Abraham the father of the faithful, the perpetual prophet of the unseen? Is it not that in us there is something that answers the call of Abraham, and sends us also forth in search of the city of God? The hand of truth that marks off the moral hours upon the face of the centuries has not moved between Abraham's time and ours, measured by soul experiences. It points us to the unseen and the eternal. It sets our feet keeping time to the music of undiscovered harmonies of life. We, too, are searching for the city of God, for the land and the people where righteousness is the law and love the power which move all the wheels of society. We, too, believe in the unseen, and go forth as those who are seekers after the invisible.

[Rev. Percy C. Ainsworth in *The Methodist Times.*]

All knowledge of Christian truth has a relation to experience, and most of all to the experience of love. There are mysteries of the faith that our minds fail to penetrate. There are the things that reason finds unfathomable, and logic finds bewildering. But, more often than we suspect it, our heart foils us in the quest for truth. There are standards of conduct we have not the courage to behold, splendors of law and judgment unto which only a greater love than we possess can lift up its eyes. Jesus, drawing his disciples nearer to his side, that they might thereby become able to go farther into the awesome places of knowledge, reveals to us a law of revelation. God draws us nearer the heart of His love that we may be able to look with unconfused vision upon the dread and weighty wonders of His truth.

[*The Congregationalist and Christian World.*]

Men do not attend church in these days unless they find there something which they want. Worship, fellowship, instruction in their relations with God, the revelation of the divine ideal, inspiration to realize it—these are things which men in normal conditions want. The church which provides these things liberally need not fear that it will be deserted. But many churches are offering what people generally do not want, or proposing to offer what they cannot really give when it is wanted.

[*The Examiner.*]

If God could inspire men to write His messages to the world, why should it be thought incredible that He should inspire other men to select out of many books the few containing His messages for transmission to coming generations? To those who cavil at such a suggestion as this, may we not say, in the words of our Lord, "Do ye not therefore err, because ye know not . . . the power of God?"

[*The Churchman.*]

It is plain that people at the present time are either indifferent or openly opposed to sectarian Christianity. Religious organizations which imply divided effort are not in harmony with the social forces of to-day.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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FROM THE SOCIETY.

The Publishing Society announces that the supply of the List of Members of The Mother Church has been exhausted, and that no additional copies will be printed for the present.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 15.



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, DECEMBER 12, 1908

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ITEMS OF INTEREST.

National.

Following the collapse of the Quebec bridge across the St. Lawrence, the safety of the $24,000,000 Blackwell's Island bridge, now building over the East River, New York, was questioned. An investigation was set afoot, and it was found that if the bridge were opened and subjected to the loads which it was designed to carry, the strains, in some of the members, would enormously exceed those for which the bridge was designed, the excess in the case of one member rising to forty-seven per cent above the safety point.

With the certainty of soon having in hand the report on the physical valuation of the New England Telephone and Telegraph Company, the Massachusetts Highway Commission will be in a position to make further regulations concerning the telephone service in Massachusetts, and it may be that important reductions in tolls and in rentals will be ordered.

Construction work on the Panama Canal is now costing the Government about $3,000,000 a month. The Spooner act of 1902 authorized the issue of bonds up to $130,000,000 on account of the Isthmian waterway. The $30,000,000 issue made on Dec. 5 will make a total bonded indebtedness on account of the canal of about $84,000,000.

Secretary of the Navy Newberry, who succeeded Victor Metcalf, Dec. 1, has already taken steps looking to the reorganization of the navy. It will probably follow the plan of the general staff, which was introduced by Secretary Root in the War Department when he was its head.

A committee appointed by the New York Legislature to inquire into the finances of New York city has already found that the arrearage of collectable taxes from 1898 to 1907 is over one hundred and two million dollars, an amount equal to the city tax levy for 1907.

The President has signed proclamations creating the Ocala National Forest in Marion County, Fla., having an area of 201,480 acres, and the Dakota National Forest in Billings County, N. D., with an area of 14,080 acres.

Secretary of State Root, on behalf of the United States, and Kogoro Takahira, ambassador, on behalf of Japan, exchanged diplomatic notes Nov. 30, defining the policy of the two governments in the Far East.

The "big sixteen" Pacific fleet on Dec. 1 left Manila Bay without any formal ceremonies and began its trip homeward. Colombo, Ceylon, will be its next stop, a trip of about twenty-nine hundred miles.

In addition to the one already in use, Boston in the near future is likely to have two additional harbor tunnels, giving direct connection by two lines of travel to the nearer and the remoter North Shore resorts.

A corporation having in view the control of all the timber on the western hemisphere is said to be forming. It proposes to handle the timber question in a conservative manner on principles of scientific forestry.

The United States Supreme Court, on an appeal from the Circuit Court, has held as constitutional the order of the Railroad Commissioner of Virginia which fixed a two-cent passenger rate on State business.

The Interstate Commerce Commission is preparing to investigate the Pullman Palace Car Company, inquiring into rates, relations to railroads, and relevant questions.

International.

At a recent meeting of the League of German Naval Architects Dr. Anschuetzkæmpfe of Kiel exhibited a compass without a magnetic needle, which has just been invented. It is in the form of a gyroscope, which when suspended in a certain way always adjusts itself parallel to the earth's axis. The invention is regarded as one of great importance to ironclads, where the compass needle frequently is deflected by adjacent metal.

The results of the elections for members to the Turkish Parliament seem to show that the proclaimed ideal of the Young Turk party—the union of peoples of all races and creeds within the empire—is in a fair way to being realized. Christians voted for Mussulman candidates and Mussulmans for Christian candidates.

The president of Bolivia has signed the law permitting arrangements to be carried into effect between the Bolivian Railways Company concession and the Antofagasta Railway of Chili and Bolivia, which will probably result in the future unification of the Bolivian railways.

The memorandum prepared by the Labor Department of the Board of Trade on the state of the English labor market for October shows that in the 257 trades unions, with a net membership of 591,053, making returns, 56,200 were reported as unemployed at the end of October, 1908.

The Victorian Legislative Assembly of Australia has repeatedly passed, and the Legislative Council has as often rejected, Bills granting women the suffrage. The Council, however, has now passed a bill which will enable women henceforth to vote at state elections.

The postmaster-general at London announces that the weight of mail matter from the United Kingdom to the United States during the month of October increased twenty-seven per cent under the penny post, as compared with that in September.

The unrest among the nations of India, and their protest against foreign rule, have not been so marked in years as at present. The English authorities are taking measures to quell the disaffection.

The timber trade of New Zealand has been so seriously affected by the increasing importations of Oregon pine that the merchants have petitioned the premier to impose a duty on the Oregon product.

The Appeal Court at London has handed down a decision to the effect that a trades union cannot levy compulsorily upon its members to maintain the labor representatives in Parliament.

The British prime minister and the postmaster-general are in complete accord with Mr. Henniker Heaton's proposal for penny-a-word cablegrams between all parts of the empire.

The municipal indebtedness of England and Wales at the end of October amounted to over £501,700,000, an increase in five years of £139,507,347.

Germany and the United States have agreed on a two-cent postage rate between the two countries to go into effect Jan. 1.

The three-year-old Emperor of China, Pu Yi, has ascended the throne under the name of Hsuan-Tung.

Industrial and Commercial.

The Niger Company is pressing forward the development of the Northern Nigeria Railway, Africa. Nearly twenty-three thousand tons of railway material have now been delivered up the river. The railway base at Baro, four hundred and seven miles up country, has received eighteen thousand tons. The rest has been delivered at Lokoja. A large amount of similar material has been forwarded by the company to Jebba, a distance of five hundred and thirty-seven miles from the sea, for the use of the Southern Nigerian Railway.

The completion of the Florida East Coast Railway from Miami to Key West is promised within a year. The line is already in operation from Miami to Knight's Key and is completed for a distance of forty miles northward from Key West. There remains a distance of eleven miles of difficult railroad engineering, the track resting on a roadbed laid on concrete arches.

The United States Steel Corporation has decided to erect a great plant at Universal, near Braddock, Pa., on the Bessemer Railroad, for the manufacture of forged car wheels. The new plant will cost about $1,500,000 and will be the most complete car wheel plant in the world.

The New York, New Haven, and Hartford Railroad has applied to the Public Service Commission of New York for permission to electrify its suburban division from 126th Street and the Harlem River to New Rochelle, the old Harlem River and Portchester line.

The ginger grown in Jamaica commands more than double the price of any other. Under favorable conditions an acre will produce as much as four thousand pounds. During the last fiscal year about 1,400,000 pounds were exported from that island.

A process for retanning leather has been patented, which, it is claimed, not only makes it more flexible, but adds to its strength, elasticity, and wearing qualities, and also renders it permanently waterproof.

A consolidation of independent fertilizer concerns of the South is projected, and it is understood that the new corporation will have a capital stock of $50,000,000.

Many Maine manufacturing plants dependent upon water-power are greatly handicapped by the severe and unusual drought.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE NEED OF MENTAL ACTIVITY.

CLARENCE W. CHADWICK.

THE need of greater mental and spiritual activity along all lines of Christian endeavor is one that should appeal to all thinking persons. The advancing religious thought of the twentieth century is penetrating the secret chambers of evil, thereby arousing the carnal or sensual thought that would declare itself good and demand human recognition and obedience. The result is an unusual activity on the part of evil in its futile attempt to hold its own. To meet these subtle arguments of evil and to blot them out of individual consciousness is the problem confronting every one who names the name of Christ in Christian Science, even while the would-be critics of this Science are declaring that Christian Science advocates the covering up and ignoring of evil.

If evil could be ignored, there would be nothing left for mortals to do in this present world. The only possible way to reach the kingdom of heaven here or hereafter is for us to overcome all belief in evil, and this cannot be done by sitting still and ignoring error's false claims or arguments that are continually being encountered in the mental realm. The true disciple knows only too well that there is a cross to be carried, and that this means greater mental activity on his part. It never means mental stagnation, apathy, or indifference. It means alertness, watchfulness, and earnest striving to express the Mind of Christ and to put off the so-called mind of mortals, which ever argues for the reality of all that is unlike God. Simply saying that one is not afraid of it, is not sufficient. It requires spiritual discernment and understanding to reduce error to its native nothingness. It requires the declaration and application of right thought to clear the mental vision and to reveal the supremacy and allness of good. Clinging to the belief of two contending powers, good and evil, will not do the work; but knowing the truth about God, that omnipotent good is all power, will destroy any and all suggestions of a suppositional opposite power.

To know good is to unknow evil, hence the need of spiritual activity to cleanse and purify the mesmeric environment of false belief. The human mind is constantly active in the interest of error or of Truth: but not until spiritual existence is acknowledged and understood to be the only real existence, can the mortal approximate scientific or accurate thinking. Referring to this, Science and Health says (p. 492), "For right reasoning there should be but one fact before the thought, namely, spiritual existence." The Christian world, in failing to correct sense testimony, has fallen far short of the perfect standard of right thinking. Christian Science has come to point out this error of a false theology and to usher in the reign and activity of spirituality here and now, instead of preaching about the good time to come while accepting a lie in the present. It is here, as Mrs. Eddy tells us, "to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind" (*Ibid.*, p. 162).

This stir is one of the greatest possible boons that could come to human consciousness. It means humanity's redemption and salvation from the inanity of mesmeric belief in intelligent matter, the opposite of spiritual existence. The human mind has a positive need of being aroused to a higher order of thinking before it can escape from the bondage of false belief, which denies the all-power and presence of Spirit. In the realm of spiritual sense and activity there is no laziness, no idleness, no dreaming, no guessing. It requires very little if any mental effort to believe in the supposed reality of evil, while to overcome sense testimony and to prove the power and reality of good requires more spiritual activity than most people are aware of. He who loves good most is he who soonest detects and disposes of the arguments of evil. Spiritual activity distinguishes between the worker and the drone.

Jesus' great work for humanity was wholly mental. He was always on guard to sift the chaff from the wheat and to declare silently and audibly for the omnipotence and omnipresence of good. His mental attitude was a constant corrective of sense testimony. He was here to fulfil a divine commission. The "prince of this world" came and found nothing in Jesus to appeal to. His mentality was purged of all mad ambition, of all desire for a personal power, of all worldly pride and fame. He exercised no personal control over friend or foe. His one aim was to glorify his Father in heaven, the divine Principle whom he constantly obeyed. His mental attitude is the world's example for all correct thinking. What he thought, we must learn to think. What he did, we must learn to pattern. He demonstrated the power of self-sacrificing love. We must go and do likewise, and only through the right mental activity can we do it. The insane desire for place, power, and prestige does not evidence the Christ-activity, nor does it evidence that healing consciousness which uplifts human thought to distinguish between human will-power and the divine. That mentality through which the healing power of divine Love finds expression is the one characterized by meekness, humility, honesty, and unselfishness, ever ready to be led and to mind its own business. If every person were sufficiently on the alert to overcome the temptation to meddle with other people's affairs, the kingdom of heaven would sooner be realized. Greater mental activity will save us from this temptation, correct all false arguments, and awaken every latent capacity to reflect the goodness of God.

One of the surest safeguards against mental apathy and stagnation is for the student of Christian Science to stick close to our Leader's writings and to the authorized publications of The Christian Science Publishing Society. Nearly every day records the publication of some book, pamphlet, or periodical purporting to be "of special interest to Christian Scientists," and if they were to take time to read all such publications they would have little or no time left for systematic study of the Bible and Science and Health. The partial presentation of Chris-

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tian Science in the form of a pleasing story may fill some human need, but the wise student of Christian Science, who knows the importance of keeping his eye single to the healing Christ-idea, will go to the fountain-head for reliable information and scientific instruction. He will not get caught in the mistake of thinking that some other author's work is a "key" to the understanding of Science and Health. The only way for the student to explain its spiritual meaning is for him to reduce to daily practice what he already knows of its teaching, so as to come under the control of the divine law of progress. The human mind needs instruction and correction more than it does amusement, and only a greater degree of true mental activity can bring about this much-needed increase in spirituality.

A safe rule of conduct for the Christian Scientist is for him to adhere closely to that which he knows to be the genuine teaching of Christian Science. This is not an argument against honest literary effort, but simply a note of warning to the student of a demonstrable Science, lest he depart from the safe side of theory as well as practice. Jesus once said to his disciples: "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." A word to the wise is sufficient.

A SERMON IN A SAWMILL.

CAROLINE E. LINNELL.

WHEN I first began to read Science and Health, and attempted to think along Christian Science lines, there seemed to be a sharp conflict between all that I had previously been taught and believed, and the teachings of Christian Science. Every page of Science and Health bristled with statements which I could not understand and did not believe. So sharp was the clash between the new and the old way of thinking that it amounted to physical distress whenever I read the book; but I had promised my practitioner that I would read it, and I wanted to know for myself what had healed me, so I read faithfully, almost defiantly, challenging every statement with which I could not agree, and the result was a state of upheaval which was very trying to experience. One day I told a Christian Science friend of these conditions, and she said, "There are some statements which you do understand and believe, are there not?" I admitted that there were. "Then why do you not read and think about them, and try to live them, and stop worrying about what you do not understand? If you will do that, your understanding will grow and widen continually."

This appealed to me as very good advice, so I followed it to the best of my ability, and the result was peace. I did think about what I could understand, and I was surprised to find how much and how beautiful it was. I did try to live the teachings of the book and prove its statements, and results did follow. When I came to something I could not understand, I passed it by, put it upon a high shelf mentally, until the understanding came. As I read and tried to live what I did know, each day more and more of the truth became clear to me; each day I added to my store of understood statements. Sometimes this understanding would dawn upon me slowly; sometimes quickly, like an illumination. These flashes of understanding would often come to me at very unexpected times and places. One of the most unexpected of these came to me in a sawmill. It was my privilege to visit one of the great mills in one of our western cities. I was very much impressed with what I saw—the size of the plant, the variety and perfection of the machinery, and the rapidity with which the immense logs were transformed into boards. It was most interesting to watch the process, from the time the logs were brought in all dripping from the river, until the finished product was ready for shipment. And it was here, in the midst of all the clatter and roar of the machinery, that two valuable lessons in Christian Science came to me.

It had taken some time to change my thought from the old theological concept of God to the Christian Science idea. The thought of God as Love, as Life, as Mind, had not been difficult to comprehend, but I had not been able to understand what my Christian Science friends meant when they spoke of God as Principle. The term seemed to be a very sacred one to them,—I often heard them say, "Principle guides;" or, "I am trying to live my life according to Principle,"—but to me the term seemed cold, hard, inflexible, wholly contrary to my previous thought of God. To my visit to the sawmill I owe the first illumination which came to me in regard to this term. When I first entered the mill, it seemed to me a place of utter confusion,—the roar of the machinery, the buzz of the saws, the hurrying workmen, all produced the effect of a chaotic hubbub; but as we went from place to place and watched the process of transforming the rough logs to the smooth, white boards, it became evident that what seemed like confusion was one perfect plan, well thought out and executed, and that every part was in perfect cooperation with every other part; that each piece of machinery, although it seemed separate from every other, was controlled by the same invisible power which started the mighty engines. The smallest or the most unimportant piece of machinery was guided by the same compelling force that controlled the great gang-saws. As I watched the perfect control and harmony of it all, I began dimly to understand what was meant by a perfect governing Principle. To my consciousness began to come the realization of what a Christian Scientist means by the term Principle as applied to Deity; that in spite of the seeming chaos of false living, there is a "divine Principle, Love, underlying, overlying, and encompassing all true being" (Science and Health, p. 496). I began to see that if I would turn from the false, and realize man's right to the true, my life would be controlled by this perfect Principle, and that it was my privilege to know that all the events of my life, from the smallest and most insignificant to those which seemed of the greatest importance, were guided and controlled by divine Principle, that is never hard and inflexible, but is always perfect Love.

Another question which had troubled me was to understand God's part and man's part in a case of healing. That the healing came from God I did not question for a moment, yet I could not help noticing that the results were not the same with all Christian Scientists. Why this difference, if God did the healing? While visiting the sawmill I found an illustration which cleared up this difficulty for me. In one part of the mill was a long, straight saw, which constantly moved up and down with great rapidity. In front of this saw was a flat car, which moved back and forth close to the saw. When the great logs were brought in from the river they were placed on the edge of this car, and as the car passed down in front of the saw, a board was cut off. A man on the car shifted the log to a nearer position, and the car again passed in front of the saw and another board was cut off, and the process was repeated until the log was reduced to boards. No one for a moment would have thought that the man cut the log. The saw did it; there was no question about that. Yet, if the man had not been faithful to his work, and had not shifted the log to exactly the right position on the edge of the car, and had not held it firmly in place, no board would have been cut, or, at best, it would have been a very imperfect one.

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As I watched the man at his work, his alertness and the skill with which he manipulated his machinery and held the log steadily in its place, a passage from Science and Health (p. 261) came to me, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." My question was answered. God, divine Principle, does the healing and the work of regeneration. Man's part is to "hold thought steadfastly" to divine Principle, and the results are in proportion to the earnestness and faithfulness with which this is done. Divine Principle, the healing, transforming power, is ever the same, unchanged throughout all the changing mortal years, and it is our privilege to realize constantly and steadfastly, that just as the smallest bit of machinery is an essential part of the great mechanism at the sawmill, and is guided by its controlling power, so man, in God's image, is one with the universe, and governed by the divine Principle of all being.

A HEALING FAITH.

ROSE H. FLEISHER.

THIS question, why I, a Jewess, became a Christian Scientist, presented itself to me lately while reading in the *Sentinel* (Vol. X., p. 470) an article copied from the *American Hebrew*. The writer says that those Jews who become Christian Scientists cannot have had a religious home or religious anchorage. Now I must confess that both of these blessings have been mine. A dear good mother brought me up, and we have always been members of the Jewish church. I shall ever love my people—but I can no longer worship in the way they do. Christian Science has taught me a higher, also a more practical way.

Christian Science came to the world because it was needed by one and all, by the individual and by the church. I can remember that I became dissatisfied when quite a girl. To trust blindly without understanding God, seemed stupid and dull, and I began to doubt whether there was a God. I meant to do right, for I had high ideals, but alas! I found often that, like the apostle of old, the good I would, I did not; but the evil I would not, that I did. There was no guide, no positive way by which to work out the problem of life. Isaiah says, "An highway shall be there, and a way, and it shall be called The way of holiness." Christian Science has not given us a new way, the way has ever been established, but it has cleared away the debris which has clogged the way, and it shows us that if we are born of the Spirit we must also walk in the Spirit—the way of God.

I have not given up Judaism, I have only a higher sense of God, who is not the God of the Jew only, but the God of all who love the truth. All that I have given up is the form; the real truth, "The Lord our God is one Lord," is more mine to-day than it ever was. No one ever persuaded me into taking a single step in Christian Science, but these steps were taken from the free volition of my heart, after years of study and practical application of the truth, with healing "signs following." There came a longing to join those who at this period dared to think for themselves and to follow the truth which they could reason out and understand.

To the question often propounded to me, How can a Jewess become a Christian Scientist? I had to say, Because Christian Science is the truth; because it fulfils the Scriptures,—the words of our own prophets show us that the New Testament is the natural fruit of the Old,—and because I found that physical science is speculative, material, and unsatisfying. Christian Science is the reasonable way to all true worship of God. Jesus said long ago, to the woman of Samaria, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth,"—not in this form or that place, but in the innermost soul; and the psalmist prayed, "That thy way may be known upon earth, thy saving health among all nations." The teaching of Christian Science has healed us, a family of five, of all manner of disease.

I love and admire Mrs. Eddy, who is the prophet of this age, and as surely sent by God as were the prophets of old. Science and Health, and also her other writings, are an ever-increasing inspiration to me. Words are inadequate to express my gratitude for the uplifting I have received, and may God speed the time when "they shall all know me [God], from the least of them to the greatest."

UNAPPROPRIATED GOODNESS.

REV. HENRY M. PERKINS.

THROUGH ignorance of the ever-accessible supply, a sense of need is sometimes prolonged. Such was once the experience of a few sailors, who in reply to their signal of distress were told they were in the mouth of the broadest river in the world, and that they needed only to dip up the fresh water and quench their thirst. The treasures of God's Word, as unfolded through Christian Science, are a constant and unfailing inspiration, and point to the divine source of supply, within easy reach of all mankind, while only a small proportion of them are availing themselves of the benefits. The spiritual needs of humanity have been ever the same. Centuries ago Isaiah said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Many are now inquiring as to the nature of true goodness, for there are many and varying opinions as to the truth, but only the truth itself is real and permanent. God is the supreme good, and our Leader's favorite text, "Thou shalt have no other gods before me," points us to this truth. The importance of knowing man's close relationship to God is shown by these words in Science and Health (p. 275), "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is." With strong realization the psalmist affirms, "God is the strength of my heart, and my portion forever." In having the greater good, we surely have the lesser. In laying hold of the Christ life and teaching, we enter upon a glorious inheritance. In viewing man's rich possessions, Paul asks, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" To those who are seeking for harmony with God, the divine Principle of being, the same writer says, "All things are yours."

Since God knows not evil, most surely He does not dispense evil. On the other hand, He is ever dispensing good. Divine help for all human need is ever available, and may be individually appropriated. Otherwise what can be the import and value of all the invitations and promises of the Bible? As we thus take into our thought such affirmations, let us heed the inspired writer who has said, "Cast not away therefore your confidence, which hath great recompense of reward." This realization of the truth is powerful to uproot evil and sinful habits, to remove physical pain, to allay fear, and in that very way to affect favorably all outward temporal conditions.

As in the material world new and valuable discoveries are being made, even from things once regarded as waste, so though spiritual blessings may be unrecognized, none

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are designed to be lost or misused, but rather to be received and understood and thus transformed into the fruitage of useful and happy lives. This understanding of superabundant good meets the craving of human lives, and while promoting humility tends also to counteract the feeling of unworthiness, and to advance one's acquaintance with God, the divine Love that is ever seeking after us with infinite patience and compassion.

In appropriating God's goodness to ourselves, we become in turn the dispensers of good to our fellow-men. Very instructive are the words of promise given to Abraham: "I will bless thee, . . . and thou shalt be a blessing." Our lives may also be made fruitful of light and help to others, if we will only receive God's spiritual gifts which are freely offered to us.

PATIENCE.

GRETTA POTTER BEARCE.

THERE is a strong belief of impatience with which beginners in Christian Science have to contend. The young Scientist should beware lest, after reaching a height of exalted spiritual insight, he be dropped down suddenly, through this false belief, into a feeling of intense distaste for the humdrum monotony of his daily duties. He feels, perhaps, that they are trivial or sordid in comparison with the glorious work of his Father,—the desire to give all his time to compliance with the twofold command of Jesus to "preach the gospel to every creature," and to "heal the sick,"—which has become possible to him through the teaching of Mrs. Eddy. He is tempted to turn away from all earthly tasks; to leave distasteful environments behind him, regardless of possible discordant consequences. Grasping only the thought that God is his sole reliance and strength, he fails to consider whether he is taking the right steps to make manifest this truth. This is the point where he should question whether it is not his own self-will which clamors for instant recognition and gratification; whether his attitude is that of the patient, humble waiting on God's word which is demanded of all. Mrs. Eddy says, "Emerge gently from matter into Spirit" (Science and Health, p. 485).

Christian Science is purely metaphysical, and every problem must therefore be worked out mentally by the individual, before he can hope to leave behind him his unsatisfactory material condition or environment. All those things which result in harmony, peace, and concord, are right ideas. The beginner, therefore, should not permit himself to feel distaste for any duties, no matter how insignificant, which concur in the general expression of harmony. If all necessary duties be accomplished in the right spirit, knowing the truth about the work, working out one's freedom mentally, that freedom will follow naturally and lift one to a higher plane.

[Written for the *Sentinel*.]

OH, DID THEY KNOW.

MRS. F. L. MILLER.

OH, did they know that God is All-in-all.
That love alone the measure of that allness is,
Then with what zeal they'd seek to know
The height, the depth, the length, the breadth
Of that which measures Love.

Infinite length its patience is,
Its breadth unselfed stability.
Its height is boundless gratitude,
Its depth—humility.

Thus poised in Mind stands God's own man,
The one who knows that he is God's own span.

SELECTED ARTICLES.

["Square Deal" in the *Augusta (Ga.) Chronicle*.]

After reading in a recent issue of the *Chronicle* of the attack on Christian Science by a doctor of divinity, I desire to state a few facts and ask a few questions in their defense. I am not a Christian Scientist, my membership being in the Presbyterian church, and what I know of Christian Science I have learned through hearing it talked by friends. I wish it understood that this letter is not written in a revengeful spirit, but merely to state the facts as I see them after hearing both sides of the question.

In the first place the reverend gentleman stamps the "whole system as the work of the enemy of Christ, and as Satan's preparation of the Antichrist." Now, if there is any one thing that Christian Science is not, it is Antichrist. I think, in fact I know, that Christian Scientists carry out more fully Christ's teachings than any other sect or denomination that is in existence up to the present time. In support of this I refer to Matthew, 10 : 1–42, and Luke, 9 : 1–6. In these chapters it will be found that Christ not only commanded his disciples to teach, but to heal all manner of sickness and disease, and to go forth with neither gold nor silver nor brass in their purse, neither with two coats, nor shoes, nor yet staves, for the workman is worthy of his meat. . . . Then, too, the ministers of other denominations pay no attention to Christ's explicit command to heal the sick and cast out devils. As to the charge of being Antichrist, that is too ridiculous even to consider after reading the chapters above referred to, and hearing Christian Scientists state their belief. They believe that God is all-powerful, even more powerful than the Presbyterians consider Him; and they still believe what Christ told his disciples on this earth in regard to healing, as it is through Christ that they claim to be cured. . . .

As to "the marvel that men and women of intellect and culture allow themselves to be ensnared by Christian Science," I really think the reason there are not countless thousands enrolled in their membership, is because of the lack of intellect and culture among a large majority of us. As to Mrs. Eddy's control of the Christian Science Church —what of that mountain out of a mole-hill? Do not all churches, secret orders, corporations, etc., have some one to direct the affairs of each?

As to the charge that Christian Scientists do not believe in sin or evil, the doctor grossly misrepresents them. They look upon them as very real to human sense, and as the paramount causes of all sickness and trouble to humanity, and they are therefore the two things they are most vigorously fighting. He is also reported as saying that those who left other churches to join the Christian Science Church never were Christians, and never had Christ in their hearts. I can hardly make myself believe that the doctor made any such statement, for I believe that a minister of the gospel, and a follower of the Lord Jesus Christ and his teachings, would not judge so harshly, but leave that part of it to them and their God. . . . The Scientists believe in the same God and Saviour that other denominations do: the only difference is that they try to carry out more fully Christ's commands by healing the sick, and giving Christ the credit. . . .

As to what Christian Science holds out to any one: It holds out a broader, clearer, conception of true Christianity as taught by Christ, a clearer, more distinct knowledge and understanding of Christ and his teachings, a broad-minded, charitable view of the world and the people in the world, a helping hand to sinful, suffering, weak humanity, a brotherly love for all, and enmity toward no man. I feel assured that there is not a member of their

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little flock in this city who feels any way but friendly toward the doctor, even though he challenged their sincerity and their Christianity. They say for him, as Christ said of his accusers, "Father, forgive them; for they know not what they do." . . .

Finally, I believe Christian Scientists live as near Christ and his teachings as it is possible for mankind to live. You know the people found fault even with Christ, so it cannot be expected that Mrs. Eddy or members of the Christian Science Church can escape the cruel dagger of criticism, when those who wield it see but dimly and understand less.

[Editorial in the *Chicago* (Ill.) *Post.*]

Probably a great many newspaper readers—and certainly the vast majority of those who are addicted to the reading of sensational newspapers—will be surprised to learn that in their reading they have a public duty to perform. Surprising though this may be, it is true; and its truth is shown clearly and strongly by President Arthur T. Hadley of Yale, who has contributed to *The Youth's Companion* (Nov. 5) a thoughtful article on "The Public Duty of Newspaper Readers."

President Hadley sees in the reading of a daily paper more than mere amusement, more than keeping in touch with current events. He sees in it the shaping, through the newspapers and by them through the government, of the future of the nation itself. For the papers are, after all, the most direct and effective way the people have of speaking to the men in whose hands they have entrusted the government of the country. It is of vital importance, then, that the papers speak always for the right and tell things as they are. And this the papers will do, declares President Hadley, if their readers demand it of them. This is his argument:—

"If we are to have responsible newspapers the reform must begin with the readers themselves. Most of the men who edit newspapers will give the people the kind of newspapers they want. There will, of course, be exceptionally good editors who will make their papers better than their readers demand and try to educate the people up to a higher level, . . . but the average editor will work for the average reader. He cannot be any more independent of the man who buys his goods than the merchant or manufacturer can be. . . . People sometimes talk of 'yellow journalism' as if the editors of the yellow journals were solely responsible for their existence. They are responsible to some degree; but to a still larger degree the responsibility lies with the public that will buy and read their news."

This is the duty of the reading public as President Hadley sees it:—

"In the first place, we can demand that the newspapers give facts rather than sensations. This is part of our public duty. Each one of us is given a share in governing the country because it is supposed that he will take an intelligent interest in facts which affect its management. If he reads his newspaper primarily for the sake of murders and prize-fights, and only looks at the columns of public news when they are made as much like reports of murders and prize-fights as possible, he fails to do his duty as a citizen. Here is an opportunity for young men to make the standards of the next generation better than those of the last."

There is, we believe, no exaggeration in this summing up of the duty of the public. More, we believe that the present is the time to undertake this labor. More and more are the more thoughtless falling under the sway of the "yellow press;" more and more are they coming to be swayed not by reason but by passion. It is a dangerous tendency, and the public should give its support to those editors who speak for sanity and purity, who strive always to tell the truth and to publish papers worthy of being read by Americans in the best meaning of that word.

[Frederick Dixon in *The Medical Times*, London, Eng.]

As to our critic's main argument, may I explain, once more, that I have no objection whatever to his applying the word miracle to cases of Christian Science healing, if he will use it in the true sense of the Greek words, so translated, in the New Testament, or even in the sense in which the Latin word was used by the pagan philosophers. What I do object to is his using it, in an arbitrary doctrinal sense, to imply something supernatural, a sense only adopted at a period subsequent to the composition of the Vulgate. If he will do this, he will find that the miracle will become a synonym for the demonstration of the theology of Jesus, who used it not as a claim on his own part to divinity, but as the test of the Christianity of those who professed to have accepted his teaching. Consequently, James taught that faith without works, profession without demonstration, is dead.

So long as the Church worked miracles, Christendom accepted the healing of physical disease by spiritual means as a natural process. When, however, the Church proclaimed Jesus as God, and declared that the working of miracles was confined to the Godhead, the miracle which to John had been the *semeion* or proof of man's understanding of the law which clothes the grass of the field, became "a transgression of a law of nature by a particular volition of the Deity." . . .

Even in spite of this the miracle never became extinct. It might, and no doubt did, constitute a rare and remarkable phenomenon, awe-inspiring to those who had experience of it, nevertheless it continued. If, as our critic maintains, proof consists of evidence sufficient to convince the great majority, the proof of the working of miracles is irrefutable. To-day the labors of the Christian Science churches are lifting that evidence from the level of mere sporadic incidence into the realm of Science. Week after week, month after month, for many years past, in the pages of the *Christian Science Sentinel* and *Journal*, and from the Wednesday testimony meetings in the churches, there has been going out a stream of evidence, rising geometrically in an ever-increasing ratio, to which if a man wishes to stop his ears he must go and nest with the pelican in the wilderness, or like the ostrich bury his head in the sand of the desert.

[George Shaw Cook in *The Beacon*, Aurora, Ill.]

Our critic's argument that drugs are created by God for man's benefit, seems to be rather faulty in view of the fact that, according to the Gospel record, Christ Jesus, who came to do the will of God, did not use drugs in healing the sick, and did not recommend them to his disciples and followers. The use of drugs may temporarily alleviate pain, and remove disease for the time being, but permanent and thorough cures can only be brought about by the exercise of spiritual power and law, which emanate from that Mind "which was also in Christ Jesus."

Deep in the wood where the goldenrod glows,
Tangled 'mid branches of sweetest wild rose,
There is a temple of worship, to me
Greater than castle of builded tree.

For only the purest in heart can find
Beauties of God in a vine entwined,
Only the meekest in thought can see
God's man, made perfect as bud on tree.

E. M. M.

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THE LECTURES.

CONCORD, N. H.

The beautiful edifice of First Church of Christ, Scientist, the gift to Concord Scientists of the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, was crowded Thursday night [Oct. 15] on the occasion of the lecture by Judge Septimus J. Hanna upon "Christian Science, the Religion of the Bible," many being present from Manchester and other places. Prof. Hermann S. Hering, First Reader of the church, in opening the service, said in part,—

We are very highly honored by the presence of one of Concord's foremost and most respected citizens, who will introduce the lecturer of the evening. I have the pleasure of presenting the Hon. James O. Lyford of Concord.

In introducing Judge Hanna, Mr. Lyford spoke in part as follows:—

I sometimes think that the attitude of the people of Concord is like that of the Scotch minister who lived in one of those hamlets on the rocky coast of Scotland where the people get part of their living from the wrecks that are cast up on the shore, and so during a storm they kept watch on the coast to see if any vessel was drifting in. One stormy Sunday they were gathered in their temporal worship, listening to their minister, when a boy shouted in the roadway, "Ship ashore! Ship ashore!" Immediately everybody got up and started for the door. The minister looked on in amazement; then he pounded on his desk and commanded everybody to be seated. Such was their respect for him that every one took his seat; then slowly descending the pulpit stairs, the minister deliberately walked down the center aisle until he got to the door, when he turned around and said, "Now come on; let's start fair," and I think that represents the feeling of the people of Concord in dealing with their coreligionists.

Concord was for many years the home of the Founder of your faith, Mary Baker Eddy. She took a deep interest in all that pertained to the growth and betterment of this city. We have many evidences of her generosity and her public spirit, and I think I express the universal feeling of regret that she is no longer numbered as a citizen among us. On her account, if on no other, we can extend a cordial greeting to our guest to-night. It gives me great pleasure to introduce to you Judge Septimus J. Hanna of Colorado.

As a preface to his lecture, Judge Hanna said in part,—

Here in this church edifice, and here in the city which was her home for so many years and near which she was born, I esteem it an especial privilege and pleasure to say a few words with reference to the Founder of this religious movement,—Mrs. Eddy, whose personal acquaintance it has been my pleasure to have enjoyed for nearly twenty years. Speaking from this opportunity of knowing, I can testify to the fact that intellectually she is one of the most alert, one of the most remarkable women of all whom it has ever been my privilege to know. She has consecrated herself to the great work of aiding and uplifting humanity, of bringing into this struggling world of ours better, more harmonious, more happy, more holy conditions.

One of the remarkable things in connection with the remarkable life of this remarkable woman, is the fact that she began her work by teaching her students how to heal the sick, how to destroy and overcome sin. She began her great work in this way, and she has carried it out on this basis ever since, and through her labors thousands have been taught how to heal sickness and how to overcome sin.—*The Patriot.*

MARYVILLE, MO.

The Christian Science lecture at the Empire Theater Sunday afternoon [Oct. 11] was attended by a good-sized audience, who heard a most interesting lecture by Frank H. Leonard of Brooklyn, N. Y. The lecturer was introduced by President H. M. Cook of the Normal School as follows:—

He who reads his history accepts the fact that the minds and lives of men have, through the ages, been molded and shaped by certain great religious movements. He who reads his Bible must accept the fact that the great God who works all things together for good has kept His hand on the affairs of men, and allows these religious movements to arrive at that time when each may best mold and impress mankind. Each movement fulfils its mission; each movement leaves its impress on humanity's heart and life.

In the memory of some of us a religious movement began to be. It was first looked upon by the orthodox as a fad, then as a fancy. That man who is big enough to think, regardless of what may be the limitations of his creed, must recognize in Christian Science one of the world's great religious movements. The history of the movement has not yet been written. Its Founder, Mrs. Eddy, being alive, her history has not yet been written, but when time shall have digested facts, this woman, who has by her own simple teaching builded for herself the largest personal following that the world has ever known in the given time, will be recognized as one of the world's great religious teachers.

This people—living and teaching the gospel that suffereth long and is kind; that envieth not, that vaunteth not itself, and is not puffed up; that thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; that beareth all things, believeth all things, hopeth all things,—this people has sought to impress on the mind and life of the world the neglected doctrine of absolute self-mastery and the old Eden-given lesson of the mastery of the forces and conditions about us.—*The Maryville Republican.*

EDINBURGH, SCOTLAND.

Under the auspices of First Church of Christ, Scientist, Edinburgh, a lecture on Christian Science was delivered by Clarence C. Eaton, in the Queen's Hall, Queen Street, on Saturday afternoon, Oct. 17. The hall was crowded in every part, and the lecture was listened to with the closest attention. The lecturer was introduced by Ben. Haworth-Booth, who said in part,—

At the present time there appears to be, among all the various denominations of Christians, an uplifted thought, a state of hopeful expectation that we are about to know more about God, and about the Christ, and about the universe and man, than we have ever known before. And now Christian Science appears upon the scene, and as one of old cried in the wilderness of Judæa, saying, "The kingdom of heaven is at hand," so Christian Science reminds us that the God of the Bible is omnipotent, omnipresent Love, ever ready to save and to bless, and the only healer of all mankind; it reminds us that the Christianity taught by the Christ and his immediate followers, up to the third century, was a full, perfect, and sufficient religion for all the needs of man; not only did it offer salvation to the soul hereafter, but healing and health to the body here and now. Christian Science points out that whatever was scientifically possible in those days must be scientifically possible now. This is a scientific era, and if the Christianity of to-day is to take its proper place in the hearts and in the councils of men, it must be shown to be scientific, it must be able to prove itself. The healing of the body in original Christianity was but an outward

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and visible sign of the inward and spiritual grace, and whatever was true of Christianity in those days must be true for all time.

In the days of the Messiah the momentous question was asked, "What is truth?" This question is answered in Christian Science by demonstration,—by healing the sick and reforming the sinning. Eleven years ago my wife was wonderfully healed by Christian Science, after fifteen years of sickness and suffering, and after trying in vain all the usual course of prescribed treatments. I will but briefly say that during the past eleven years we have been grateful students of Christian Science. We have on all occasions seen it weighed in the balance, and we have not found it wanting.—*Correspondence.*

LOS ANGELES, CAL.

Rev. Arthur R. Vosburgh lectured for First Church of Christ, Scientist, of this city, Sunday, Oct. 18. On Sunday afternoon three thousand people crowded Temple Auditorium twenty minutes before the time for the lecture, and so many were turned away that the lecture was repeated at Simpson Auditorium on Monday evening. The introductory remarks of Judge John D. Works were in part as follows:—

For now almost half a century Mrs. Eddy, the Founder and Leader of Christian Science, has been endeavoring, "with malice toward none, with charity for all," to bring mankind to a right understanding and appreciation of her religion. It is not a new religion. It is founded on the Ten Commandments, the Lord's Prayer, and the Sermon on the Mount. It is the religion of Jesus of Nazareth. Its teachings are his teachings; and its practice is now, as it was in his time, exemplified and demonstrated by preaching the gospel he preached and healing sickness and disease as he healed them. Mrs. Eddy has been persecuted, reviled, and ridiculed for her religion. So it has been with every great religious reformer in the history of the world. Jesus was persecuted, maltreated, and finally crucified for the religion he preached and practised. Calvin and Luther and Wesley and Roger Williams, and many other religious reformers, were denounced as heretics and dissenters and thousands of their followers put to death for their religion. In turn, the followers of the present day of these great men who stood conscientiously and courageously for their convictions, have been the persecutors of Mrs. Eddy, forgetting the history of their own leaders, as well as their own Christian charity.

But that day has passed. Now only the bigoted and ignorant few are found indulging in unkind criticism of Mrs. Eddy or her religion. The great and beneficent work done by Christian Science has silenced the tongue of slander and vituperation and brought only words of commendation and friendly greeting from all broad-minded Christian people who have taken the pains to investigate its teaching and its works. This vast audience gives evidence of the great interest taken in Christian Science, and the eagerness with which all classes of people are seeking a more rational, practical Christian religion, which brings the message of hope and faith in the teachings and promises of the Master.—*Correspondence.*

EL RENO, OKLA.

Francis J. Fluno, M.D., lectured here on Christian Science Oct. 19. He was introduced by Major E. J. Simpson, who said in part,—

Christian Science appeals to me as something tangible, something good and strengthening. Under the influence of its teachings I have seen depraved appetites destroyed, homes made happier, the weak, physically and morally, grow stronger and better. I have gained holier thoughts than ever before of God and of His beloved Son. I know what it is to realize that God is Love. This one thought will some day harmonize every antagonism. As I look over this audience to-night I know and realize that creed and dogma are represented in their different forms, that many of those present entertain theories along religious lines which perhaps differ with those entertained by Christian Scientists; but no matter how great seem these variances regarding non-essentials, we may all meet, as we do meet, in perfect harmony in the recognition of God as omnipotent.—*Correspondence.*

ROCHDALE, ENGLAND.

Last night [Oct. 20], in the Rochdale Town Hall, a lecture on Christian Science was given by Clarence C. Eaton. The chair was occupied by R. A. Leach, Clerk to the Rochdale Board of Guardians. There was a crowded attendance, every seat in the large hall being occupied. People were present from all over the country, including London, Bristol, Bradford, Leeds, Liverpool, Bolton, Blackpool, Sheffield, etc. Among those present were the following Christian Scientists, stationed at Manchester: Lady Victoria Murray (daughter of the late Earl of Dunmore), Miss Coutts-Fowlie, and Maurice Saunderson (nephew of the late Colonel Saunderson). The chairman, on rising, said,—

Not being a Christian Scientist, the request made to me to preside at this meeting came with a great surprise. However, that request having been made under those circumstances, I was impressed with the fact that the Christian Scientists must be a very large-minded people, otherwise they would not have asked a person who is not a Christian Scientist to preside at this lecture. And as I like large-mindedness—unfortunately we have not sufficient of it in the world—I consented. You are not concerned to know, to ascertain, how much or how little I know of Christian Science. My Christian Science friends will say I know little or nothing, or I should be a member of their persuasion. I hope I am right in my impression, however, that Christian Science stands for an exposition or a revelation of the gospel of Jesus Christ, which, if accepted, will reduce to the irreducible minimum, if not annihilate, the miseries and the sorrows of humanity. Well, living my official life, as I do daily, constantly within the sight and within the touch of miseries and sorrows, I hope I am so much of a Christian as to welcome any exposition of the gospel of Jesus Christ which, if accepted, will cause the removal of these miseries.—*Rochdale Times.*

LECTURES AT OTHER PLACES.

Brattleboro, Vt.—Bliss Knapp, Oct. 18.
Beloit, Wis.—Hon. Clarence A. Buskirk, Oct. 18.
Syracuse, N. Y.—Mrs. Sue Harper Mims, Oct. 18.
Redfield, S. D.—Frank H. Leonard, Oct. 18.
Fairmont, Minn.—Frank H. Leonard, Oct. 19.
Oak Park, Ill.—Hon. Clarence A. Buskirk, Oct. 19.
Marshall, Mich.—Judge Septimus J. Hanna, Oct. 19.
Waterloo, Ia.—Frank H. Leonard, Oct. 20.
Chilton, Wis.—Hon. Clarence A. Buskirk, Oct. 20.
Rockland, Me.—Bliss Knapp, Oct. 20.
Muskegon, Mich.—Judge Septimus J. Hanna, Oct. 22.
Geneseo, Ill.—Frank H. Leonard, Oct. 22.
Brunswick, Me.—Rev. William P. McKenzie, Oct. 22.
El Paso, Tex.—Rev. Arthur R. Vosburgh, Oct. 22.
Winona, Minn.—Hon. Clarence A. Buskirk, Oct. 22.
Newark, O.—Bicknell Young, Oct. 22.
Winchester, Mass.—Mrs. Sue Harper Mims, Oct. 22.
South Haven, Mich.—Frank H. Leonard, Oct. 23.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"TO BLESS ALL MANKIND."

THAT the world is becoming more and more willing to admit the magnitude and importance of Mrs. Eddy's work for humanity, and to applaud it, is shown by the following extracts from an editorial in the *Denver Republican* of Nov. 27:—

Two days ago in Boston, the "hub of the universe" now as in the days of the ethereal Emerson, appeared the first issue of a daily newspaper accredited to the Christian Science Cause. As a foreword Mrs. Eddy wrote, "The object of *The Christian Science Monitor* is to injure no man, but to bless all mankind." To this we would say, Amen! . . .

It is not for us to enter into the metaphysics of Christian Science, its outer manifestations are of sufficient interest. We would place the Founder of the religion on a high plane, one of the potent factors in modern thought. If imitation be the sincerest of flattery, then Mrs. Eddy has been flattered in her lifetime as no religious teacher has been flattered and imitated in modern times. . . . Even the medical profession, which had nothing but scorn for the doctrine that "tubercles, inflammation, . . . are waking dream-shadows," has been prevailed on to change base and admit that mind is a factor often equal to if not greater than *materia medica*. Mrs. Eddy blazed the way. She broke down many prejudices. She was the pioneer in a world of materialism. . . .

The woman from the western world has her churches, free from debt, all of them, it is said; her weekly and monthly publications, and now her daily newspaper, which is to usher in, if it lives, the "federation of the world." A woman has done this, as the woman in the Orient who passed to her account the other day ruled a great empire, through the force of intellect. Genius waits not for woman's suffrage.

That the course which popular opinion would take in regard to Christian Science was clearly foreseen by Mrs. Eddy a great many years ago, is shown by her apt recognition of the truth contained in the statement of Professor Agassiz which she quotes on page 104 of Science and Health: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it."

That Mrs. Eddy's work is being imitated is in no wise evidence that those who are doing the imitating have reached what Professor Agassiz designates as the third stage. It simply proves that while the average mortal wants to be healed of his diseases, he is not yet ready to face fairly the necessity for surrendering his belief of life and intelligence in matter. When mankind have reached the point where they are ready to surrender this belief, Mrs. Eddy will have no imitators in the sense in which this word is now used, but the number of her followers will have been largely increased.

The *Republican's* tribute to Mrs. Eddy, and its recognition of the great work she has done and is doing for her fellows, will be appreciated by all Christian Scientists.

ARCHIBALD MCLELLAN.

"THE WAY OF HOLINESS."

THE 35th chapter of Isaiah is of peculiar interest to Christian Scientists, because it outlines so beautifully the results which must of necessity follow when divine Truth is clearly revealed and understood. Here, as in St. John's apocalyptic vision, divine realities are presented to human thought by means of symbols which may be readily understood. Mrs. Eddy says (Science and Health, p. 575) "spiritual teaching must always be by symbols;" so the prophet tells us that with the coming of Truth "the desert shall rejoice, and blossom as the rose." He also tells how the deserts of human hope begin to blossom at the breath of Spirit, when the word is spoken: "Be strong, fear not: behold, your God will come . . . he will come and save you." Then we have the fruition in the healing of disease,—the eyes of the blind are opened, the deaf hear, the lame "leap as an hart," and sorrow and sighing flee away.

No one who studies the signs of the times can fail to see that this glorious prophecy is being fulfilled in the present-day ministry of Truth, Christian Science. To reach the heights of Truth humanity must know the Christ-way and walk in it, and Isaiah calls this way "the way of holiness." What he says about it is not only highly interesting but intensely helpful to the one who is timid in undertaking the journey from sense to Soul. These are his words: "The unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

In all Christian experience it has been customary to dwell much upon the perils of the way which leads to life. The Master did not, however, emphasize these perils, although he did say that the way is strait and narrow, and he also said, "Few there be that find it." When his students went out on their healing mission, the Master taught them how to overcome the threatened dangers which beset their path, and he said, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." It is therefore evident that at no stage of our mental journey from belief in error to the understanding of Truth, from a sense of imperfection to the realization of man's perfection as the likeness of God, is there any cause for fear. Even before we have fully risen above the plane of material sense, the promise to those who follow Christ is this, "Nothing shall by any means hurt you."

When greater progress has been realized, when the "way of holiness" has been entered upon, the inspired Word says, "No lion shall be there, nor any ravenous beast shall go up thereon." Is not this a sufficient reason for pressing forward in the "new and living way," that we may speedily reach the plane where no "ravenous" or devouring thought can be found? The Master never hesitated to bid every one who came seeking help to follow him into "the way of holiness,"—to live the life of Spirit; and our revered Leader, in her many writings, has made it very clear how we can do this. Her article, "The Way" (Miscellaneous Writings, p. 355), cannot be studied too often. In it she says, "We must walk in the way which Jesus marked out, if we would reach the heaven-crowned summit of Christian Science."

ANNIE M. KNOTT.

"WHICH ART IN HEAVEN."

LIFE brings many experiences that beget distrust and discouragement, and the peace and happiness of the average individual depend largely upon how well he has learned, in his thinking, to bring every event into right relations with some abiding fundamental of revealed truth, some aspect of the infinite good which is clearly defined and immovable in the embrace of his faith and understanding.

Little children make their mistakes, and so do we. They are troubled over the transient and the trivial, and so are we. In all their experiences, whether of gladness or of

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grief, they flee to the parental love for safety, communion, or comfort. Here unhappily the parallelism ends with, *not so do we*. The average man, though Christian, has not acquired the habit of instinctive reversion to his heavenly Father, in the hour of trial; he has not yet learned in a practical, problem-solving way that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

One can readily divine the seriousness of the hazard, the inevitable ill to the child, if he did not associate all his experiences with the brooding love that so instantly and so gladly answers to his call. Were he not thus love-enthralled, it would be simply impossible for him to escape the dangers, seen and unseen, which crowd the pathway of youth; and the lesson for us is plain. If we have not yet learned in every event and circumstance of life to turn to the Father "in heaven," with the realization that His eternal harmony and peace is reflected in all His creation, we cannot possibly know the comfort and safety which motherhood means for the little ones. Christian Science brings a new thought of "heaven," as the all-inclusive harmony of the kingdom of Truth, and a new sense of the exclusion of the disharmonies of human history from divine consciousness, and hence from real being. It thus awakens that realization of the undisturbed continuity of the manifestations of Truth and Love, which becomes a haven of refuge in every storm and stress of experience. Knowing with Browning that

God's in His heaven:

the Christian Scientist improves upon the poet's phrase in declaring that

All's right with [His] world;

and he is thus able rightly to relate in thought the world of material sense to the immutable facts of being by knowing the unreality of all its vaunted prerogatives and power. He is able to bring human events into logical relation with the fundamentals of spiritual thought, and his further ability to demonstrate health and peace in so doing gives him that sense of superiority to mortal experience which ever marks the Christlike man.

He who would overcome the world must learn to live in the larger event. Counseled by the sage, he will "hitch his wagon to a star." Counseled by Christ Jesus, he will know God as the Father "in heaven." Forgetfulness of the undisturbed and all-inclusive reality of being brings discouragement and doubt, heaviness of heart and weakness of will; but to have even a meager realization of the embrace and continuity of the "heaven" of divine consciousness is to have power over the surging sea of human sense. It is to acquire that command over the whilom annoyances, disappointments, and temptations of life which enables one to rejoice evermore; it is to possess and radiate that "peace of God" which is the seal of our commission "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" it is to bring to the sad and suffering the revelation of our Father which is "in heaven."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

New York, N. Y., Nov. 17, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—I have been most favorably convinced of your great wisdom in authorizing *The Christian Science Monitor* for the dissemination of important truthful daily news, the universal need for which is clear to me in conclusions drawn from my experiences regarding the ordinary newspaper. Since coming into Christian Science, about eleven years ago, my business has taken me into nearly every country of the globe, often, at first, into places where Christian Science had not been heard of; but what a wonderful yet divinely natural growth has been accomplished, covering to-day practically the whole of the civilized world. And yet Christian Science has made only a beginning, measured by what it will mean to all mankind in the near future.

During some of these long trips I have been deprived of the customary newspaper for many months at a time, until by habit I had become quite contented with very meager cable bulletins of home news items. I was, however, often greatly disturbed and mortified to find that usually at every American consulate could be seen only copies of two of the most notorious of the "yellow journals." My embarrassment will be appreciated when it is known how the people of our good United States of America are actually judged and measured up by the flaming head-lines and record of practically only the horrible, criminal, and degenerate happenings and conditions printed by the ordinary newspaper. Many times I have been asked by foreigners, in their country, Why do not the better class and law-abiding people of the United States rise up and take control of things, so that it will be possible for a person to walk on Broadway or to cross the continent by train without being "held up," sandbagged, or murdered? Their belief that these conditions generally prevail, to the exclusion of personal safety, comes from the newspapers which are sent regularly to these countries. Such an immense amount of good could be accomplished in this direction by the *Monitor*, that if it is practicable to send copies regularly (say weekly) to every consulate throughout the world, I should be pleased to contribute to a fund to cover such expense.

I know that the *Monitor* will be greatly appreciated by a large body of good people who are not yet interested in Christian Science, and its seed will bring an hundredfold increase of the understanding of Truth and Love to mankind.

Gratefully and sincerely,

CHARLES GRIFFITH YOUNG.

Washington, D. C., Oct. 19, 1908.

Dear Mrs. Eddy:—The united Christian Scientists here at the national capital have just recorded an evidence of progress in making the final payment on the debt assumed in the purchase of the church property. In meeting this obligation we have not failed to remember the oneness of the Cause and the ever-widening grooves of its operation. We have therefore shared in the privilege of contributing to the building funds of The Mother Church and of the publishing house at the same time that we met our own building fund obligations. The constantly increasing interest in Washington in Christian Science necessitates immediate steps being taken for the selection of a site and the erection of a larger building. For the unity and spiritual growth to which these steps bear evidence we are sincerely grateful to you, as the Discoverer of the Science that is divine, and as the Leader who has made plain to us the rule of harmony by which we have the assurance that we are working with God.

By order of the Board of Trustees. First Church of Christ, Scientist, Washington, D. C.,

WM. S. CAMPBELL, *Acting Clerk*.

New York, N. Y., Oct. 27, 1908.

Dear Mrs. Eddy:—An unusual incident occurred the other day, illustrating the progress of your discovery. On entering my waiting-room, four people were found—one an osteopath, one a druggist (formerly attached to the private dispensary of the Czar of Russia), and two

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doctors of the old schools. All were there for treatment except the osteopath, who had brought his friend the druggist. The change made some time since in Science and Health (p. 424, l. 22) has appealed to me more strongly than any other, except perhaps that which I might style its correlative, page 211, l. 23. Any one who has attained even as much (or as little) understanding of Truth as have I, can see how unutterably silly it would be to think any other than yourself—your real self—could be the author of Science and Health, for the hand of God can be traced on every page and in every clearer interpretation of Truth.

Yours faithfully,

WENTWORTH B. WINSLOW.

Binghamton, N. Y., Nov. 11, 1908.

Beloved Leader:—May I express my gratitude to you, the one whom God ordained to give the blessed message of Truth to a sin-sick world. I think I am beginning to realize from an earnest perusal of your works, including the daily study of Science and Health, the magnitude of your life-work, and as you have said, "obedience is the test of love," I am earnestly striving to be obedient to the demands of Christian Science, which means to leave all for Christ, Truth, and to love one's neighbor as one's self. The divine Principle, Love, which enabled you to endure the world's frowns and to bless all in times of great persecution, is still sustaining and comforting all those who are loyal and true. With deepest love,

Your student's student,

MRS. LOUISE C. BENEDICT.

Spokane, Wash., Nov. 18, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Beloved Leader:—Last Sunday the children of our Sunday School voted to send a contribution of fifty dollars to the Publishing House Building Fund. I should like you to know that this offering was an expression of love and unity, and that the children manifested a keen interest in the announcement of the publication of *The Christian Science Monitor*. The older members of the Sunday School are showing their gratitude to you and their love for the teachings of Christian Science by becoming earnest students of the Lesson-Sermons.

Lovingly yours, in behalf of the Sunday School,

IDA L. BAKER, *Supt.*

Worcester, Mass., November, 1908.

Dearly Beloved Leader:—It is more than twelve years since I was restored to health, after an eminent physician had pronounced my trouble quick consumption and limited my life to three months. As I found myself growing weaker day by day, apparently in fulfilment of his predictions, I began to be conscious of God's presence, love, and power, as never before. He became a reality to me, fear vanished, and my cry went forth continually for Truth. It is clear to me now that my thought was merely receptive to the glorious, life-giving truth which even then was being revealed to the world through you. A few weeks later, when my hopes were high, though still unable to leave my bed, Science and Health was placed in my hands, and I drank it in eagerly, never doubting its truth nor questioning those things which I could not then understand. I knew the hand was clean that had penned such thoughts, that the channel through which they had come was true and good. My recovery, through the aid of God alone, was rapid, and I came into possession of such health and strength as I had hardly deemed possible.

Many times I have written you some feeble expression of my deep gratitude and love, only to destroy the letter lest I intrude upon your crowded time. A short time ago, however, it occurred to me, after reading in our little church the splendid Lesson, "God the Preserver of Man," that in common gratitude I ought to try to express something of my joy in His wonderful preserving power, of which we should still have remained ignorant but for your faithful and devoted effort to find the healing Christ, Truth. Since my healing my most earnest desire has been to bring others to a saving knowledge of God, and for the past eight years I have been able to do this with an encouraging degree of success.

With the earnest love of my husband and myself,

Faithfully yours,

EVELYN SYLVESTER KNOWLES.

San Francisco, Cal., Nov. 17, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—A little band of twenty-four have withdrawn from membership in First Church of Christ, Scientist, in San Francisco, and have organized under the recent By-law as Second Church of Christ, Scientist. The crowded condition of the former church, also the urgent need for the establishment of a Christian Science church in what is called "the mission district," were the reasons for the move. The first service was held on Sunday morning, Nov. 15, and was largely attended. We rejoice in this advance step in our city, and as members of Second Church we hope to follow faithfully the path you have set before us. In the *Journal* of June, 1904, are these words of yours: "The Church is the mouthpiece of Christian Science,—its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality, —equal rights and privileges, equality of the sexes, rotation in office."

May we "watch and pray" that our light be not hidden "by bringing forth the fruits of Love,—casting out error and healing the sick" (Science and Health, p. 35). We are indeed grateful that this is made possible to-day through the understanding revealed to us in "Science and Health with Key to the Scriptures."

Your loving followers,

Second Church of Christ, Scientist,

ANNIE M. CHILDS, *Clerk.*

Cambridge, Mass., Nov. 26, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—Allow me to congratulate you, along with your able editorial staff, on the successful issue of *The Christian Science Monitor*. There are few who can appreciate the magnitude of this grand project. I do not profess to have an adequate concept of it myself, but I know something of what it meant to my father to start one of the first penny newspapers in Scotland. It is only when I realize that the purpose of this grand movement lies hidden in the heart of infinite Love, that I can view the whole scheme with some degree of complacent assurance. What is this purpose? Is it not an unselfed love, that would devise means and methods by which to reach a helping hand to humanity, seeking to make their burdens lighter, their hopes brighter, and their thoughts purer? Dear Leader, I cannot express what I feel about this, but I pray that more of the love you have lived may permeate our hearts and lives.

With grateful affection I remain,

Most sincerely yours,

JAMES J. ROME.

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AMONG THE CHURCHES.

MINNEAPOLIS, MINN.

Second, Fifth, and Sixth Christian Science churches held a union service Thanksgiving morning at Second Church, Eleventh Street and Second Avenue, S. The occasion was indeed inspiring, and must have attracted the attention not only of those who are not Scientists, but even of the Scientists themselves. The spirit manifested was one of great joy and thanksgiving, and was exemplified in a spontaneous outburst of testimonies, which were sixty in number and all of them expressed love and gratitude to God and to our Leader for manifold blessings received. We had a very large number of people, completely filling the church, and it seemed as though the very atmosphere was permeated with joy and gratitude for Christian Science and for the privilege of uniting in the Thanksgiving service.

Correspondence.

YONKERS, N. Y.

First Church of Christ, Scientist, of Yonkers, N. Y., held their opening service in the newly-acquired church edifice on Greenvale Avenue, Thanksgiving morning, Nov. 26, 1908. The steps leading up to this demonstration of the fulness of supply for all human needs, are interesting to us and may be helpful to others.

In June, 1903, Christian Science services were begun in a parlor at Hastings-on-Hudson, N. Y., and had continued there for a short time when it became evident that this was not the best place, Hastings being but a small town on the outskirts of Yonkers, a city of seventy-five thousand inhabitants, in which no Christian Science services were held. It was therefore decided to transfer our labors to the larger city, which was done in December, 1903, a small studio being offered as a place of meeting. Here we organized as a society, soon outgrew the room, and engaged a store in the same street. We then began Wednesday evening meetings, and the growth was so steady that within the year we were again obliged to enlarge our borders. This time a room in an office building, centrally located, was secured, and as it was large and bright, it seemed to offer us a home for some time to come; but after incorporating as First Church of Christ, Scientist, in March, 1906, the necessity of securing a permanent place of worship forced itself upon us.

We had been devoting our basket collections on the first Sunday of each month to The Mother Church Building Fund, and when the church was completed, we continued these collections for our own building fund. A committee was appointed to find lots suitable for our purpose, and this resulted in the purchase, in September, 1907, of five desirable lots in the old residence portion of Yonkers, which lots we held until it became very evident that Love was urging us to move outward, upward, and onward. No hall or room suitable for our needs seemed obtainable, and the problem began to take on the semblance of a difficulty; but we knew that divine Love was leading, and would supply our need, and from quite an unexpected channel a lovely little chapel, with grounds and furnishings, and which had a seating capacity of about two hundred and fifty, was offered us. This chapel had been occupied by an Episcopal congregation, now dispersed, and was comparatively new.

At a most harmonious meeting of the church, held Sept. 21, 1908, it was unanimously voted to sell our lots and purchase the chapel. Notwithstanding the pessimistic prognostications of real estate men, to the effect that we should "find it hard during the present drop in real estate and finances to dispose of the lots," an offer was made and accepted by us whereby we were enabled to pay cash for the chapel and settle for our new lots, with the exception of a small mortgage, which through the kindness of the friend from whom we had purchased the lots was transferred to the new property. The deeds were signed and delivered on Thanksgiving eve, and our first service there, as stated above, was held on Thanksgiving day. A day of thanksgiving it indeed was to us. Our hearts overflowed with gratitude to God, and to our beloved Leader, whose greatest work for mankind has been to teach them the utter nothingness of limitation, and the limitless possibilities of man when consciously reflecting the one infinite intelligence, God.

Both the Thanksgiving service and that of the following Sunday were largely attended, and the happy indication is another near step in expansion. Our church as a loyal branch strives individually and collectively to second and carry out the grand purpose of its parent Vine, The Mother Church, by holding "thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 251), so that these may be brought not only into our own lives but into the lives of other wayfarers, who in their turn will arise with us, and call God's faithful messenger to this age, our revered Leader, "blessed."—*Correspondence.*

VAN WERT, O.

The Christian Science Society held its first regular service in the home of Mr. and Mrs. Watts on West First Street, March 16, with less than ten members. On June 14 they held their first public service in Zimmerman's Concert Hall, which had a seating capacity of forty, but it has since been necessary to add a dozen more chairs. Beginning with Dec. 1 they will have a free Reading Room open to the public. They will also have a Sunday School. The members are rejoiced over a rapid progress and are beginning to think of the next step, which will be the building of a church.—*The Daily Times.*

EXCELSIOR, MINN.

The Christian Scientists of Excelsior have purchased the Brutton residence at the corner of First and Center Streets. They plan to remodel and repair the dwelling to meet the needs of the constantly growing congregation, and for the present will have a very desirable church home. The location is most satisfactory, as it is easy of access from all parts of Excelsior, the trolley line, and the lake. When the congregation outgrows this remodeled dwelling, these corner lots will make a beautiful site for a church edifice.

Minnetonka Record.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* is two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico is five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms. Subscribers in Greater Boston and New England who desire carrier service, may order the *Monitor* directly through their local newsdealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

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TESTIMONIES OF HEALING.

All my life I had been a sufferer. Sudden and serious breakdowns had cut short every strenuous effort to accomplish anything. For two or more years prior to 1898 I had "suffered many things of many physicians." More than once my life had been despaired of, but I would rally only to meet continued suffering, until my joy, my hope, and my home were gone, and I lay at death's door under an acute attack of rheumatic trouble. A dear old-time friend had been sent for, to see me before I should pass on. She came as she had done many times before,—to render relief from the sense of suffering; this time, however, she brought the message that was to free me from suffering sense, for she had just entered upon the narrow way of Christian Science.

Her former loving services had given her a right to the initiative, and I shall never forget the sweet humility that characterized her request to be allowed to give me a treatment. Viewing it now, in the light of what she had to give, I wonder that I could have granted it reluctantly; but my blind faith in Christianity had been destroyed in the light of better reasoning, and I could conceive of no alliance between religion and Science. She, however, wrestled silently in that prayer which brings down healing from the source of all good,—that prayer which is desire, born of divine Love. I rallied at once, in response to its call to life and action; and for a few days I read continually that inspiring book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

At first I could see but little in it, but as I advanced it dawned upon me that this religion was a complete reversal of all material statements; that to know God aright we must turn from all material testimony, and reach out after the testimony of Spirit, God, unadulterated by human concepts, unmixed with mortal confusions. The command, "Choose you this day whom ye will serve," was for me. I obediently arose from my bed, though with great trepidation and pain, and cast all my medicine out through the open window, declaring that henceforth God should be my only physician.

Immediately following this experience, and without having time to recuperate, I was put to a crucial test. My dear and only sister, who had so tenderly cared for me, fell to my hands to nurse, under medical treatment, with no hope of her recovery. I had also the entire care of the household. This labor of love lasted, with intermittent help, for four months; and my sister was, at last, committed to the grave. Because of all these trials and temptations a sure breakdown was predicted for me, but it did not come. I have since then been able to overcome many predictions of breakdowns, both for myself and others, through the blessed light of the Holy Scriptures, unlocked and illuminated by the never-failing Key, Science and Health. True to my choice, God has been my only physician since that time, ten years ago, and I have seen many manifestations of His power. I am doing all the time what my hands find to do, with rejoicing, and am waking more and more to the sweet demands of Truth, which is of itself the greatest reason for rejoicing.

This may be thought a tardy testimony, but in lifting the bushel my candle is found still burning, and I pray God that it may guide some lone wayfarer to the threshold of man's true inheritance. I still believe that all humanity desires to be kind, and that if the world could perceive even a fractional part of the injustice it has heaped upon the true benefactor and Christlike woman, Mrs. Eddy, it would accept her teachings in humility and contrition. I cannot fittingly express my gratitude in words, but hope to do so in a life consecrated to good works.

MRS. MARTHA C. SPRAGUE, Chicago, Ill.

It is with a deep sense of gratitude to God, and with the greatest appreciation of our beloved Leader, that I acknowledge what Christian Science has done for me. When about twelve years of age I was suddenly attacked with asthmatic trouble, and the doctor was called. He said the disease would not prove fatal, but that I could never be cured. This was a discouraging outlook, and during the years that followed, as youth passed and manhood came, the doctor's words seemed to have come true. During these many years I had a hope, however slight, that I might get well by some material means, and consequently I tried almost everything that so-called science had to offer, including drugs, electricity, dieting, physical culture, etc., but all to no avail. As a change of climate has always been recommended for this ailment, I came to Colorado after trying different parts of California, yet again I had to face disappointment, as the change did not benefit me.

But man's extremity is God's opportunity; Christian Science was being much discussed, and my curiosity was somewhat aroused. I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy from the public library, and that was the turning-point of my life. I read the book, but understood little; yet somehow I realized that the truth was there. I finally went to a practitioner, who treated me eleven weeks, and, thanks to God, I was brought into a realization of the truth that destroys all error or disease, until now my trouble has been overcome. I am most truly thankful that the truth has again been found, and that Christian Science enables all who will strive for an understanding to realize the meaning of the words, "Thy kingdom is come; Thou art ever-present" (Science and Health, p. 16).

CHARLES H. MERK, Denver, Col.

[Translated from the German.]

I desire to relate my experience in Christian Science. For five years I had lung trouble; with constant fever and headache. Different physicians pronounced me incurable, and I tried all possible material means, but found no help. I then heard of Christian Science and took treatment. After the first treatment I was much relieved, and could perform my household duties the following day, to the great surprise of my husband. I was perfectly healed in six weeks. For this revelation of divine Love my heart is overflowing with gratitude, and I am striving daily to draw nearer to God, divine Mind, that I may lay aside all the old errors which hinder us. I thank God for showing us, through our beloved Leader, Mrs. Eddy, the way to find health and peace.

CHRISTIANE BERTSCH, Stuttgart, Germany.

I am glad to acknowledge the great benefits I have received from Christian Science and trust I may express, in a measure at least, its great healing and saving power. I have received a great deal of help in the healing of minor physical ailments, but that which seems even greater to me is my business success. I had been a teacher in the public schools, but desired to change my vocation for a business life. I took a course in shorthand during a summer vacation, devoting an almost equal amount of time to the study of Christian Science and also giving it the preference. I worked with the hope that a position would be offered me as soon as I was ready for it.

As I was among strangers, and had no one to look to for influence in aiding me to secure a position, I felt that I was wholly dependent upon divine Mind; and when, before the expiration of three months,—even before I had completed my course,—I had the offer of a position, which I accepted, I felt that Mind had supplied it and that Mind would sustain me and enable me to do the work properly. This was work for six weeks only, while the regular

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stenographer was away on a vacation. I completed the work, and there was an interval of only two days before I was again offered a position, which proved permanent and where the true test came, as I went on trial. A Christian Science practitioner aided me greatly to understand that by reliance upon divine intelligence I would be fitted to hold this apparently difficult position. I feel that this is purely a demonstration of the blessings in store for all those who look to divine Truth for their supply.

The thing I prize most highly is the fact that I am daily enabled to rise in thought, and behold if but faintly that "now are we the sons of God;" that we are privileged to work out our own salvation and out of all mortality. I wish to express my gratitude to Mrs. Eddy for helping humanity to perceive this beautiful truth which is the "bread of life."—ORA M. SMITH, Lake Charles, La.

I am thankful for this opportunity to express in part what Christian Science as taught by our dear Leader, Mrs. Eddy, has done for me. For nearly three years I suffered with a disease of the knee-joints, although using all kinds of home remedies and trying different medicines. The joints were becoming worse all the time, however, and for months I could not walk at all. I had different doctors and different treatment; sometimes I was hopeful and again in despair. Two of our best doctors said there was really no hope for me—that I was too old, being fifty-five years of age at that time.

This was a very sad and discouraging state of affairs, as I am compelled to support myself, but at this time I learned of a friend who had been healed through Christian Science, and I was soon ready to take up this great and blessed truth. Oh, if I could only tell all that it has been to me, but words fail me! After a very few treatments I was able to walk as well as ever before, and I have also ridden a bicycle the past two summers. My work calls for much walking, which I have been able to do winter and summer, for nearly three years since my healing through Christian Science.

But this bodily healing which I have received is not to be compared with the spiritual healing,—the peace, the joy, the love, and the harmony that is to be found in this blessed truth! It is indeed the peace which passes mortal man's understanding. My longing desire is to be more worthy to bear the name of Christian Scientist.

MRS. MARY J. POWELL, Bay City, Mich.

It is now more than four years since I first knew of Christian Science. I was in a pitiable condition, suffering from bowel trouble in a very serious form. The remedies used daily caused intense suffering. I had undergone one operation without any relief, when a dear friend asked me to go with her to a Christian Science practitioner. I did so, and the third day I had entire relief, after having been in a partially paralyzed condition for five years. I continued with this treatment one month, and then discontinued it; then I began to grow worse than ever. I was told by four of the best physicians that if I did not consent to a second operation of a much more serious nature than the first, I could not live longer than three or four weeks. I felt that I would rather die than again undergo that ordeal, and utterly discouraged and in intense mental suffering I sought another Christian Science practitioner. I shall never forget how tenderly she talked to me, and how the light broke into my prison cell when she told me that God did not afflict me, showing me that God's creation is perfect. Health and peace came very quickly, and to-day I am a well woman. I had tried every known medicine for that kind of trouble, bearing witness to the truth of Jeremiah's statement, "In vain shalt thou use many medicines: for thou shalt not be cured." Besides being healed in Christian Science of this distressing bowel trouble, I took off glasses, which I had worn fourteen years. I use them now only to read with, but I know I shall not use them always even for that, as the eye is constantly growing stronger.

To say that I am grateful to God, who is all-power, for these blessings but feebly expresses my thought, as I owe all I am and have to God, and to our dear Leader, who has made the truth known to us.

MRS. KATIE KING, Indianapolis, Ind.

In November, 1907, I had two badly injured wrists healed by one treatment from a Christian Science practitioner. For this and other blessings I am humbly thankful to God and to the Discoverer of Christian Science.

L. A. RUSSELL, Alliance, Neb.

After being treated by several of the different schools of medicine, and getting no relief, I turned to Christian Science, and in one week's treatment from a practitioner I was healed of a complication of diseases, the worst being stomach trouble. I am deeply thankful for this healing and for the spiritual uplifting which I have received through reading Science and Health. It has been truly wonderful. For all of these blessings I am indeed very grateful.—MRS. L. A. RUSSELL, Alliance, Neb.

I feel that I should no longer put off acknowledging, at least in a measure, what Christian Science has been to me and to my entire family. A little more than four years ago it was recommended to us by one who knew of the shadow of gloom which was hovering over us, and in his desire to stand for the truth which he had tried and proved, he told us of it. At that time we were searching everywhere for the freedom of our loved one, who seemingly was doomed in his innocent childhood (according to medical opinion) to a helpless and suffering existence. The doctors even went so far as to say just how many years he could live. This verdict caused great mental depression and consequent physical breakdown in my already delicate constitution, and thus in our extremity we gladly turned to that which held out the last hope.

Had I the space herein to relate it, I could hardly express all that Christian Science has been to me, but I will gladly tell at least a part. From being a delicate and almost useless wife and mother, I am to-day, through Christian Science, a well woman, and more of a helpmeet than a care. My family is also free from the medical law that declared us a sickly household. Our physician used to say laughingly that his horse stopped at our door without being reined in. This physician had not seen me for over two years until the day my baby was born, two years ago, when he remarked to my husband that he could not realize I was the same woman. I wish to add that this baby was born under Christian Science treatment and has always manifested health and joyousness and has never had any material remedies. Any little physical disorders which appeared were soon dispelled by the law of Truth, which always makes free when applied in sincerity. Our son, now twelve years of age, has steadily and surely outgrown the abnormal condition of his earlier years, and manifests the harmony of God's law. From being an irritable, nervous, and almost unmanageable child, he has grown to be gentle, quiet, and lovable, and is coming by degrees into the realization of law and order.

Our mother passed her eighty-first birthday last July. Having been reared under much theological thought, and surrounded by ministers and elders, her antipathy to what she conceived of as Christian Science was most pronounced; but ere long prejudice was replaced by interest, and about

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three years ago the light of Truth shone into her receptive consciousness, and daily since she has followed as best she could its teaching. With every test of its sweet and sure power, she loves it more and more, and daily she studies the Lesson-Sermon, does her mental work, then enjoys the perusal of all our good literature. Our joys and blessings through Christian Science have been and continue to be many, not the least of which is the liberty and light by which we are able to help our fellow-men. In our former belief this help was not so general, nor was our religion then uppermost in our thought,—the best loved theme with us; but we now find that there is nothing half so important as our religion, for it is our very life, and it is from God, who alone is Life. I know not how to express half the love, gratitude, and reverence which I feel for our Leader, but I do know that I sincerely desire to follow more and more closely and humbly her teaching. Physical freedom all naturally desire, and to each of us it means much, yet Christian Science gives us something more than that, something beyond it, wherein by degrees we learn how to gain and retain this longed-for physical freedom, by separating in our consciousness the wheat from the tares, and in proportion to the thoroughness with which we clear the weeds out of our mental gardens, so will be our spiritual harvest.

While expressing somewhat my gratitude for what Christian Science is to us all, I must not fail to mention how very helpful are our wisely compiled Lesson-Sermons, which are daily studied in our home; also the great benefit derived from the *Sentinel*, *Journal*, and our dear Leader's many writings. These books and periodicals have supplanted for us the novel, and they leave but little desire or time for other reading. I would here express my sincere appreciation of those good workers who are so faithfully and judiciously furthering this great Cause in writing for our publications, whereby many are fed in the lonely wilderness,—those who are not so fortunate in respect to churches, meetings, etc., as are we. It seems to me most appropriate that we have increased facilities for those at headquarters who are engaged in so important a work, and gladly should each of us give for this object.

MRS. ELIZABETH R. STABLER, Baltimore, Md.

After a severe attack of illness in 1889, while attending boarding-school, an organic throat disease with which I had always been troubled, seemed aggravated, and became so serious that my mother was sent for. The attending physicians decided, as throat specialists had said before, that an operation was necessary. I was told that I could never use my voice to sing again. My mother was becoming interested in Christian Science (she had been healed of chronic ailments through reading Science and Health), and advised my having Christian Science treatment, which I decided to do, though I had no idea it would heal me. I visited a practitioner three times a week for about three weeks, and was perfectly healed. My vocal studies were resumed, and I continued to sing and teach for many years, never missing an engagement. Deeply impressed by this healing of my throat, as well as of other ailments as they came up, all being promptly overcome when I sought the help of a Scientist, in a few years a great longing to know more of this healing Principle, how to help myself, was rewarded by the privilege of class instruction.

Words can never express what the understanding of Christian Science has brought into my life, in so far as I have apprehended and put into practice these glorious truths of right thinking and living. There is an abiding consciousness of quietness, peace, and an assurance of God's care that enables us to meet each experience as it comes, whether it be small or great. Science and Health has indeed been the "Key to the Scriptures," unfolding the spiritual truths in the dear old Bible stories and making them clear and practical realities for daily demonstration in this century. Our children were born under Christian Science treatment, and in each case the birth was natural, with very little discomfort, and I was about the house in a few days and out to church in a week. I have always found Truth the quickest and best remedy for all ills. Coughs, colds, and accidents have been overcome with Truth alone, and quickly as a rule. When our little babe passed away suddenly, this promise in the 23d Psalm was proved true: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." We have learned that "God is our refuge and strength, a very present help in trouble;" that death has lost its sting, and there is no victory in the grave.

We are grateful to God, and to our brave and fearless Leader, Mrs. Eddy, who can be moved neither by persecution nor praise, and who asks us to follow her "only so far as she follows Christ" (1902 Message to The Mother Church, p. 7).—HARRIET I. ENGLAND, Chicago, Ill.

I wish to express my gratitude for what Christian Science has done for me. For nearly a year I was constantly under the care of a physician, without being benefited, my doctor telling me I could not be well without an operation. It was then that I turned to Christian Science and was healed. One of my many ailments was a severe cough, which troubled me night and day. I was entirely healed in two treatments, last winter being the first in eight years that I have not had that dreadful trouble. My little girl was also healed in three treatments of a severe cold.

I am indeed grateful for these, and many other demonstrations of the power of Truth, also for the spiritual awakening which Christian Science has brought. I am thankful to our dear Leader, who has given us the truth.

MRS. FRANK DILGERT, Atchison, Kan.

I have always, since childhood, thought it the duty of every one to help their fellow-beings when they were in need, and I think that by giving my testimony of healing through Christian Science others may be helped in the same way; I therefore gladly give it. About seven years ago, after having suffered for three years from stomach and bowel trouble, with their train of ills, I turned to Christian Science. I had been taking medicine six times daily for these ailments, and besides these I had an internal growth, which the doctors told me could not be cured except by the use of the knife. As I felt the result of an operation to be very doubtful, I was in despair, and I came to Christian Science, thinking that it would do me no harm if it did me no good, once more proving that "man's extremity is God's opportunity." I sought a practitioner, threw away all material remedies, and was healed of the stomach and bowel trouble in one present treatment. Since my healing I have eaten anything I wish, without restriction as to quality or quantity, and with no ill results.

Under continued treatment for the abnormal growth, that also disappeared. At the end of two months I was a well woman, and have since remained so without the use of any material means. I have also learned how to help myself and others. Best of all is the mental and spiritual uplift gained by studying the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is indeed a "Key to the Scriptures." Before studying it, I read the Bible from a material standpoint; now I study it with spiritual understanding.

I am thankful for all of the Christian Science literature, for the *Sentinel* and *Journal*, and the lectures are very help-

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ful. I can express only in works my gratitude for this healing truth, which teaches us our relation to God as His children, and which gives us dominion over all things, as promised in the Bible.

MRS. ALICE WOODWARD, Placerville, Cal.

When I sought Christian Science it was not to gain spiritual understanding of God and man, but wholly for the physical help which I had heard one could derive through its teachings. The physical benefits to me and mine have been many, but they are small indeed compared to the spiritual awakening I have received while earnestly reaching out for the physical. In the fall of 1905 I was strenuously seeking light in Christian Science. I was not willing to wait, but was ever busy with the deeper questions, and trying to solve all in a day. Returning home one day from a neighboring city, one of our Leader's students was on the train, and I asked him how he could say or explain (as I was sure he would) that there was no reality in the awful pain which I knew I then had. Instantly he expressed an emphatic denial of the evil that was causing my suffering. I was startled, but was quite positive that I at that very moment was suffering severely. Then the Scientist lovingly turned my gaze "from the false evidence of the senses to the harmonious facts of Soul" (Science and Health, p. 420), and the spiritual sense of Life, God, was explained to me. The truth was so simply elucidated that I saw the fallacy of my human contention, and the healing was instantaneous. In now over three years there has been no return of that old physical enemy.

At that time I was physically and mentally on the verge of collapse. I dared not go out without protecting (?) myself with a so-called cure, and as in the case of Job, "the thing which I greatly feared" came upon me. I have received many physical benefits through the understanding of Christian Science. I have laid aside glasses, after having worn them for years. Meanwhile I have found that willingness to learn and to serve blesses and enriches. Not only can I now see without glasses, but the spiritual healing is enabling me to do the disagreeable things, sometimes necessary, without complaining. The past year I had the great privilege of receiving class instruction from one of our Leader's students, and since then the spiritual unfolding of the Bible and of Science and Health has been a revelation to me. The Bible had long been put aside, but now it is in daily use, as is our text-book; and I pray to see Truth so clearly as to reflect the Christ-spirit, and through living and healing to prove myself to be a Christian Scientist. I hope also to prove by good works my gratitude to God, and to our beloved Leader.

MRS. ANGES VINTON KNIGHT, Plainville, Conn.

I became interested in Christian Science a little over two years ago through the healing of my daughter. Through the understanding of this truth I have had a good many demonstrations, of one of which I should like to tell. For several years I had not been able to pick a certain flower without my hands becoming seemingly poisoned; in fact, I always wore gloves when picking them. After coming into Christian Science I went out one day to gather some, and as I stood looking at them the thought came to me, How can a beautiful flower like this have poison in it? Then I realized that it had not, for God never made poison. This time I experienced only a slight feeling of irritation, and after that I was entirely free from this trouble. I am very grateful for Christian Science, because of what it has done and is doing for me, and my sincere desire is to help others.

MRS. EMMA SKINNER, Toledo, O.

It is only just that I openly acknowledge some of the blessings received since coming into Christian Science. When it came to me I was in great need physically, but in much greater need spiritually, though I did not realize it at the time. A few weeks ago while sewing I injured a finger severely. I immediately began to declare the truth, and in less than an hour this finger had no more sensation of soreness than any of the others. On another occasion this experience of almost instantaneous healing occurred. My nephew came home from his work with a high fever and other alarming symptoms. He asked me to treat him, but he seemed so ill that I felt it the part of wisdom to telephone a practitioner. The healing began at once, and by the time he went to bed he seemed to be almost well. He got up very early the next morning, and went a distance of seventeen miles to his work, and that was the last we heard of the trouble. For all these blessings I am more than grateful to our dear Leader, Mrs. Eddy, who has taught us how to understand the Word which is the light of the world.

ETTA SCOTT BEATIE, Millbrae, Cal.

For fifteen years I was unable to have any dental work done, not being able to hold my mouth open long enough, owing to extreme nervousness. Every attempt met with failure, and my teeth were in a dreadful condition. Finally a front tooth was broken off, and I wrote a Christian Science practitioner, telling her of my distress. She wrote me to come to New Orleans, and that she would go with me to a dentist. I did not explain to her that I could not hold my mouth open longer than a second or two, so the first visit was a failure, but the practitioner told him that we would come again the next day. She went with me to a hotel, and gave me treatment, and the next day we went back to the dentist. Not only was I able to have the trouble with the front tooth remedied, but I also had two more teeth fixed the same way, besides having one crowned, and bridge work on upper and lower jaw teeth.

That I was able to have all of this work done after fifteen years of invalidism was an astonishment to my husband and relatives, for faithful efforts had been made before, one physician going with me to the dentist and beside giving me tonics, had tried to infuse me with courage through his will-power, but it all resulted in failure. There are some who think that this work was accomplished through will-power, but I know that it was none other than the power of God which sustained me. I had tried will-power sufficiently to know that in my own strength I could do nothing. I am very grateful for this demonstration, but more so for the change that has taken place in my disposition. Whereas before I was selfish and exacting, requiring my husband and others to do so much for me,—almost to think for me,—now I am quite independent of others, knowing that God is the source of my strength. I am deeply grateful to Mrs. Eddy for Science and Health.

MRS. W. P. HAYNES, Lumberton, Miss.

[Written for the *Sentinel*.]

WHEN IT IS DARK.

AMY RUTH WENZEL.

As one who rises while as yet 'tis night,
And at his window waits to see
The first faint rays of dawning light,
So wait I, healing Word, for Thee.

I cannot bring the light, but this I know,
That night has never place in Thee;
And, trustful, watch until the glow
Of Thine own day dawns new on me.

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FROM OUR EXCHANGES.

[Rev. Charles Cuthbert Hall as quoted in *The Outlook*.]

"As we begin to realize how complacently and confidently we have assumed that the world can only be Christianized by adopting our theologies and our sectarian forms, solemn questions suggest themselves: Who ever gave credentials of universality to Western clerical orders, or to Western ecclesiastical institutions, or to Western denominational confessions? Has God ever pledged Himself to complete the Christianizing of the world through these means? Has God ever limited Himself to the Anglo-Saxon interpretations of the Christian faith, and set aside as unusable those extraordinary gifts of religious discernment that are peculiar to the temperament of the East? Has God ever disowned those mighty religious aspirations that fill the old ethnic faiths, surviving in pathetic vestiges of their former majesty amidst the modern degenerations of those faiths? Is He not, by the might of His spirit, able to subdue and purge and transform and recreate those gifts and those aspirations, dedicating them to the knowledge and worship of the Son of God? St. Paul, amidst the decay of Israel, could cry, 'Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew.'"

[*The Examiner*.]

Every ideal which we communicate to another enriches us. Our holding of it is a little more secured by the fact that we have given it to a neighbor. We have also attached him a little more firmly and largely to us, and so have enriched our inheritance in him. We have also enriched the atmosphere in which our own life is to be continued and ripened. . . . The cream and richness of life is to be found not in things but in spiritual matters, such as ideas, dispositions, affections, friendships, and helpful service. . . . The largest and enlarging fellowships and friendships among peoples and nations are in the ideals which they cherish,—the wealth of ideals we are glad to have our neighbors make themselves at home with, and help themselves bountifully to.

[Rev. John Haynes Holmes in *The Arena*.]

If it is not the business of the Church to concern itself with the ills from which modern society is suffering, then it has no business to transact; if it is not the duty of the Church to fight the good fight for mercy, justice, and truth in the every-day world of every-day affairs, then it has no duty to discharge; if it is not the mission of the Church to plunge right down into the muck and mire of the world and make it clean, then it has no mission whatsoever to fulfil.

[*The Christian Register*.]

Religion is becoming a more cheerful affair than it was. The government of the Almighty is less feared and more loved now than it was in the days of the Pilgrim Fathers. Out-of-door life, fresh air, and sunshine are driving away some of the gloomy thoughts and forebodings of good men and women, and bringing back in some measure the mood of rejoicing which expressed itself in so many ancient psalms and hymns of praise.

[*The Christian Life*.]

There can be no real disharmony or contradiction between scientific truths and religious truths, though there may be seeming antagonism if men of science or men of religion mistake theories or gratuitous assumptions for verities. Truth is, and always must be, a unity, even as is the God of truth.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

NEW CONCORDANCE TO SCIENCE AND HEALTH.—The new Concordance to Science and Health, revised and brought up to date to give the students of Christian Science every facility for the careful study of the text-book, contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural quotations in SCIENCE AND HEALTH. 607 pages, 10 x 7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

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FROM THE SOCIETY.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 16.

BOSTON, DECEMBER 19, 1908



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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Entered at the Boston, Mass., post-office as second-class mail matter.

ITEMS OF INTEREST.

National.

The Massachusetts commission on fisheries and game has announced the purchase of six hundred acres of land on Martha's Vineyard, which it is proposed to devote to the propagation of the pinnated grouse, or heath hen. This bird, once so common from Cape Ann to Virginia that the articles of apprentices often specified that they should not be compelled to eat the meat of the grouse oftener than twice weekly, had, a few years ago, become practically extinct. It apparently made its last stand on the island of Martha's Vineyard, and in the winter of 1906-7 only seventy-seven individual birds could be accounted for. At present there are one hundred and fifty birds on the island.

There have been in session during the last fortnight at Washington the Southern Commercial Congress, the National Conservation Commission, and the National Rivers and Harbors Congress. Before the second of these bodies it was shown that in the year 1906 the railroads carried two hundred and seventeen billions ton-miles of freight at an average cost of seventy-seven cents. If one-fifth of the freight which is shipped each year were to be transported by water it would result in a saving to the producer and shipper of about $250,000,000.

The cost to the Government during the fiscal year ended June 30, 1908, by reason of the transmission free through the mails of departmental penalty and Congressional franked matter, was $42,544,047. This figure includes the matter carried by the Post Office Department for itself and the postal service. Added to this is $57,000,000 for uncompensated service in the handling and transportation of the second-class matter of publishers of newspapers and periodicals.

It is asserted that within sixty days Congress will take steps to establish a bureau of mines in the Department of the Interior; that a plan will be advanced to protect the public from mining frauds; that renewed efforts will be made to prevent the great sacrifice of human life in our coal mines, and that necessary Federal and State legislation will be recommended, with a request that the Nation and State cooperate for the betterment of the mining industry.

Exclusive of registered matter, the Railway Mail Service during the last fiscal year handled 21,650,840,745 pieces of mail matter. Because of practically illegible addresses 35,505,301 pieces required special attention, with the result that 18,088,626 were returned to senders or corrected and forwarded. For the transportation of all classes of mail matter the department during the year expended $81,157,720.

The new "special delivery stamp" measures about one inch square and is of dark green. Running diagonally across its face is an olive branch, the leaves of which entwine a Mercury hat, symbolic of peace and haste. In the upper left-hand corner is the inscription "10 c.," while in the lower right-hand corner in bold letters are the words "U. S. postage special delivery."

The jury in the United States District Court at Salt Lake City, before which the Union Pacific Railroad, the Union Pacific Coal Company, the Oregon Short Line Railway and several officials have been on trial for alleged conspiracy in restraint of interstate commerce, returned a verdict of guilty.

The United States Government has begun suit against the governor and eight other prominent Oklahomans, charging the use of "dummies" in securing lots valued at $1,500,000 at the opening of Muskogee. The suits are brought by Creek Tribal Attorney Mott. The beneficiaries are the Creek Indians.

A complete reorganization of the Post Office Department, creating a new officer to be known as director of posts, through whom continuity of policy may be assured from administration to administration, will be proposed in a bill to be presented in the House of Representatives.

Trade of the United States with its noncontiguous territories will approximate $170,000,000 in the year which ends this month.

International.

The select committee of the English House of Lords appointed in June to suggest a plan for the reform of the upper house, in its report finds it undesirable that the possession of a peerage should of itself give the right to sit and vote in the House of Lords, and it recommends that qualifications should be the main test for admission. It then sets forth that all hereditary peers should be formed into an electoral body for the purpose of electing two hundred of their number to sit and vote as the "Lords of Parliament," not for life, but for a single Parliament; that the spiritual Lords of Parliament be reduced to ten, to be elected by the bishops; two archbishops sitting during the tenure of their Sees, and the other eight for the duration of each Parliament; that Canada, Australia, New Zealand, and South Africa have official representatives in the House of Lords; that a number of hereditary peers, estimated at one hundred and thirty, possessing certain qualifications, should sit without the necessity of election; these to include men who have held the post of cabinet minister, viceroy, governor general of Canada, and governor of the larger colonies, and naval and military officers of high rank, and that twenty years' service in the House of Commons shall entitle one to a seat among the peers. This plan will give the reformed House of Lords about three hundred and fifty members.

The Russian Douma has appropriated the sum of $2,000,000 for the construction and maintenance of elementary schools under the control of the church. After passing this measure it discussed a bill, the passage of which is assured, providing for an appropriation of $3,000,000 to build and maintain secular primary schools. These appropriations are supplementary to the estimates for elementary education in the regular budget.

Judge Willfley of the United States Court at Shanghai has resigned his post. His occupation of the position has been marked by drastic interpretation of the law and effective purification of proceedings before the court. This aroused much opposition and he had to come to Washington to answer charges. He was exonerated.

The British and Continental lighthouse boards, as well as the British, German, French, Russian, and Italian navies, have adopted the device of the Submarine Signal Company of America for the transmission of sound under water.

The British commission which is delimiting the Anglo-German Nigerian boundary has completed the survey of the boundary of Northern Nigeria. The country ahead is mountainous and trackless.

Official ceremonies in connection with the beginning of the trans-Pyrenean tunnel between Spain and France took place last week at Canfranc, Spain.

The Senate of Brazil has authorized President Penna to grant the Federal guarantee for the Salo Paulo coffee loan of $75,000,000.

The budget committee of the Russian Douma has adopted the bill authorizing an external loan of $225,000,000.

The national, state, and municipal debts of Germany aggregate $6,250,000,000.

Industrial and Commercial.

The average annual production of pig iron in the Ural and Siberia, from 1902 to 1906, inclusive, was 657,440 tons. The Siberian output of coal, chiefly from the province of Akmolinsk, rose from 660,770 tons in 1902 to 1,325,400 tons in 1905. Copper is mined in small quantities. More and more foreign capital is becoming interested in the mineral wealth of Siberia, and American miners are prospecting in those parts of the Primorskaya opposite and near Alaska.

The world's peppermint is grown on peppermint farms in the neighborhood of Kalamazoo, Mich. Over three hundred thousand pounds of peppermint oil, worth five dollars a pound, is produced annually from the moist and ink-black soil of southwestern Michigan. An acre yields about twenty-five pounds of oil. The cost of this production is about $15.

The United States is becoming the shoemaker to the world. In 1878 the number of pairs of boots and shoes exported from the United States was but 351,000; in 1908, 6,552,000. The value of the exportations in 1878 was $468,000; in 1908, $11,470,000.

The patents on the American process of producing aluminum run out in February, and it is expected that there will be a considerable decrease in the price. Aluminum is a good substitute for copper and may cause the price of that metal to drop.

It is understood that the three large packing firms of Armour, Swift, and Morris are again considering steps for effecting a combination.

Korea's rice crop this year is estimated at 1,360,000 tons.

General.

Professor Percival Lowell makes the interesting and important statement that water vapor is present in the atmosphere of Mars, its presence being revealed by spectrum analysis. This fact supports the theory of those who believe that there is life on that planet.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

TAKING SIDES.

PROF. JOEL RUFUS MOSLEY.

CHRIST, Truth, is forever being manifested to destroy the works and to rescue the captives of the evil one. Indeed, the right and only satisfactory punishment of evil is its destruction and the liberation of its unfortunate victims. Love for the captive, love for the sinned against, and love for society as a whole, require this negation of sin and this liberation from evil. The only attitude which we can legitimately develop against an "enemy" is the desire to see and help him become what he was meant to be and is capable of becoming. All the "punishment" which the bad man needs is the discipline which helps him to become good. In like manner, the "punishment" that the selfish need is to become unselfish; the unjust, just; the false, true; the hating, loving, and the fearing, fearless. The meeting of all evil with good and all good with good, all injustice with justice and all justice with justice, all falsehood with truth and all truth with truth, and all hate with love and all love with love, is the best and only way to make it easier for all to become better.

To take the side of the better as against the worse in each party to any misunderstanding or controversy, tends to bless all. To take the side of one individual as against another makes it more difficult for both to do right and tends to make the one who does it a party to the controversy instead of a peacemaker. The one who does this assumes the position of a judge, when his highest privilege and duty is to be a peacemaker; a friend to all and a helper to all. We can be friends of all and helpers of all before we know enough to enable us to locate all the good and uncover all the wrong involved in any controversy; and until we can do this, it is best for us to do that which we can do best, and to leave to God that which He and He only can do.

Moreover, in every difference among individuals, the one who is highest is always readiest to go higher. In so far as he has thought, said, and done things that should not have been thought, said, or done, and left unsaid and undone things that should have been said and done, he can always be counted upon as the soonest to see his errors of omission as well as commission, and to take the steps which will be best for others as well as best for himself. As this is done, it is much easier for those who are lower to go higher. It is glorious to see how quickly the comparatively guilty repent and confess, and strive to correct their misdeeds, when they see those who are comparatively innocent confessing and correcting their mistakes and showing forgiveness and love toward these, the guiltier. Every time we see the comparatively good making it easier for the comparatively bad to be better, we see something of the eternal wonder and glory of the atonement idea.

Still another reason why we should always take the side of the best in each as against the worst in each, instead of taking the side of one individual as against another, is that the tendency of the unredeemed human mind and attitude is to take sides with those who are present, and to join in criticizing and condemning those who are absent; and whenever we do this, we fall below the precedents of ordinary legal procedure, where the accused is always allowed to be present and to hear and answer every charge made against him. Until our righteousness and justice surpass rather than fall short of the righteousness and justice of the laws of human society, how can we expect to enter into and abide in the kingdom of heaven, where perfect justice and love are expressed by all, as well as manifested to all?

While these statements will be recognized as the mere commonplaces of the Christianity of Christ Jesus and his immediate followers, they receive new emphasis in the light of the teaching of Christian Science as to the allness of Mind; the unreality of evil and its impersonal and temporal character; and universal and perfect salvation. If all is Mind and mental, as Mrs. Eddy teaches; and if the only real Mind is God, is good and not evil; and if all seeming evil is false belief, and not a person or a real entity, then all evil can be destroyed by the right mental state, the reflection of the activity of divine Mind. Universal and perfect salvation is seen to be not only possible but necessary and inevitable. The good reflected by every one is all that is permanent, all that is satisfying, all that is real.

Our whole duty and privilege in dealing with every one is to help bring the good and the true to light, and to discourage the expression of, and actually overcome, the bad, the false, and the imperfect. We aid in the destruction of evil, not by seeing and dealing with it as a person, but by actually exposing its unreal claims to personality. The false claims and appearances of evil are destroyed on the very basis of the allness of God and the perfection of His whole creation, as well as upon the ethical corollary of this truth, namely,—that our ideal and effort must be to do all the good we can, to everybody we can, in every way we can, and to think, say, and do no evil either to seeming enemies or to unquestioned friends.

CHILDHOOD AND CHRISTMAS.

HELEN L. YOUNG.

THE Master said that except we become as little children, we cannot "enter into the kingdom of heaven." The coming of the Christmas-tide, that one anticipated glorious day of childhood, should emphasize this fact,—that unless we become as little children we cannot enter the kingdom of heaven or narmony.

An incident which occurred during my first year in Christian Science has comforted me many times when

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passing through troubled waters, and it may help some other struggling Christian to cast off the burden he seems to be carrying, by having a childlike faith in the protection of divine Love. I had been studying Christian Science but a few months when Thanksgiving day came, and as it had been decided that we should eat our Thanksgiving dinner at a new mine which we were developing, I drove as far as a carriage could go, which brought me to a trail that went straight up the mountain. No one was there to meet me, and as I had been over the trail once before, I decided to go on alone. A heavy fog enveloped the whole mountain—so heavy that I could hardly see my hand before me. The trail was well beaten by the pack-horses that carried the supplies over it, and I started up the literally straight and narrow way, climbing up and up, for it is one of the high peaks of the Rocky mountains. As I put out my hands to feel for the bushes that I could not see because of the fog, I found that they were huckleberry bushes, and knowing these berries to be the favorite food of bears, I began to be afraid. There I was alone on a strange mountain trail, closed in by fog, and for a few minutes haunted by a fear of bears. Then my knowledge of right thinking as taught in Christian Science brought Truth to my rescue. I began to pray aloud with the fervor of a child. I knew that faith as a grain of mustard-seed could not only dissipate that fog, but could even remove the whole mountain.

I had plodded on for about a mile, when the mist began to break, and in a few minutes I stood in the dazzling sunshine which is so radiant on high peaks. I fairly shouted out the words of the prophet of old, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings"! As I looked around I saw the camp, nestling in the warm sunshine; below me were the tumultuous clouds and surging fog, while above and beyond me towered the forest-clad mountains. As I stood there, breathing in the pure, invigorating mountain air, I thought, How symbolic of my mental journey! For years I had plodded and groped through the enveloping mists of mortal mind, and over the stony path of doubt, but this year I stood in simple faith with the Christ-child, basking in the spiritual atmosphere of Truth and Love. Moreover, the sense of fear was all gone, the bears of mortal mind's projection had all disappeared, and I was reminded that, according to Holy Writ, the bears of the future will not be led about with iron collars and steel chains, but with "cords of love;" and "a little child shall lead them."

Words are too meager to voice the tide of love that is surging toward our dear Leader, Mrs. Eddy, the one wise woman who, like the three wisemen of old, could see the guiding star of Bethlehem, and was led to where the Christ-child lay. To-day she is still pointing out the road that Jesus Christ our Wayshower trod; making it clear to us, who call ourselves followers of the Christ, that it is our duty not only to preach the Christ-gospel but to do the Christ-healing. The leaves of our Christmas tree are for the healing of the nations, and our Christmas, or feast of the Christ, is every day in the year.

HELP IN A TRYING HOUR.

ALEXANDER ALDERSON.

THIS brief sketch of a very trying personal experience has been written with the hope that it may prove to be of interest and perhaps helpful to some of the readers of the *Christian Science Sentinel*. On Saturday afternoon, Oct. 3, I, with my wife, her sister, and my baby aged three years, left Liverpool, England, in the S. S. City of Dundee, bound for Egypt. All went well until early next morning, when a thick fog set in. About seven o'clock our steamer was run into by the S. S. Matina, and so badly wrecked that it sank in fourteen minutes. There was no rush or confusion on board, but we all hurried on deck, and our baby, rolled in a blanket, was the first passenger to be saved, being thrown by our captain to the sailors on the other ship and caught by the chief steward. Afterward the ladies were passed from one ship to the other.

It was at this moment that I was so tremendously helped by the slight knowledge I have of Christian Science, although we had of course all been declaring the truth of being from the first, my wife, my sister, and myself being Scientists. I was still with the sailors on our steamer, and the part of the deck where we were was just being covered by water. I remember feeling so fatigued by my previous exertions that it seemed as if I could do no more, and I had sat down on a skylight when suddenly the thought came to me that all this experience pertained only to mortal mind, and had no place in the divine order or consciousness; hence that there was no danger, and that I should be saved; though, curiously enough, I felt it was absurd to expect it. Just then I saw a sailor making for the stern, which I perceived was rising and would soon be the highest point of the steamer, and that from this point I would be able to get on the deck of the Matina. I followed the sailor and was saved, the ship going down within two minutes.

This experience has enabled us all to realize more and more the truths which Mrs. Eddy has given us in Science and Health, and I would like to express our great gratitude to her for all she has done for us. The question of supply has been wonderfully met. Not only have we never been caused any inconvenience by the total loss of our private effects, but the insurance company has paid my claim in full, so that I am none the worse financially for the experience. Two days after we landed I heard that the lord mayor of Liverpool was getting up a subscription for Captain Belton's widow, as he had been lost with the ship. I decided at once that I would give fifty pounds, though I did not know where it was coming from and told my agent so. In the mean time he had handed me my letters, and on opening them I found one was from some friends, who had enclosed one hundred pounds, thinking this gift would probably be useful under the circumstances.

The question then was to get back to Egypt as soon as possible, as I had a lot of work awaiting me and naturally was exceeding my leave. I was told by several people who were trying to secure passage to Egypt, that I could not possibly get there for a month or six weeks, but I succeeded in getting excellent accommodations for myself and family within ten days, and in three weeks from our return to Liverpool I arrived here safely, after a most comfortable trip.

[The experience related by Mr. Alderson shows what a strength comes in time of need to those who know the power of Truth, and the accompanying letter, from Frederick Dixon, Christian Science Publication Committee for London, England, gives further details of this marvelous instance of God's protecting power.—EDITOR.]

I first saw the account of this wreck in the various London papers, and a day or two after I met Mr. Alderson at the station in Liverpool, and traveled down to London with him. Neither he nor any of those with him showed the slightest effects of what was quite a long-drawn-out adventure, for the ship that took them off had its own bows torn away and a hole knocked in its stern. The full force of the pumps was required to keep the water out of the bows, and the leak in the stern had to be kept clear by constantly rolling the ship so as to get rid of the water like ballast. They were at sea in this sinking condition for, I think, three days and two nights, and Mr.

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Alderson told me that they alone of all the passengers did not require brandy to keep them going.

As a matter of fact the rescue was a very wonderful one, for by every known law the steamer which ran them down should have at once pulled off and left them to sink. Its captain risked his own ship and his future career to do a quite unusual thing, that is, to range alongside, in a half-sinking condition, and take off the passengers and crew. The women and children were saved by swinging the boats of the steamer which ran them down on to the deck of the sinking ship, without loosing them from the davits, and then hoisting them up. By that time the ship was half down, its bows were submerged, its decks burst open, its stern and propeller up in the air. The crew and the men passengers had to get on board a ship constantly swinging away from them, as best they could, yet the only lives lost were those of one sailor, who made a rush to get over the bulwarks before the women and children and fell between the ships and was drowned, and the captain, who, being the last man to leave, was too late and was sucked down by the sinking ship. The first officer, in endeavoring to save the women and children, was twice pitched overboard, but was saved each time. Mr. Alderson himself clambered up to the top of the stern, which was then above the deck of the other ship; the men on board this ship told him to roll down the side and that they would catch him as he fell. He did so and was saved. Of course if the ships had rolled a yard farther apart, or the sailors had missed him, he would have been drowned.

It is rather quaint that I should try to give a much fuller account of the shipwreck than has Mr. Alderson himself, for he could easily have told it with more detail; but the whole thing was to me a marvelous instance of the preserving power of divine Love.

TESTIMONIES.

ALICE W. FULLER.

On one occasion, after returning from a Wednesday evening meeting, there came to me, as never before, a realization of the necessity of obedience to the Golden Rule—to do unto others as I would have them do unto me. In a retrospective way, thought went back over the years to my beginning in Christian Science, and I remembered how eagerly I looked forward to our weekly testimonial meetings, how I counted the days for their coming, and listened almost breathlessly to the reading of the Lesson, then to the testimonies, which corroborated with their healing messages the teachings of the Bible and of Science and Health.

The Master bade the disciples whom John had sent to him: "Go and shew John again those things which ye do hear and see;" and our testimonial meetings have been established for that very purpose,—to tell to those who are waiting for the "good news" that the sick are healed, that the blind receive their sight, that the lame walk, and that the sorrowing are comforted. When these testimonies are given with earnestness, when the facts are told without detail, they carry with them such conviction that every earnest heart overflows with loving gratitude to the Giver of all good. Again, these Scriptural words, "God is no respecter of persons," stand out so clearly; we realize that what He gives to one He gives to all. Thus do we see the great wisdom our dear Leader has shown in establishing these testimonial meetings. She tells us in Science and Health (p. 372) that "a just acknowledgment of Truth and of what it has done for us is an effectual help." Do we wish this help? If so, we shall always be ready with an acknowledgment of the blessings and benefits received through Christian Science, remembering that "it is more blessed to give than to receive," be the giving great or small; and that whatever we do, all should be done to the glory of God.

Would there be any waiting between the testimonies, any long silence, if gratitude were uppermost in thought and the desire was ever to glorify God? Nay, the fear of criticism would be relegated to its native nothingness and self-consciousness doomed to oblivion, and there would be only the consciousness of loving obedience to our dear Leader, who knows that throngs of weary ones come to these meetings for crumbs of comfort, and does not wish them to go away heart hungry and thirsty when there are so many who can tell again the story of their healing and of the peace they have found in Christian Science. She counsels (Science and Health, p. 570), "Give them a cup of cold water in Christ's name, and never fear the consequences;" and in the Psalms we read this promise, "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."

THE BATTLE OF THE AGES.

PHILIP O. PEIRCE.

Years ago, in the American church in Constantinople, that grand hymn, "Onward, Christian soldiers, marching as to war," was sung by the congregation with such a true spirit that it rang out through the streets of Constantinople, and the Mohammedans gathered in knots and listened. The Sultan heard of it and took means to suppress the singing. He could stop the sound of the voices ringing out to the public, but he could not kill the spirit of love in their hearts.

That hymn speaks for the Christian Science spirit. We carry the same banner that Paul carried when he walked up the Appian Way to Rome, the banner of Love, and no power on earth can stop the advance of our Cause, for it brings to human hearts a sense of the almighty love of God. We as Christian Scientists have enlisted to do our utmost to relieve the world of sin and fear, disease and sorrow, to wipe the dust and tears from the eyes of our brothers, and to make the world brighter and better. It is our duty to be courteous to all our fellow-creatures, be they what they may. Pride of place, self-satisfaction, false superiority, spring from narrow minds and selfish hearts alone; they are never born of Love. We cannot twist the letter of Christian Science to fit mortal selfishness, but must blend ourselves into the oneness of divine Love, get in tune with our Maker, that we may do His work.

If any one thinks he can take up Christian Science for a fad, he will be sadly disappointed. If any one thinks he can take it up as a money-making business, he stands in the shoes of Ananias and his end is bound to be pitiful. We cannot deceive ourselves if we reason justly, and we cannot deceive God for He is the only and infinite intelligence; all else is misunderstanding and ignorance, but man is at-one with Him in truth. Let us search ourselves, and see if we can stand the test whether we are genuine or false,—if we are working to glorify ourselves or for the glory of God. Christian Science is not a personal affair, it is the battle of the ages, and if we are true soldiers in this great Cause of Christ, we do not mind the wounds—they are lost in the rapture of the fight, the fight for all that is good, the battle of Almighty Love against the seeming darkness of this world.

A SIMPLE LESSON.

ADELA S. HAWLEY.

I had gathered a bunch of lovely fresh roses to replace those which had been cut two or three days before. Upon entering the room I looked at the roses in the vases, and

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the thought came, If I had known these were still so beautiful I should not have gathered fresh ones. As I took up the vase, however, the petals of many which were most beautiful in appearance fell to the floor. As a few had stood the handling, I thought to leave them and put the fresh ones in among them; but when I did so the brightness and perfection of the freshly gathered roses made the others look faded and sorry. I found that in order to express harmony in the arrangement of my flowers, they must all be of like purity and freshness, so I took out all of the old ones and left the perfect blossoms clustered together, expressing unmarred fragrance and beauty.

As I did so, I thought, What a lesson! How like each individual's experience in coming into Christian Science. We are apt to consider the blossoms of belief quite satisfying and really beautiful, until we have gathered and enjoyed a few of the real blossoms of the truth. When, with these first perfect blossoms of thought, we go to our mental vase (human consciousness), thinking to empty it of the old and fill it with the perfect ideas of Truth, we may be tempted to think, Why, these beliefs are very beautiful; I scarcely need empty them out. But if we are in earnest, and have realized for a moment the beauty and purity of Truth's ideas, we will bravely face the situation and examine our thoughts more closely, to see if they can stand the test, and lo! as the petals of the roses fell to the floor, so these old beliefs will many of them fall to the ground at the first touch of Science.

If, as in the case of the roses, we find that some of the old beliefs seem to stand the first touch of Truth and remain for a brief space, as we gain a clearer view and a larger desire to express harmony—more love for the perfect models of Truth—we shall soon see that the old beliefs of the flesh are made to look sorry indeed when we attempt to place them beside the pure concepts of Science. At first we feel a pang at casting away the old, for it sometimes means to "set aside even the most cherished beliefs and practices" (Science and Health, p. 141); but erelong this thought is changed, and we feel a sense of joy as we see them disappear one by one, and their place taken by the creations of good, which unfold with each day into new beauty and which grow more lovely the longer we look upon them.

[Written for the *Sentinel*.]

A CHRISTIAN'S GREETING.

ELLA CLEMENT DAVIES.

Just to greet you
In the dear old words the angels sing;
Just to meet you
Where the shepherds found their baby King.

Just to ponder
What the bells are ringing, near and far,
As we wander,
Ever guided by the eastern star.

Just to tarry
Till we catch the sunlight on his face;
Just to carry
In our smile for others all our grace.

Just to lighten
Through this sweet reflection thoughts of strife;
Just to brighten
Aching eyes with gladder songs of Life.

Just to spell you
Love, and light, and joy,—one little word:
Just to tell you
How you'll find it written,—Christ, the Lord!

SELECTED ARTICLES.

[*Haverhill Evening Gazette.*]

"Our Debt to Christian Science" was the somewhat startling title of the sermon recently at Union Church. It was the fifth discourse in the series on "The Ministry of Healing," which has aroused considerable interest during the past few weeks. Taking his text from Romans, 1 : 14, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the foolish," Rev. George H. Hubbard, the pastor, said,—

A splendid utterance this, and as bold as splendid. It well expresses the broad-minded, generous, frank, and fearless nature of St. Paul's religion. Few, probably, of his fellow-apostles would have recognized any indebtedness on their part to those outside their circle; but true Christianity is always receptive, universally receptive. It seeks the good everywhere, and when it has found truth it does not hide it in unmanly fear or prejudice, but frankly avows, "I am debtor." To-day we find some very earnest disciples so narrow-minded that they will not receive spiritual help from any outside their own little sect, or, receiving, will not acknowledge their debt. This ought not to be. Whoever would be perfect must receive good from whatsoever source it may come, and must not forget to acknowledge the debt.

Personally I am not a believer in the doctrines of Christian Science, nor am I even leaning that way. Yet I perceive that the system embodies certain vital truths, and that it has a mission of God that shall bless all who will receive it. For what Christian Science has already done, for what it is doing, and for what it may yet do, we are debtors. But general statements of debt carry little weight. It is the itemized account that stands in court and compels payment. Let us therefore itemize our bill of indebtedness to Christian Science.

First of all we are debtors to Christian Science for what her teachers have done to reestablish the reign of faith. This is done not by teaching alone, but by example also. The evidence of things not seen and the substance of things hoped for are daily possessions of the Christian Scientist. For many Christians faith has become a mere cant phrase. We have cast away its original meaning and have applied the word to a system of doctrine. Men who are loud in their protestations of faith in God for the salvation of their souls, display an utter want of faith in His power to keep their bodies. Furthermore, Christians have not only lacked faith in God, but what is equally harmful, they have been lacking in faith in their fellow-men.

Mutual distrusts and doubtings have sapped the life and crippled the power of the church throughout the ages. Because Christian Science has done much to reestablish the reign of faith, because her disciples have set before the Christian world the continual example of men who live quiet and fearless lives in the belief that God cares for them at all times, better still, because they make their faith in God real by manifesting like faith in their fellow-men, living in mutual harmony and love and trust, we are their debtors.

In the second place, we are debtors to Christian Science for what her teachers have done to expose the folly of discussing disease and symptoms of disease. If the system accomplished no more than to make an end of the habit of talking about pains and ailments, if symptoms and sickness became tabooed subjects in polite society, that were sufficient to merit our everlasting gratitude. If through the influence of her teachings it shall become a criminal offense to advertise patent medicines with details of pain and weakness, more than half the ills from which we suffer will be cured at a stroke. I venture the assertion that

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there is no germ, bacillus, or microbe known to the fraternity that is so insidious in its attack or so destructive to public health as is the patent medicine advertisement left at our doors. Whoever shall suppress these will be a public benefactor. Because Christian Science has set the tide in this direction, because she has made the first determined stand against this criminal folly, we are her debtors.

Again, we are debtors to Christian Science for what she has done in restoring the healing function to the church at large. True, this is not the first system that has emphasized the perpetuity of the healing ministry, but for some reason a new impetus and importance has been given to the doctrine, so that it has taken a stronger hold on the popular mind. As a result, there have been thousands of cures by Christian Science practitioners, cures of the most remarkable and unquestionable kind. More than this, others have been inspired to take up the work of healing from different points of view. Doubtless we should have had no Emmanuel movement but for Christian Science. Best of all, the church as a whole is being awakened to her duty and privilege in this matter, and before many years the healing Christ will be welcomed back to every part of his church from which he has been so long banished. For this, too, we are debtors to Christian Science.

Once more we are debtors to Christian Science, for the emphasis which her teachers have placed upon the supreme reality of the spiritual. Whatever we may think of the Christian Science doctrine of the unreality of the material, if she shall at length succeed in convincing the world, or even the church, that spiritual things are the greater realities, she will confer a priceless boon upon the race and will bring mankind forever into her debt. This is the crowning gift, the item that outweighs all others. By comparison with this the gift of bodily healing is a mere trifle.

One thing remains to be said. If I have spoken the truth, then as reasonable beings, as men and women who are seeking the best and truest in life, we are bound not merely to acknowledge our debt frankly and fearlessly, but to accept with gladness and gratitude the gifts which Christian Science offers to us. Does that mean that we should all become Christian Scientists? No. But it does mean that we should cease our prejudice. It means that instead of assuming an attitude of hostility and criticism, instead of perpetually seeking to discover the false amid things true, and to hold that up to ridicule and scorn, we should seek eagerly and trustfully for truth in things false, we should emphasize the true and the good, letting all else drop out of sight. In this our friends of the Science faith follow the Master; for they dwell insistently upon the good and the true and the beautiful in all things. For this let us be grateful. In this let us emulate their example, and so pay somewhat of our debt by passing on to others the good we have received.

[Frederick Dixon in the *Hampstead* (Eng.) *Advertiser*.]

Our critic says that to quote the conclusion of an argument, and that without even showing it is the conclusion of an argument, is legitimate. It is so legitimate that it can be used to imply the exact opposite of what a writer means. And the sentence quoted by him is an almost perfect example of this. The statement that Mrs. Eddy says "there is no sin" could convey, to a person unacquainted with her teaching, no other impression than that there is no relative sense of sin in the human consciousness, whereas it of course means nothing whatever of the sort. It means that, speaking in the absolute, sin is an unreality. Allow me to make this clear. Supposing the writer of a text-book on light were to conclude an argument intended to show that light was positive, and that darkness was a mere sense of the absence of light, with the words "hence there is no darkness," the critic would consider it legitimate to omit the "hence," quote the words "there is no darkness," and say this man affirms there is no night.

It is of course extremely difficult to find in materialism a satisfactory medium for the expression of spiritual truth. The Jews used the history of the Old Testament in this way, and there grew up a class of critics who, as I have explained, treated the Bible as this critic would treat Science and Health.

Finally, in twenty-five lines of your paper, including references, the gentleman states and explains the teaching of Christian Science on the subject of God, Christ, the Holy Ghost, and sin. Imagine the effect of attempting to explain in a like space the Trinity, the Logos, the incarnation, and consubstantiation, and you may begin to understand why his last state is worse than his first.

Our critic says, "What we want to know is how to treat 'the actual man.'" Which means that he has read Science and Health four times without discovering that the actual man is the image and likeness of God, and therefore spiritual. I have no difficulty in believing that if he has "the toothache it will not help him much to be told that 'the ideal man is incapable of toothache,'" for I have been trying to show him that his entire pamphlet manifests a profound misunderstanding of the elements of Christian Science teaching. But hundreds and thousands of men and women have been cured of toothache, not by tearing sentences of Science and Health in mockery from the text, but by the humble and sincere effort to understand the deep spiritual truths underlying them.

There is one last suggestion I should like to make to our critic before I part with him, and it is this, that he should read Science and Health for the fifth time. That he should read it with open mind; not with scorn and criticism, but with a humble desire to grasp this great truth, the understanding of which has already carried the Christ-healing of sorrow, and sickness, and sin around the world.

[A New York correspondent in the *Columbus* (O.) *Citizen*.]

Back to the world of light and life and work, back from the dusk of creeping blindness which for a year and a half had shadowed his life and the lives of his wife and child, Howard Chandler Christy, famous artist, has resumed the work which made him famous. When he had to quit it, because of his failing sight, he was a stranger to Christian Science; to-day he studies its teachings and seeks to become a member of the church founded by Mrs. Eddy.

Christy tells in simple language the story of his healing. "Last March," he says, "I was almost blind. For a year and a half my sight had been failing, and I had done no work. I groped along the walls when I went about the house; I could not read the head-lines in a newspaper. My wife, a Christian Scientist, suggested to me, as she had many times before, that I take Christian Science treatment. I had always laughed at Christian Science, but my plight was now become so serious that I grasped at any straw, and I consented. Twenty minutes after my first treatment I realized that I could see better, and my nerves were entirely calmed—the fear of blindness had left me. Three weeks later I took my last treatment. I was cured."

With Christy's healing, a great load is lifted from the heart of a beautiful and a brave woman—the "Christy girl." Her husband's future, her husband's work, her husband's ambitions were her life. The year and a half of his threatened blindness were dark days for her, too. But she, confident in her religion, believed firmly that some day he would be saved through the faith that kept her strong of heart, and so it proved. The time of the Christys is divided between their New York house and a

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quiet farm in Muskingum county, Ohio, the birthplace of the artist. It is the very farm on which he was raised, and he bought it after sixteen years away from the old home, with the fruit of the work of those sixteen years. There, among the gently-rolling hills, on the banks of the slow-flowing Muskingum river, Christy plans to paint many pictures, now that sight is again his in all its blessedness. There little Natalie will romp and play and peep over papa's shoulder at the work on the easel. There the "Christy girl" will pose again and again.

[Willard S. Mattox in the *Mt. Vernon* (N. Y.) *Argus*.]

Is it to be supposed that Christian Science parents love their children less than do other parents, or that they would carelessly or wantonly subject them to a treatment which they did not believe could produce results? It is a legal axiom which is well understood, and universally acknowledged, that the parent is the natural guardian of his child. If then the parent selects *materia medica* as a remedy for disease, and his child dies, has the State any moral or legal right to arrest the father on a charge of neglect and manslaughter? Evidently the State does not conceive that it has such a right, because there has never been such a prosecution. If now the parent selects Christian Science, and the child dies, what has happened to give the State a right to charge the parent with the crime of manslaughter?

Has anything happened to the parent's inherent, natural, and constitutional right to govern his child? Can it be seriously argued that the neighbors know better than does the parent what ought to be done for the sick child, and that, consequently, their opinion or judgment should be consulted? Can it be seriously argued that the commonwealth or its legal representatives are better fitted than are the parents to select the form of treatment which shall be administered to a child? If the parent is not to be permitted to select the treatment for his child, who shall make the selection and where do the authority and the responsibility lie? The American form of government has, from the foundation of its Constitution, carefully eschewed anything that would seem to suggest paternalism. There has been a careful segregation of Church and State, and as the State has no theology, so it cannot possibly have a favorite school of medicine, and the right of the Christian Science parent to select for his child whatever treatment he is convinced is the best, remains unquestioned and inviolate.

[Written for the *Sentinel*.]

WHEN WAS CHRIST BORN?

GERTRUDE RING HOMANS.

When was Christ born?
That moment when Truth's grand omnipotence
Dawned upon consciousness, rebuking sense,
Healing and blessing as sure evidence:
Then was Christ born.

Where was Christ born?
In that same place wherever we began
To see, instead of sinning, suffering man,
A perfect being, fashioned from God's plan:
There was Christ born.

How was Christ born?
The understanding of Mind's power was brought
To earth through quickening of an inspired thought,
That all might know the Principle who sought:
Thus was Christ born.

THE LECTURES.

OKLAHOMA CITY, OKLA.

Francis J. Fluno, M.D., of Oakland, Cal., spoke on Christian Science to an audience of about one thousand people at Overholser Opera House, Oct. 18. He was introduced by Henry G. Snyder, dean of the Law School of Epworth University, who said in part,—

If one not connected with its organization may be permitted to speak of it, I should say that Christian Science purports to have discovered, in a literal reading of the Bible story of creation and of the life-doctrines of Jesus, an expression of that philosophy which affirms the reality of the eternal and the relativeness or unreality of the merely transitory. It thus presents a paradox in that it is both an exact orthodoxy and at the same time a medium for the expression of one of the newest and most unique of religious thoughts. It proceeds upon the theory that those things, and those alone, are real and vital which in the eons of eternity will continue a constantly developing existence; an inevitable corollary of which is a negation of the reality, in the sense of permanency, of those incidental influences which qualify a physical existence. It does not necessarily ignore, but emphasizes the merely relative character of temporalities.

Christian Science thus focuses the attention and thought upon what all Christians recognize as eternal, viz., the things of Spirit. It looks to the well-spring whence flows a pure crystal stream of life, unpolluted by materialism and lust. Its object is to keep the stream unpolluted—clean and healthy, mentally, morally, physically. It seeks the pure gold, and extracts it from the lode, with a single eye for the unalloyed. Should alloy creep in, its doctrine is a fining-pot which purges the pure gold and throws off the alloy. Inevitably this dwelling of the thought upon cleanliness and godliness must be followed by pure living. Thus its object is to harmonize the daily thought and deed with the essence of these eternal virtues. In other words, it is not a religion or science of deferred hopes and ideals, but one which literally interprets Christ's injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and offers to all sorts and conditions of men—the lame, the halt, the blind, the oppressed and downtrodden, those who are footsore and weary and sad—surcease from their affliction and an entrance into a larger and fuller life of happy, healthful reality.

These are the claims made for it. If it were a science for the relief of physical pain alone, in view of its reputed cures it would be well worth considering. But since this is only a collateral consequence of its teachings, and its avowed chief accomplishment is the development on earth of a life and spirit like unto that of Jesus, and the inducement of a pure, clean, and healthy state of mind and spirit, its demand for careful consideration may not be ignored or disregarded.—*The Oklahoma City Times*.

ALMA, MICH.

In response to invitations issued by the members of the Alma church, a representative audience gathered at the Opera House Tuesday evening [Oct. 20] and listened to an address by Judge Septimus J. Hanna of Colorado Springs. The speaker was introduced by Hon. W. A. Bahlke of this city, who in his introductory remarks said in part,—

I regard Christian Science as presenting an agency for good which deserves the encouragement of all good citizens. No one can study the faith and confidence of those embracing the teachings of this church without, in my judgment, becoming impressed with the sincerity of its

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followers and the possibilities for human betterment embraced within its tenets. It seems to me that the fundamentals of this church are well founded in the Scriptures, and the application of them to human conduct is productive of spiritual, moral, and physical growth and development. I am perhaps unwilling to admit all that its adherents profess for it; but this is not a sufficient ground for disbelief or adverse criticism; rather for thoughtful study and investigation.—*The Alma Record.*

OMAHA, NEB.

Attorney C. E. Herring, who introduced Rev. William P. McKenzie at a lecture on Christian Science given Nov. 12, said in part,—

Founded within our own generation upon the love of God and with the light of His goodness, Christian Science has patiently but persistently commanded the attention of the world. With no weapon save that of its own truth, it has met bigotry, persecution, and ridicule, and they have become self-destroyed. With its churches numbered by hundreds and filled with devoted adherents drawn from the solid reflecting body of the peoples all over the globe, why should we hesitate to investigate and know the light which has illuminated the pathway of so many earnest men and women over all our broad land.—*Correspondence.*

TOPEKA, KAN.

At the Grand Opera House yesterday afternoon [Nov. 15] Miss Mary Brookins of Minneapolis delivered a lecture on Christian Science. She was introduced by F. D. Luther, who said in part,—

From out the shadows of the past and across the gloom of the years there come to us of these times certain important and vital questions for solution and answer. Old questions all of them, and yet they are as important to us as ever they were to any age that has thought and toiled and prayed over them through the weary years.

What is man? Is he master of himself? Is he the helpless victim of circumstance and environment, tossed here and there by seeming forces beyond his control? Is there no way for him to free himself from the burden of woe, from the torturing poverty and the cruel want, from the years of hopeless and helpless sickness, from the heart-breaking sorrows of loss, from the nightmare of insanity, from the awful fear of death and the beyond, the great cloud that blackens the whole fair landscape of life? Is there an adequate Saviour?

Christian Science, the religion of Jesus, gives to us a means of solving life's seeming puzzle, and, in the light of understanding so gained, shows us man's birthright and inheritance, declares positively and affirmatively that there is an adequate Saviour; that the awful brood of evils can be driven out, and that man can stand forth whole—healed, fearless, free to enjoy that liberty which is his of right. And unnumbered people bear witness to the truth of this declaration.—*The Topeka Capital.*

BRIGHTON, ENGLAND.

Last evening [Oct. 23] Clarence C. Eaton delivered a highly interesting lecture in the Dome on the subject of Christian Science. Major E. E. Carter, C.M.G., M.V.O., occupied the chair, and said that it was through the hospitality of First Church of Christ, Scientist, Brighton, that they were assembled together. He could not be insensible to the honor which had been accorded him in being asked to take the chair, and in their name he offered every one a very hearty welcome. It was unnecessary for him to explain the reason for this annual gathering, but he wished to allude to one point. They were not designed to proselytize the public; such was not their purpose; for Christian Science attributed its phenomenal growth to causes quite apart from that—to the practice of its teachings. In these days they found that mere talk and platitudes never satisfied anybody, so that humanity demanded the crystallization of words in deeds. This was the standpoint which the Christian Scientist took in this present age, and it was to tell them about some of the countless facts of Christian Science that Mr. Eaton, who was a lineal descendant of Francis Eaton who sailed in the Mayflower, had come amongst them to-night. In Christian Science the way had been found by which through faith and spiritual knowledge humanity could be freed from the bondage of sickness and sin, and therefore he had great pleasure in introducing the lecturer to them.—*Brighton Gazette.*

CAMDEN, N. J.

The Camden Theater was crowded yesterday afternoon [Oct. 25], every seat being occupied as well as all available standing space, when Bliss Knapp of Boston delivered a lecture on Christian Science. In introducing the speaker, William Schellinger of Collingswood said in part,—

I believe the time has come when no one who desires to be well informed can afford to be ignorant concerning Christian Science—what it teaches and what it practises. Christian Science brings to you nothing that you have not always possessed—it takes from you nothing that you really have. It is the gospel of restoration—it restores to you health, harmony, success, peace, and restores you to right relations with God, divine Principle. Christ Jesus challenged the religious thought of his age with the daring assertion that he knew—that is, understood—God; "Ye have not known him; but I know him," and the proof he offered of this knowledge was his demonstration of unity with God's will in healing the sick and sinful, and he defined immortality as nothing else than this right knowledge. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

I think we can safely say, then, that the mission of Christianity is to know God as Jesus knew Him; and if Christian Science offers a key to this understanding, it is certainly worthy of our investigation. If the message brought to you to-day inspires you with the hope that there is a remedy for the discords of earth,—if you are encouraged by the sweet promise and desire to pursue your investigations farther, the opportunity is afforded you. There is no mystery in Christian Science save the mystery which enshrouds everything that is not understood. Christian Science can be understood, and when it is, it brings healing to the sick, comfort to the sorrowful, strength and courage in the hour of trial and temptation.

Camden Post-Telegram.

LECTURES AT OTHER PLACES.

St. Johnsbury, Vt.—Bliss Knapp, Oct. 23.
Brooklyn, N. Y. (First Church).—Frank H. Leonard, Oct. 25.
Stamford, Conn.—Mrs. Sue Harper Mims, Oct. 25.
Grand Forks, N. D.—Hon. Clarence A. Buskirk, Oct. 25.
Staten Island, N. Y.—Frank H. Leonard, Oct. 26.
Devils Lake, N. D.—Hon. Clarence A. Buskirk, Oct. 26.
Prophetstown, Ill.—Judge William G. Ewing, Oct. 26.
Lafayette, Ind.—Judge Septimus J. Hanna, Oct. 26.
Quincy, Ill.—Bicknell Young, Oct. 26.
Mt. Vernon, N. Y.—Frank H. Leonard, Oct. 27.
Columbus, O.—Bliss Knapp, Oct. 27.
New Haven, Conn. (First Church).—Mrs. Sue Harper Mims, Oct. 27.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A DEMAND FOR CLEAN LITERATURE.

IN the *Sentinel* of Oct. 17 *The Christian Science Monitor* was announced in part as follows:—

The tide is "at the turn:" the current of human thought is setting in the direction of that which alone is real—the good that men do, and not the evil. All over the land there has been and is a call from the fathers and mothers who feel their responsibility in this direction, who are asking for a paper that will supply vital current news, the things we want to know and ought to know about our fellow-men, but which are submerged in the daily tidal wave of crime and disaster which the ordinary newspaper would have us believe sweeps over the world. There is a field, and a wide one, for a clean newspaper, and it is this field which the *Monitor* is entering.

It will be the mission of the *Monitor* to publish the real news of the world in a clean, wholesome manner, devoid of the sensational methods employed by so many newspapers. There will be no exploitation or illustration of vice and crime, but the aim of the editors will be to issue a paper which will be welcomed in every home where purity and refinement are cherished ideals.

The first issue of the new paper was on Nov. 25. It received the cordial approval of the reading public, and also of many editors throughout the country, who in commenting on the newcomer in the field of journalism admitted in effect that no class of people are more out of sympathy with sensational journalism than are the practical newspaper men now engaged in reporting and exploiting the so-called "seamy side of life."

On Dec. 13 a letter was addressed to the editors of the daily papers of New York city from which we quote as follows:—

The aim of securing newspapers for our homes which shall at all times be free from lewd or suggestive articles detrimental to morals, offensive to decency, and damaging to self-respect, is one which all admit to be desirable. Some might perhaps say that it is possible to enjoy it at all times by simply buying only good newspapers. But, unfortunately, there come periods when overweening public interest and unworthy public curiosity provoke the editors of even some of the best of our journals to overstep the mark and to lay before us and the modest home circle, including the tender children of the schools, libidinous details of criminality which are revolting even to men charged with the punishment of those who prey upon society. We attempt to escape it and close our door to it for a short period, only to find that to keep in touch with our usual social or business needs we must continue our patronage of a journal which we are ashamed to bring home. Then our school children or others must have the objectionable articles and detestable head-lines thrust upon their sight in the public conveyances or other places. Each editor escapes censure by claiming that all his brother editors will surely present the same matter and he cannot be exceptional.

The community—all communities—were shocked by the long-continued revelations of the Thaw case, set forth in bold type. We are now promised another of similar character by reason of the approach of certain sensational murder trials, during the course of which, as we have been credibly informed, material more interesting to the prurient mind, and consequently more dangerous to the home and more disgusting to the self-respecting man, is about to be presented in court.

It is believed by good authorities that a respectful protest presented early enough to the press by men of serious character, representing heavy responsibilities in the care of their own children or children confided to them by the duties of their positions in life, will meet with an immediate and sympathetic response, resulting in such careful editing of this and similar news matter that no harm shall be done to the reading community by indecently offensive suggestion.

It is felt that with such views, support will be obtained throughout the whole country. Several editors have already expressed their intention of observing even greater care than in the past over news matter of this kind in their columns. You are therefore asked to give this movement your editorial support.

The letter above quoted was signed by men of standing in the community, and the views expressed by them were endorsed by other prominent citizens, whose names were also used in connection with the letter. All of this goes to show that the demand for clean literature is on the increase, and that the *Monitor* in setting a high standard for its own readers has not only made the way easier for other newspapers to come into line, but the public is no longer afraid to ask openly for what it wants to see in the daily press.

If "clean journalism" has accomplished even this much in a few short weeks, is it not something well worth while?

ARCHIBALD MCLELLAN.

"THE SPIRIT OF TRUTH."

TOWARD the close of Jesus' personal ministry he told his students that they need have no regrets because of his departure from their plane of experience, because the Father would send to them "another Comforter," who was to abide with them forever. Never had sick and sorrowing humanity known such comfort as the Master had brought to those who groped in the darkness of material belief, seeking vainly, as it seemed, for the much-needed light. What experiences were those of the three years' ministry, when the joy of healing was brought to the lame, the halt, and the blind, when even the dark shadow of death was dispelled in proof that man has eternal life! Was it strange the disciples shrank from parting with the one who could work these wonders and who was teaching them how they were to do the same, and even "greater works."

Had Jesus' departure meant that the healing work and the knowledge it required were to be lost to humanity, his followers might well have been sorrowful, but the Master said they had no cause for sorrow, that "the Spirit of truth" would not only be their Comforter, but, said Jesus, "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What tremendous possibilities lie in that "whatsoever I have said"! Nothing of all the Master's wonderful teaching to be lost, but all it contained and all it implied to be revealed by the Spirit of truth. What more could humanity ask?

That this promise of the Master was ripe for fulfilment we learn from the book of Acts, in which we are told of the continuance for many years of the glorious ministry inaugurated by him; but, sad to tell, the time came when personal opinions were sought rather than the guidance of the Spirit of truth, until at length the "signs" which Jesus said should "follow them that believe" were replaced by creed and dogma that offered no proof of divine origin. But the need for the healing truth did not lessen with the coming centuries, and again it was met when Mrs. Eddy discovered the divine Principle of Christ Jesus' work and declared to the world that the Spirit of truth would lead us into all truth and enable us to repeat the demonstrations of that earlier day. Her statements have been supported by the healing of unnumbered thousands of otherwise hopeless sufferers in over forty years' experience, upon which God has set His seal in uplifted and purified lives and in the fact that the Holy Scriptures are again opened up and the hungry find therein the bread which giveth life unto the world.

Wisely has our revered Leader provided that all who desire the truth shall find it in the Bible and Science and Health, "uncontaminated and unfettered by human hypotheses" (Explanatory Note in *Christian Science Quarterly*). It is therefore the purpose that each Christian Scientist should seek primal truth for himself in this way, and any discussion of the Lesson-Sermons by little groups of enquirers or members, where some one is apt to assume the role of interpreter, is contrary to the purpose of the

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Lessons, and is apt to darken rather than enlighten those who in seeking personal guidance are in so far ignoring the fact that divine Mind is revealed as the guide to the true understanding,—that which is known by its fruits. While it is true that we need the letter, we have this clearly set forth in the Lesson-Sermons, and the spirit which "giveth life" comes through individual communion with God and demonstration of the truth. The daily overcoming of sin and sickness for ourselves and others will reveal to us in each Lesson "hid treasures" from the infinite source of all good, and the Master's promise is, "Ask, and ye shall receive, that your joy may be full."

ANNIE M. KNOTT.

CHRISTMAS.

FOR unfailing interest there is naught that can eclipse the beginnings of life. How delightedly one always sees again the sweet unopened bud that hints of flower and fruitage, the wee wax-cradled bee that dreams its way toward summer sweets, the silk-wound chrysalis that shapes itself for gay and brilliant flight, the callow nestling that nervously awaits its feathered freedom, and, chief of all, the little babe whose wondering eyes globe all mysteries, and in whose tender helplessness so many hopes are centered, so many cycles start anew, so many great careers are launched, so many vast events take their rise. Here at the threshold of mortal existence spring up evermore the world's deepest questionings, and here, as one stands before the opening doors of that temple within whose courts all created things are fashioned, and looks upon the unfolding miracle of life, he uncovers his head in a hush of reverent awe.

Upon the most interesting, most significant of all life-beginnings, Christmas-time is focusing the world's thought to-day. The coming of the little stranger who nestled in Mary's bosom awoke a cheerier song than earth had ever heard before, and this because he was to be the sweetest babe, the dearest boy, the noblest son and brother, and the most splendid and heroic man that the world has ever known. More than this, he was to make all things new, present a higher ideal and beget a truer sense of love and faith and duty, of fellowship and freedom and purity, of man's true nature and privilege and power. He was to be the world's Wayshower and Exemplar, humanity's true helper; and because he thus fulfilled every hope and met every need, said the right word and did the right thing for all men and for all time, his natal song has become a perennial pean, his birthplace a sacred spot to all the nations.

And yet in all our commemorative Christmas joys we need to understand and to remember that the birth of Jesus, the Christ-child, takes its greatness from a yet greater event, namely, the appearing of the Christ, the revelation of the divine idea in human consciousness. The theme of the angels' song to which the shepherds listened with uplifted faces, embraced infinitely more than the storied incident of the Judean village. It was the coming of the saving Christ, for the healing of all sicknesses, the righting of all wrongs, the wiping away of all tears. As understood in Christian Science the nativity of the Bethlehem babe symbolizes and expresses that universal fact, the dawning of divine truth upon human thought, which is the basis of all redemptive philosophy, faith, and experience. Like all other universal truths, it belongs to every individual, and it must be apprehended and experienced by each, made one's very own, ere he can grasp its true meaning, utilize its saving power, and drink its cup of joy.

The historic incident of the coming of the Christ-child in the long-ago may be believed in and joyously choraled by the many, but it can be understood and truly celebrated by him alone whose heart has become a Bethlehem. This understanding of the larger, deeper, and more immediate significance of the Christmas-tide may be said to distinguish the teaching of Christian Science. It is, as our Leader says, "the forever coming of Christ, the advanced appearing of Truth," which "will bring us into health, holiness, and immortality" (Science and Health, p. 230); and the poet was trying to voice an imperfect realization of this great transforming thought when he wrote,—

> O humble son of Mary, once again
> Make thou a manger in our hearts, and when
> Proud names have gleamed and gone, speak thou! Amen.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Dover, N. H., Nov. 11, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dearest Friend:—In the *Christian Science Sentinel* of Oct. 31, under the heading "Editorial," appears an article entitled "Interesting Narrative." It gives honor to whom honor is due, and with a heart overflowing with gratitude and love to God, our Father, the writer tells you of the glorious love-light and spiritual understanding that has come to him, wherein the "old man with his deeds" has been put off, and the "new man," created in God's own image, has been revealed and put on.

I have written you before of the wondrous light that came to me instantaneously, while waiting to take my seat at a gambling-table, through reading an article in your book, "Miscellaneous Writings," entitled, "An Allegory." The condition of mind I was in can never be known by any one. For thirty years I had used tobacco, both in smoking and chewing, had drank, gambled, and followed the path of vice and sin to its utmost, drinking of every false pleasure that this so-called world had to offer. The tramp whose story was published was not so deep in sin as myself, for I passed as a fairly good man and had access to the best there was. I knew not God, nor had I any desire to know Him. In this condition I came to the words: "Wilt thou climb the mountain, and take nothing of thine own with thee?" The question was asked of a penitent one who was seeking help of the "Stranger." The answer was, "I will." At once the words left my lips, "And so will I." Oh, if only the sin-tossed could know what then came to me! The world seemed changed from darkness unto light. I saw, as did the tramp, the husks on which I had fed. I saw my Father near at hand; even His kingdom within, and my true self as His child, pure and perfect. I saw His Christ, no longer a stranger. It seemed as if I had been taken into a strange but lovely city, where all was peace, love, and harmony. I arose, went to the room where I was about to sit and rob my fellow-man, took my coat from the wall and left the place. From that hour, ten years ago, I have not touched "the unclean thing," have never entered a gambling-place of any description, while the sense of desire for the old fell off without a struggle. I bought all I could of your writings and began the study of the Principle that makes men free. I went to work in a shoe shop, and while there I took instruction of one of your loyal students. The third day after I arrived home there came a cry for help, and after waiting to be led, I went to the rescue. The next day another came. Laying down my tools, I said, "If God has work for me to do, I will not come here again." That was seven years ago, and I have never returned for the tools.

God has blessed my work, and the Bible and Science and Health have been my guide and strength. How can I express my gratitude for the light that has shone into my darkened consciousness, that has made my life happy and enabled me to "depart from evil, and do good"? I feel

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that only by living the truth and showing to the world that a man can be regenerated by holy living and ceaseless loving of our fellow-men, that by healing the sick and sin-racked, can this be done. Just now these words of Jesus come to me: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Like the tramp I say, "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

With most tender love, and with gratitude untold,

Your student's student,

WILLIAM CHANNING HENDERSON.

Kansas City, Mo., Nov. 28, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—I wish to express my joy and gratitude for the latest addition to your already long list of benefits bestowed on mankind,—*The Christian Science Monitor.* Judging from the first copy, which was received this morning, I know it will be a welcome visitor to any one's home. It has long been my desire to see a daily newspaper free from such items as tend to be dangerous to its readers, and the *Monitor* fills this long-felt want. It will become a wonderful power for the education of the masses and make journalism a sacred institution.

Very sincerely,

ALBERT JACOBSON.

Santa Barbara, Cal., Nov. 27, 1908.

Mrs. Mary Baker G. Eddy.

Dear Leader:—I have wished many times during the past three years to write and thank you for the great happiness and benefit I have received through your teachings, not only for the physical freedom, but for the added joy and intelligence that I constantly receive through your interpretation of the Bible. I had studied eagerly and faithfully Christ's teachings for some years previous to beginning the study of your books, and I am lovingly and heartily grateful to you for your help in making my life richer in the knowledge of God and of His perfect law. Faithfully and obediently yours,

CARRIE L. BLISS.

Minneapolis, Minn., Nov. 27, 1908.

Beloved Leader:—The first issue of *The Christian Science Monitor* has just reached us, and we hasten to send a word of loving gratitude to you for supplying still another great need of the age—the need for a higher and truer journalism. Not long ago the key-note of this reform was sounded by one of our local editors, who commented critically upon the sensational head-lines of the modern newspaper, and closed by asking the question, "What would the practical business man of to-day think if, as he stepped from his office door, he should hear the newsboys shouting down the street, 'Evening paper! All about the glory of God'"? May we not say that the mission of the *Monitor* is to give to the world such an ideal? It will stand for the things that are true and right and proclaim "the glory of God."

Perhaps it would interest you to know that our Thanksgiving day this year was celebrated by a joint service of Second, Fifth, and Sixth churches of Christ, Scientist, of this city. It was indeed an inspiration and joy for these three churches to meet again for one day under the same roof, and in sixty testimonies voice the deepest gratitude and praise to God for Christian Science and its inspired Leader. To-day, as an overflow to this glorious thanksgiving, comes the *Monitor* to cheer us on our way through the coming year, and may our lives express to you in some measure the reverence and gratitude we feel for your priceless gifts to humanity.

Lovingly yours,

EMMA A. THOMPSON,
ABIGAIL D. THOMPSON.

Baltimore, Md., Nov. 30, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—*The Christian Science Monitor* is coming daily into my home. Hitherto I have dreaded to have my children learn to read so much of the so-called "news" of the day. I am accordingly thankful to our Publishing Society, and also have added cause for gratitude to you both for our Publishing Society and your permission for them to publish a daily paper.

Most sincerely,

CHARLES G. BALDWIN.

Boston, Mass., Nov. 30, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Beloved Leader:—The ushers of your church, The First Church of Christ, Scientist, Boston, representing as we do many branches of mercantile and professional life, wish to express to you our sincere appreciation for the new daily newspaper, *The Christian Science Monitor.* The establishment of this paper marks an important epoch in the world's history, and its daily perusal will be of inestimable benefit to us in our efforts to become better business men and more loyal supporters of God's Cause along the lines taught by you in your wonderful book, "Science and Health with Key to the Scriptures."

With renewed assurances of love and gratitude for all that you have given us, and for the opportunity of serving you in our individual and collective capacity, we are

Faithfully yours,

THE USHERS.

Kansas City, Mo., Dec. 1, 1908.

Mrs. M. B. G. Eddy.

Beloved Teacher and Leader:—I wish I could command words to express my gratitude for the *Monitor,* for a paper that only blesses mankind. The world is sadly in need of such a paper, and we have another proof that "divine Love always has met and always will meet every human need." Your grateful student,

SALLIE N. CHANDLER.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* is two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico is five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms. Subscribers in Greater Boston and New England who desire carrier service, may order the *Monitor* directly through their local news-dealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

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AMONG THE CHURCHES.

SAN DIEGO, CAL.

Final negotiations for the purchase of three lots on the southwest corner of Second and Laurel Streets, which are to be used as a site for a handsome new church edifice to be erected by First Church of Christ, Scientist, have been completed. The property was purchased by John S. Hawley, a member of the church congregation, who paid eight thousand dollars cash for the three lots and donated them free of all incumbrance to the church. This liberal donation places the church in a position where it can go ahead with the erection of the new edifice as soon as the church officials so desire. The property has a frontage of one hundred feet on Laurel and one hundred and fifty feet on Second.—*San Diego Union.*

ALDERSHOT, ENGLAND.

On Wednesday [Oct. 28] Aldershot Christian Scientists assembled in their own Freehold Hall for the first time. The tiny one-room gathering of three years ago has grown to the big meeting of Wednesday, a meeting which marked impressively the growth of the creed in this district.

Prior to the month of November, 1905, little was known in Aldershot of the creed, based upon scientific Bible teaching, as expounded by Mrs. Eddy in America. But during the month mentioned the first Christian Science service was held in an upper room at 11 High Street, then known as the School of Music. Only a few weeks after this first gathering it became necessary to hire the music room on the ground floor, and later on the Sunday services were held in the public room of the Cecil Restaurant. The local Christian Science membership was now assuming proportions warranting its formal organization as a society, this being effected under the title of Aldershot Christian Science Society. Less than four months later the society overflowed to the Masonic Hall, in Station Road, and a Reading Room was opened to the public on Feb. 27, 1907. The idea of testimony meetings did not mature until April, 1906, when the first was held one Wednesday at the Cecil Restaurant, but since then testimony meetings have been held periodically. The strength of the organization became very apparent when on April 15, 1907, Bicknell Young, C.S.B., lectured in the Theater Royal to an audience well over a thousand strong; and again on April 24 of this year, when Edward A. Kimball, C.S.D., spoke to a similar gathering. Nothing has seemed to stay the vigorous growth of this new-world cult, and in August, 1908, the members of the society met on their own premises, having in April purchased the property in Grosvenor Road. Workmen were set on to demolish the studio in the rear of the building in July, and the structure of the new hall, which heard a song of praise for the first time on Wednesday, was then started upon. The edifice is of brick, and quite unpretentious on the outside, but the inside, though plain, is very tasteful.

At three o'clock on Wednesday the hall was filled for the thanksgiving service. Even the gallery overflowed; extra chairs were requisitioned, but still several eager Christian Scientists had to stand at the back. After a hymn from the Christian Science Hymnal, "O'er waiting harpstrings of the mind," written by Mrs. Eddy, and readings from both the Old and New Testaments, with correlative passages from Science and Health, the beautiful solo from Mendelssohn's "St. Paul," "So they, being filled with the Holy Ghost," was rendered. The usual form of Thanksgiving services was then conducted, concluding with the hymn, "A glorious day is dawning."

Sheldrake's Aldershot Military Gazette.

TESTIMONIES OF HEALING.

In attempting to write my testimony I realize how inadequate are words to express the gratitude I feel for Christian Science, which came to me as an angel of light, at the time of my greatest need. For many months I had been an invalid, with little hope of ever being well again, from the effects of a fall. My life was one of constant suffering, indeed I shudder now when I think of the days and nights I passed through. Nothing that was done for me, and no tender care, could give me one day's relief, and I longed to die.

With joy I listened to what Christian Science could do, and from the first I gave up my medicine (fifteen doses a day) and turned from sense to Soul. In three weeks' time I was up and about the house, and oh, so happy. My complete recovery was slow, however, owing to opposition and the tenacity of mortal belief. I decided to give up all else except my daily duties, that I might have time to read and study. I realized each day that the way would be opened, and that I would surely see it. The way has been opened; and in our home, where once with my six children we were always having a doctor, now we are free from this kind of bondage, such ailments as come up being quickly met by the power of Truth. The children have lost much of their former fear, and are daily understanding more and more how to help themselves, not only for health, but for character, knowing that the overcoming of hate and unkindness is very necessary to health and happiness, which are parts of God's kingdom on earth.

My heart also goes out in very tender affection to Mrs. Eddy, our Leader, who, holding this truth for a waiting world, has illumined to this age the way up to God which Christ marked out for mankind. I am sure every Christian Scientist feels like repeating with his whole soul the glad refrain sung by the angels above the hillside of Judea: "Glory to God in the highest, and on earth peace, good will toward men."

FANNIE BAKER STOCKTON, Jacksonville, Fla.

Mrs. Eddy tells us in "Unity of Good" (p. 72): "Sorrow is the harbinger of joy. Mortal throes of anguish forward the birth of immortal being; but divine Science wipes away all tears." About three years ago, when I could see little more than sorrow and anguish, I was led into an atmosphere of Christian Science. After several months' treatment, I became interested in the study of that Science which "wipes away all tears." Though slow in grasping this truth, with "signs following," I rejoice in the fact of a mental horizon cleared; that fear has been supplanted by hope, darkness by sunshine, and life is a joy instead of an unsolvable problem. I am deeply grateful for a return to health, and for the glimpses of light which I gather along the pathway marked by Christian Science.

FLORENCE G. MAULSBY, Baltimore, Md.

[Translated from the German.]

There was a time when life and health seemed inexpressibly beautiful, but for me they appeared to be unattainable. For four years and a half I was very ill, until the glorious tidings of Christian Science changed my sad existence to a bright and pleasant one. Toward the end of September, in 1905, I heard of Christian Science for the first time, and I at once sought a practitioner. I never can forget that day. My main trouble was an enlargement of the stomach, and the only hope which my physician saw for me was in an operation. He proposed the removal of the enlarged part, but I was too weak for that; besides, I was suffering from nervous weakness, heart

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trouble, etc. My healing through the truth was very slow, almost imperceptible, but sure. At first I worried because I did not improve more rapidly, but later on I recognized joyfully the blessing which this slow healing was to me, in view of my spiritual growth. Sleeplessness and heart trouble vanished first, and now my stomach is performing its duties in a normal way. The importance of this statement can only be appreciated by those who knew how ill I was. Sometimes I can hardly realize it myself.

I have been made physically well through Christian Science, but the spiritual blessing which I have received I realize more fully as time goes on. I am always glad when I hear of the healing of a poor sufferer who has found this way to health and peace, because I can see more and more that I could never have been made well, either physically or mentally, without Christian Science. I say with David: "Bless the Lord, O my soul, and forget not all his benefits." I am also deeply grateful to our beloved Leader, Mrs. Eddy.

FRIDA HORN, Creisau, Silesia, Germany.

Trusting that others may gain renewed courage from hearing of my experience in Christian Science, I gladly write it. For many years, at intervals, I suffered with an eruption of the skin, which stubbornly refused to yield to any treatment. I tried various remedies and had a number of physicians, but nothing seemed to do any good. After much persuasion I was induced to try Christian Science; I felt that at least it could do me no harm. I took treatment about two months, and after five or six months my skin became perfectly clear and has remained so ever since. This was a year and a half ago, and now I know what physical comfort means. Yet the physical healing was not all. Christian Science teaches the cheerful way to live from day to day, and life to me has now a broader significance than ever before.

GRACE HENDRICKS, San Francisco, Cal.

I found Science and Health in my father's library in April, 1905, and have studied it ever since. I was then suffering severely from stomach and bowel trouble, etc., and had not been well for over seventeen years. I was constantly in the hands of the doctor, and had tried most known "cures." I was always tired and suffered from bad headaches. I took medicine continually, and one particular remedy I had taken daily for over two years, having been told by a leading physician it was impossible for me to do without it. Within six weeks of my beginning to read Science and Health, however, I gave up taking this medicine, and have never used it or any other material remedy since. To-day I am well and a marvel to all my friends, who looked upon me as a chronic invalid.

I am deeply grateful to Mrs. Eddy for writing Science and Health, as to me it has not only been a guide to health, but a "Key to the Scriptures" also; for whereas before I had it I never read the Bible or believed that any good could come from it if I did, I now study it daily and get great help and comfort from it.

S. ALEX. ALDERSON, Alexandria, Egypt.

It is with the deepest gratitude that I record my healing in Christian Science. For ten years previously I had suffered from Graves' disease, with its attendant complications of heart trouble, dropsical swellings, etc., and great general weakness. Though I was not invalided the whole of the ten years, I was very seldom well for a week at a time. The complaint was never absent from the system, and the attacks were frequent and severe. In the year previous to my healing I spent eight months in bed, and during the greater part of that time was so dangerously ill it seemed very unlikely that I should ever recover. The great kindness and attention of my doctors is one of the pleasant memories of that sad time, and I am grateful for all their efforts in my behalf. My convalescence at this time was very slow, and I had not regained my usual degree of health, poor as that was, when another attack set in. I was then utterly hopeless, as I felt I had no courage to go through all the suffering again, and had no hope of living more than a few months. I decided therefore that I would not try to go through the struggle again, but would die as quickly as I could, that the loving relatives who nursed me so tenderly should not be more worn out than was unavoidable. I could hardly bear the thought of leaving my husband and little daughter, and the others whom I so dearly loved, but since I believed I had to die, the sooner death came the better.

It was at this point that Christian Science came to heal and to save. I was instantaneously cured. At the first visit from the practitioner I was healed. That is more than a year ago, and ever since I have had strength sufficient for my daily need. My eyesight was restored so that I was able to discard glasses, the heart trouble vanished, and within a few weeks the goiter had disappeared. To say that I am grateful is little; my whole outlook upon life is different. It is not only my health that is restored, but my eyes have been opened to the truth, and of all my thankfulness my deepest joy is this, that the blessing I have received is free to all. There is no one in this world so sick or so sad but that Christian Science can heal him and make him to rejoice, and there is no wish in my heart that can compare with the desire that my life may prove how deep is my gratitude to God for my healing, and to Mrs. Eddy, who has been the means through which this great truth has been given to the world.

MRS. AMY BROOKSHAW, Manchester, England.

I have come to the conclusion that the time is ripe for me to express my thanks for what Christian Science has done for me. Eight years ago I was attracted by the material brilliancy of the theatrical profession, and took it up as a means of livelihood. The gaiety and frivolity soon led my ignorant mortal mind to channels of dissipation and idolatry. I drank and smoked, and thought myself a good fellow. For seven years I had been suffering from an acute disease which doctors told me could not be cured entirely. Feeling somewhat discouraged, I gave up using the medicine and let fate take its course. On May 5, 1907, I attended First Church of Christ, Scientist, in San Jose, Cal., and enjoyed the service very much. I did not understand the Lesson-Sermon, but the silent prayer impressed me greatly. I felt so rested, so peaceful, that I forgot all earthly things. After service I remarked to a friend who had accompanied me that I did not know how or what it was, but I felt grand! Later I met several Christian Scientists, and was so attracted by their kindness that when I was in Peoria, Ill., in November of the same year, I visited the Reading Room and had a long heart-to-heart talk with the lady who was in charge. She kindly loaned me her own copy of Science and Health to read while on the road. At the same time I decided to try a new prescription, as the disease was still giving me trouble, and as I began to read I also began to use my new medicine. On several occasions, however, I forgot to take it, and finally I decided to leave it behind, as I was resolved to try Christian Science treatment; for having received some light, I wanted it to be brighter. To use Mrs. Eddy's words, "I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226). Through the conscientious study of "Science and Health with Key to the Scriptures" I have overcome all fear of the illness from which I suffered.

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The physical relief derived from this wonderful study is but a mere detail, a step to the glorious spiritual uplifting from all immorality and evil. I now know and realize that the beauties of life are only found in spiritual thoughts, not in material things. I have grown both physically and mentally since I came into Science, and the Bible and Science and Health, together with the *Quarterly*, are my only teachers, during my tours. I have thanked the Scientist personally for her loyalty to the By-law that members "shall strive to promote the welfare of all mankind by demonstrating the rules of divine Love" (Manual, p. 61); and I now take this opportunity of expressing my heartiest thanks to Mrs. Eddy for showing us the way to this glorious truth. God bless her.

LUDWIG F. P. BAECHLE, JR., Brooklyn, N. Y.

About two years ago I had severe attacks of earache, which increased in violence and frequency to such an extent that I had to call a physician, but he could not relieve me in the least and advised me to consult a specialist; which I did. The specialist told me that the right ear was badly diseased, and that the only resource would be an operation, to which, however, I would not consent. I then consulted three other doctors, who told me the same thing, one physician saying he was afraid I had waited too long. I had been sick for a month, and my mental condition was somewhat disturbed, so that I was in great fear of losing my reason. During my great affliction a lady who had been healed in Christian Science called on me and asked me if I would try the treatment. The next day I went to see a practitioner, and made arrangements for one week's treatment. I felt better when I left her; with the third treatment the pain disappeared, and at the end of the week I was made whole through the truth.

When I first came into Christian Science I had a fear of lung trouble and a cough, but the cough soon disappeared and since then I have had many beautiful demonstrations, for which I am very thankful; also for the light and help I have received. I am thankful to God, and also to Mrs. Eddy, our Leader.

MRS. M. E. M. FOWLES, Bay City, Mich.

I became interested in Christian Science nearly two years ago, through the healing of my youngest child, a boy five and a half years old. All his life he had been afflicted with a weakness of the bladder, and at times it was very trying both to the child and myself. We tried every remedy we heard of, but no medicine that we used seemed to do him any good, and it was in a spirit of desperation that I took him to a Christian Science practitioner. I felt that help must be found for him in some way, and the way in which the practitioner talked to the child that morning gave me a glimpse of God such as I had never had before. I had been a church-member since I was a young girl, but I had never known God as ever-present Love, as I found Him that morning through Christian Science. The disease was entirely healed in the one treatment and the child has never had the slightest return of it.

I am truly thankful for the physical healing, but mere words cannot express my gratitude for the spiritual uplifting I received through my child's healing. I know that Christian Science is the truth, for each day we prove it by some demonstration over error. I am so thankful that this understanding of God as divine Love has come to me while my children are still young, so that they may always know God as Love.—MRS. EMMA BEARD, Chicago, Ill.

I have received so much benefit from Christian Science that I wish to express my gratitude to God, and also to dear Mrs. Eddy for showing us the way. Not long ago my little boy came home from school feeling very ill. At night he complained of a sore throat and headache, and by the next morning he had what seemed to be a well developed case of throat trouble. He appeared to be very sick, so I sent at once for a Christian Science practitioner. She gave him treatment in the morning, and at noon we sent her word that he was much better. He had only one treatment, but the next morning all symptoms had disappeared and he wanted to go to school, though I kept him home two days longer. The first day he went back they were examining the children's throats, but they found nothing wrong with him. This healing is only one of the many blessings we have received through the study of our priceless text-book, Science and Health.—MRS. M. DEHAVEN, Haywards, Cal.

I feel that I can no longer be silent, but must tell others who are seeking for help what Christian Science has done for me. It has been as a great light dispelling the darkness of mortal fear and sorrow. The fear of lung trouble had been over me all my life, and the disease seemingly developed four years ago. The best of medical skill and change of climate gave little benefit, and two years ago, in my discouragement, I turned to Christian Science. I well remember the words which the dear practitioner quoted to me when first I talked with her, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." I had been a professing Christian since childhood, but with ill health and mental troubles I had not found abiding peace. Now I know that it was because my mind was not "stayed" on God. With the Bible and Science and Health as daily companions, and occasionally a few days' help from the practitioner, I have been able to work continuously, and through circumstances under which I should have succumbed in the old thought. I feel today that I am well. Physical and mental troubles have disappeared before the truth which Jesus said should make us free. Seemingly great trials have come to me, but I am proving day by day "the supremacy and reality of good, the nothingness and unreality of evil" (Science and Health, p. 205).

For many years my son, a lad of thirteen, had been confined to the house for weeks at a time during the winter with glandular trouble. The past year we have been living many miles from any Christian Science influence, and when a few months ago the familiar symptoms appeared, fear seemed to hold us in the old bondage, but after a few hours' quiet realization of the ever-presence of divine Love, the fever left him, and by the next morning he was free from all symptoms of the trouble. Is it strange that we who have been lifted out of bondage love dear Mrs. Eddy, and honor her brave, unselfish life? I cannot in words express my gratitude for Christian Science. Best of all is the spiritual help it has given,—the better understanding of the Bible,—the proof that its precious promises are really meant to be realized to-day. I pray to be obedient to Truth, for I know that, as Paul says, "if these things be in us, and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," I can best show my gratitude for this truth by helping some one burdened as I was, and this is what I am striving to do.—MARY K. FOSTER, Chase, Col.

Christian Science has done so much for me that I wish to express my gratitude to dear Mrs. Eddy for this wonderful understanding of Truth. For seventeen years I was afflicted with stomach trouble. Many kind doctors did everything in their power for me, and everything that *materia medica* could suggest was tried. The first Wednesday evening meeting which I attended I heard several testi-

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monies of the cure of stomach trouble, and I felt that if Christian Science had helped others, it would me. That night I slept better, and never used the water-bottle which I had used every night for many years. Kind friends loaned me the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, and while studying it I was healed. My joy and happiness at the relief from pain cannot be expressed, and I thank God every day for this divine Science.

MRS. HATTIE SCHLESINGER, San Francisco, Cal.

As I hear and read of the many wonderful healings that come from the study of Science and Health, my heart goes out in gratitude for this blessed truth that makes us free from sin, sickness, and death, and I feel it a great privilege to send my testimony to the Field. The first time I entered a Christian Science church, led there by a loving friend who was a Scientist, I was deeply impressed by the Sunday morning service and the many happy looking people present. I then studied this healing truth as it is taught in Science and Health, and at the third Wednesday evening meeting which I attended, I took off my glasses, which I had worn nine years for supposedly organic trouble and in that time had twice nearly lost my sight. For this healing, and for the many other blessings which I have received since coming into Science, I am deeply grateful to God, to Christ Jesus the Wayshower, and to our beloved Leader, Mrs. Eddy.—MRS. R. M. HOLDER, Cleveland, O.

Six years ago, when my little girl was a baby, she was sick for a long time. At last the doctor said he had done all he could for her, but that she was sure to die. I then heard of Christian Science, and called a practitioner to treat her. In a week's time my baby was well. About a month later we moved to the country, where there were no Christian Scientists, and I did not hear of the Science again until a year ago, when we moved back to town. I had stomach trouble for months, so that I could not eat anything. The doctors came to see me for a long time, and did all they could, but they said I would never be any better. I became so weak that I could not walk about the house. I was then treated by a Christian Scientist, and in two weeks I was able to help about the work. I have been entirely healed, and I am very thankful to God for Christian Science and for all it has done for me and my family.—BESSIE DENTON, Paducah, Ky.

In my desire to tell how much Christian Science has done for me, I hardly know where to begin. My first experience, eight years ago, was in the healing of an internal disease. For six months, twice a week regularly, I had been going to a doctor's office for treatment; but I apparently grew worse instead of better, so the time was set by the doctor for an operation, and I was told to make all preparation for the same. I could not reconcile myself to the thought of an operation, and instead of following the doctor's instructions I went to a friend who was a Christian Scientist, with an appeal for help.

I knew nothing about Christian Science except through hearsay, but I was willing to give it a trial, and we went from my friend's home to that of a practitioner. I took one treatment, and was healed. I shall never forget my feelings as I left the building after that treatment—I was a different mentality entirely. I felt positive that I was well and sound, and was so happy that I forgot all about the abscess. I gained twenty-five pounds in three months, and have been a grateful believer in this truth ever since.

Christian Science has changed my whole life, and everything I am and have I owe to its teachings. I have learned that all we need is to have enough faith to turn and accept the help that is and always has been ready for us. I have at different times been troubled with severe headaches, and whenever I have felt one coming on I have called up the practitioner and asked for help. With but one exception, as I remember, I have been healed instantaneously, and in that one exception it was only two hours before the sense of pain left me entirely. While each time I have known that I should receive the help asked for, yet each demonstration has brought recurring wonder and joy to me. Human thought cannot grasp the infinity of divine Love.

MRS. ELLA WOODROUGH, Omaha, Neb.

A fall on an icy pavement resulted in severe injuries to my arm, but these were completely overcome under Christian Science treatment. The following year an injury to the ankle was quickly overcome. After the former experience it seemed easier to see the nothingness of this. I was living in a hotel, and walked the length of the dining-room at each meal, so that no one knew of the accident. For these and many other proofs of healing I am truly grateful; also for this practical Christianity and the new light with which I read the Scriptures.

MRS. HORTENSE B. HAMILTON, Danville, Ill.

Christian Science first came to me through my parents, who became interested in it when I was only a child. The results of their study were at once evident in improved health in the household, and the dismissal of the family physician. A few years later, when I was attacked by a dreaded fever, Christian Science was the only remedy employed. In two weeks' time I was healed and able to be outdoors. The benefits received mentally, however, have far exceeded the physical help. To have learned, even in a small degree, to think rightly, to appreciate the power of good, and to be grateful for demonstrations of the truth, is surely of lasting benefit. I have witnessed many demonstrations of the healing power of Truth, as presented in "Science and Health with Key to the Scriptures" by Mrs. Eddy, among them the laying aside of glasses, the restoration of a crushed foot, and the healing of serious illness.—FRANCIS E. CADY, Washington, D. C.

I wish to express my heartfelt gratitude to God for the great blessings I have received in Christian Science. Through reading Science and Health by Mrs. Eddy, I was inspired to read the Bible more, to believe God's promises, and apply the truth as Mrs. Eddy teaches. All my life I had been a great sufferer from what a physician pronounced incurable stomach trouble. I was unable to work; in fact I was too miserable to walk very much. At length a lady advised me to see a Christian Science practitioner and ask for help, and as soon as I could feel sufficient strength I hobbled to her house one morning and asked if she would heal me. I tried to tell her all my troubles, and she assured me that God is good and that He loved me. She begged me to return good for evil in my discordant home, and to try to see error as impersonal. She told me to watch my thoughts, to keep them in clean and healthy channels, and said that the body would respond in proportion to the purity of my thoughts. Thank God, I was healed perfectly and permanently in that one treatment. Nearly a year has passed since my healing and I have not had a return of an ache or pain. I am working steadily, washing, ironing, and cooking, walking miles each week.

I cannot explain my spiritual advance. I feel nearer to God, and know that Love is always with me. I have had some very good demonstrations for myself. While washing, one day, a pin went deep into my hand. I pulled

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it out and declared the truth,—that God is the only power, —and did not have any trouble with my hand. My home is growing more and more harmonious, and I feel that I am doing a good work among my race, which needs the truth so much. I am thankful to begin to know that God is All, and that all is good. God bless our kind and good Leader.—EVANGELINE YOUNG, Jacksonville, Fla.

Christian Science has done so much for me that I wish to add my testimony, as it may be helpful to some one under similar circumstances. About three years ago I was suddenly stricken with an acute form of throat and lung trouble, and after several weeks' treatment by a physician it seemed to me that death was staring me in the face. I was filled with fear, and words cannot describe my condition. I then turned to Christian Science, and was healed in a few days. A few weeks later I had Christian Science treatment for weak eyes, and was completely healed in three treatments, so that I have had no use for my glasses from that time to this. Christian Science has brought me up out of the miry clay of materiality, and set my feet upon the rock, Christ, Truth.

J. C. GIBSON, Atchison, Kan.

One morning I awoke with a fear of impending headache, and although I worked mentally while doing my housework, I did not get rid of my fear. Finally I thought I must rest and let God do the work. I had opened my mental doors and felt that I could not help receiving the truth. In a short time the fear and unpleasant feeling left me, and I unconsciously said to myself, "I am healed." Several people have remarked how much better I look since I have been reading the Lesson-Sermon all through each day. These are some of the minor blessings derived from Christian Science,—the overcoming of pride and worry, and I am learning to depend upon God more and more as the source of all supply. We have sometimes seemed stinted, as to the supply for our needs, but when we know the truth there is an abundance.

Through the understanding of a dear practitioner, our little son was completely healed of a dreaded spinal disease, which is usually fatal under medical treatment. The doctor who diagnosed the case, when our boy seemed about to pass on, has since pronounced him perfectly cured. The *Sentinel*, with its testimonies, has helped us so many times that we are sending this statement, in the hope that it may encourage others. I want to add that the increased harmony and peace that has come to our home within the last four years is the greatest blessing of all.

LINDA G. BAKER, Scarsdale, N. Y

I wish to express my thankfulness for what Christian Science has done for my twelve-year-old daughter. In September of last year she was taken with a bowel trouble, which in two weeks developed into a dreaded fever. For a few months previous to this I had been studying Christian Science, so at first I tried to treat her myself, but it finally seemed advisable to call on a practitioner for help. As we were away from home at the time, the practitioner thought it better to take my daughter to her own house, which was done on a Tuesday morning. The child was unable to eat, and when not in a stupor was delirious most of the time until Saturday morning; but about noon of that day she called for the Christian Science Hymnal, and sang a few hymns. By Sunday night the fever had entirely left her; Monday she was dressed, and Wednesday we went home. We had been at home only a week when she seemed as strong as ever, although the practitioner had treated her but fourteen days in all.

Christian Science has brought us help and comfort, and has taught us that God is able to heal us at any and all times if we but trust Him fully and freely; and that He is no respecter of persons.

MRS. FANNIE OLIVE DEINTZ, Waterbury, Conn.

I feel it my duty to tell of the many blessings that have come to me through Christian Science. At the birth of my little daughter last summer, the midwife said that the child could not be born without the aid of instruments, as did also the nurse. A Christian Science practitioner was then called, and the delivery was safely made. In three days I was up and about my household duties, none the worse for the experience and without even a sense of weakness. I have also been healed through Christian Science of severe throat trouble and several other physical ills. Words cannot express my gratitude to God for what Christian Science has done for me. My thanks are also due to Mrs. Eddy, who has shown us the way and taught us how to know more of God's loving and watchful care over us.—MRS. MAE KITCHEN, Lake Charles, La.

So much joy and harmony have come to me through the promised comforter, Christian Science, that I am glad to give a testimony of my healing, with the hope that some one who is in need of encouragement will be led to seek the healing and sustaining power of divine Love as revealed to the world in Mrs. Eddy's teaching. For several years I was subject to painful attacks, and when nothing else seemed to bring me relief, I was given an opiate by my physician. As time passed, whenever there was suffering this opiate seemed to be the remedy for me to use, until at last I found myself in bondage to a constant demand for it. Then followed nearly five years of habitual use of the drug. Sometimes the quantity taken was so large that the effect, physically and mentally, alarmed my family and friends.

About a year ago they decided to place my case in the care of a Christian Science practitioner. I began to take treatment, and soon the desire for the drug was destroyed. In a few weeks my physical condition had become normal. I cannot find words to express my gratitude for the comfort and peace that have come into my life through this great healing truth.

MRS. EDNA B. MERRICK, Concord, N. H.

I am seventy-six years old, and one year ago I took treatment in Christian Science and was healed of bowel trouble of twenty years' standing, also of rheumatic trouble, and have been earning my own living ever since. I have read Science and Health through once, and I love the truth which I have learned from the book.

MRS. REBECCA JANE TIPTON, Knightstown, Ind.

Two sorrie thynges there be—
Ay, three—
A neste from which the fledglings have been taken,
A lambe forsaken,
A redde leaf from the wilde rose rudely shaken.

Of gladde thynges there be more—
Ay, four—
A larke above the olde neste blythelv singing,
A wilde rose clinging
In safety to a rock, a shepherde bringing
A lambe, found, in his armes, and Chrystemasse bells
a-ringing.

WILLIS BOYD ALLEN.

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FROM OUR EXCHANGES.

[Rev. John Haynes Holmes in *The Arena.*]

Throughout all Christian history, correct belief has been the test of discipleship, acceptance of authorized dogma the supreme virtue, rejection of this dogma the unpardonable sin. And this, in the face of the express teaching of Jesus, as contained in the famous judgment scene of St. Matthew, wherein the Master accepts as his disciples not those who have "believed on him," but those who have given food to the hungry, drink to the thirsty, clothing to the naked, etc., and rejects not those who are guilty of "infidelity," but those only who have neglected the hungry, the thirsty, and the naked! What a travesty of religion, indeed—this emphasis upon sound theology! And yet it is just this interpretation which has for ages paralyzed the church as an agent of social redemption, which has made it possible for the most hideous social ills to continue for centuries uncondemned and undestroyed, and postponed the coming of the kingdom of God upon earth to a future as indefinite as eternity. Concerned only with the problem of right thinking, the church has utterly neglected the problem of right living, and thus has left the world to welter in its sin.

[*The Christian Commonwealth.*]

The religious spirit has an existence independent of all forms and institutions, and cannot be quenched either, on the one hand, by the churches, with their tenacious clinging to tradition and convention, their apparent inability to distinguish between the husk and the kernel of the faith, the eternal verities and their changing mode of expression, or, on the other, by attacks on religious belief—attacks which often are themselves inspired by an unconscious devotion to the spirit of true religion, and do but help her to shed off artificial and mischievous accretions and reveal the truth and beauty that when seen are irresistible. What is regrettable is that so many leaders of the church utterly fail rightly to diagnose the disease with which she is afflicted, and consequently to prescribe the true remedy.

[*The Universalist Leader.*]

Men are often thrown into skepticism because preachers merely toy with the fringes of life, or impose needless burdens, or demand an abject surrender of common sense. The prolific seed of unbelief is unreason in the champion of an irrational belief. All men are ready to believe in the Bible; it is the narrow dogmatism of its friends that often drives intelligent people away from it. Even the Golden Rule may be presented in such an unlovely manner that it seems repellent. When Christianity is displayed as a mass of ritualistic fashions and dogmatic assertions it is no wonder that the modern mind rebels. But no sensible man will persist in a skeptical attitude toward Christianity when the appeal to experience in its behalf respects his freedom.

[*The Examiner.*]

Those who deny that the Bible is a revelation from God, forget that all the real knowledge we have of divine things is derived from it. The gropings of philosophers and the grotesque ideas of ethnic religions represent the innate longings of the human spirit after God; but they also show how impossible it is for the unaided mind, even though it feel after Him with profoundest desire, to find Him. The heathen are still groping.

[Sir Oliver Lodge in *The Hibbert Journal.*]

Every man, woman, or child who has the power of elevating the thought of another human being, every one who is chosen to act as a channel of the divine Spirit, is for the time a priest.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

NEW CONCORDANCE TO SCIENCE AND HEALTH.—The new Concordance to Science and Health, revised and brought up to date to give the students of Christian Science every facility for the careful study of the text-book, contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural quotations in SCIENCE AND HEALTH. 607 pages, 10 x 7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

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Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel.*

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FROM THE SOCIETY.

The Publishing Society announces that the supply of the List of Members of The Mother Church has been exhausted, and that no additional copies will be printed for the present.

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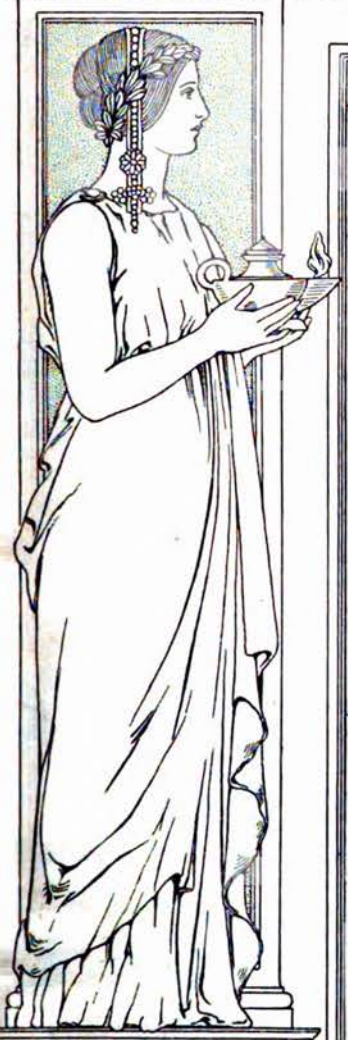
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 17.

BOSTON, DECEMBER 26, 1908

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ITEMS OF INTEREST.

National.

The decree of the Circuit Court in the Government's suit against the American Tobacco Company and others declares the tobacco trust a monopoly engaged in an illegal combination, and restrains these holding companies from engaging in foreign and interstate commerce until competition between them is restored. An appeal has been taken to the Supreme Court.

The Standard Oil Company's defense in the Government suit seeking to dissolve the $100,000,000 holding concern, is practically all in. On Jan. 5 the Government will begin the rebuttal testimony, which will take about ten days. In March the argument in the suit will take place before the three judges of the Eighth United States Circuit Court in St. Louis.

By a decision of the Circuit Court the Board of Valuation and Assessment of Kentucky is directed to assemble and assess the Southern Pacific Railroad according to law. The suit, however, was to force an assessment on a valuation of $250,000,000 and will mean about $6,000,000 for the State if the Court of Appeals upholds the judgment.

The importance of the subject of accidents to workmen is apparent when it is considered that between thirty and thirty-five thousand workmen lose their lives in accidents in the course of their employment in this country during a year. Government Bulletin No. 78 of the Bureau of Labor deals with the matter.

An injunction has been issued which restrains the Indian Territory Illuminating Oil Company from piping oil and gas out of the State of Oklahoma and from constructing its pipe lines along the highways of the State. The injunction follows a suit to oust the company from the State for alleged violation of the statutes and constitution.

Defects in methods of bank examination and the inability of the comptroller of the currency to deal with infractions of the banking laws without resorting to such harsh measures as the closing of the offending national banks, have been pointed out to the National Monetary Commission by high officials of the Treasury Department.

There are 1,826 national banks, with capital of $25,000 each; 2,116 with capital of over $25,000 to $50,000 inclusive; 1,623 with capital of over $50,000 to $100,000 inclusive; 757 over $100,000 to $250,000; 476 over $250,000 to $1,000,000; 69 over $1,000,000 to $5,000,000, and six with capital of over $5,000,000.

The withdrawal of United States troops from Cuba, instead of terminating according to the original plan on Jan. 28, the date of the inauguration of the new president, will not be completed until April. This leaves troops available during the transition period.

More than four hundred delegates, representing thirty religious denominations and eighteen million communicants, gathered in Philadelphia at the recent Federal Council of the Churches of Christ in America. Their watchword was "Church unity."

Shipping disasters on the coast of Maine, New Hampshire, and Massachusetts the past year numbered 282; vessels totally lost 11, persons involved 1,456, persons lost 5, value involved of ship and cargo $1,708,815, value of property lost $425,260.

The output of the shipbuilding plants of the United States for the fiscal year ending June 30 last, was 1,457 vessels of 614,216 gross tons, the greatest in the history of the business. The yards on the Great Lakes were the chief contributors.

Two more convictions for conspiracy to defraud the United States of land in Oregon and Washington have been secured, one carrying a penalty of a $10,000 fine and two years in the penitentiary, the other $1,000 and fourteen months.

In anticipation of the need in the near future of enacting legislation for the government of the Canal Zone, the House Committee on Interstate and Foreign Commerce will soon make a trip there in a Government transport.

The internal revenue receipts for the fiscal year ended June 30 show a decrease below those of the previous year of $17,098,072. The receipts for the current calendar year are estimated at over two hundred and fifty million dollars.

It has been brought out in the trial of the Dupont powder trust that a ten-year agreement among practically all powder manufacturers at home and abroad was entered into in 1897, and dealt with the question of regulating competition.

Two professors, commissioned by the Carnegie Institute to undertake a magnetic survey across Africa from Cape Town to Cairo, have begun their labors. Twelve months will be required to complete the work.

Another effort will be made in this session of Congress to enact a bill appropriating $1,000,000 annually for the purchase or erection of embassies and legation and consular buildings abroad.

Governor Hughes of New York has appointed a commission to investigate stock and commodity speculation in Wall Street. His course is generally commended.

The effort to secure a revision of the House Rules during this session of Congress has failed thus far

The difference between the price paid by the Government for the metal and the coinage value of nickels and one-cent pieces for the fiscal year was $10,541,371.

The cost of building the Panama Canal with locks may ultimately reach or exceed the estimated cost of a sea-level canal, which was estimated at $247,000,000.

Post Office experts report that "it is not feasible and desirable at the present time for the Government to purchase, to install, or to operate pneumatic tubes."

The Boston printing plant, though now on a business and paying basis, has in the past caused the city a loss of over one million dollars.

International.

The Austrian government intends to electrify its mountain railways, and has been studying the question of hydro-electric plants in Scandinavia. According to a report recently made to the government, Norway has a total water-power of 28,000,000 horse-power, Sweden 10,000,000 horse-power, and Finland of 4,000,000 horse-power. The plants of these countries now in operation or under construction have a total capacity of 500,000 horse-power.

The Minister of the Treasury, Italy, in making his financial statement to the deputies, announced that the close of the year 1907 8 found the treasury with a surplus of $7,500,000 after all liabilities had been settled and $21,500,000 had been expended toward the reduction of the country's debt and $2,000,000 for railroad construction.

Upwards of four hundred American sportsmen contributed $33,000 to the provincial exchequer of New Brunswick, in license fees during the deer-hunting season.

The army budgets for Prussia, Saxony, and Wurtemberg estimate the expenditures for 1909 at a total of about $180,500,000, or $6,500,000 less than in 1908.

An enthusiastic meeting was held in London last week at which the question of state-owned cables and lowered rates was heartily endorsed.

The Russian Douma has authorized the external loan of $225,000,000 which was sanctioned Dec. 6 by its budget committee.

The quantity of gold exported from New Zealand during the last eight months was 337,319 ounces, of the value of £1,334,232.

Japan, by agreements with the other interested Powers, will conform to the regulations already applying to pelagic sealing.

Legislation to prevent the exportation of meat from Denmark is about to be enacted.

Industrial and Commercial.

The Standard Oil Company is aggressively preparing to enter the Mexican oil field. Its activity is due, it is said, to a hint which has been given by the Mexican government that a high duty is soon to be placed upon imported crude and refined oils.

A total of $120,000 has been disbursed to farmers in northern Wisconsin and upper Michigan by the Menominee River Sugar Company in payment of beets grown under contract with the big industrial concern during the past season.

In the annual report of the National Ginners' Association, just issued, the total number of bales of cotton ginned to Dec 1 is placed at 11,064,000, and the total crop for the season is estimated at nearly two million more.

Government laboratory tests seem to warrant the conclusion that print paper can be manufactured from corn-stalks in competition with wood pulp.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE COURAGE TO SAY, NO.

SAMUEL GREENWOOD.

To resist evil—to say, No, to wrong suggestions—is generally considered the right thing to do; but until Mrs. Eddy in Science and Health diagnosed disease as a "temptation," capable of being resisted as successfully and in the same manner as the temptation to sin, no one thought of taking that attitude toward sickness. (See Science and Health, pp. 218, 381, 450.) It is safe to say, however, that if this view were more universally adopted, and men realized that they have the same power from God to resist sickness and suffering that they have to resist moral evils, there would be less work for the doctors and a decided increase in Christianity. Jesus treated disease as the work of the devil, or Satan, and we have his authority for doing likewise. He healed sickness and sin with the same word; and on the basis that errors which are subject to correction by the same rule are of the same lineage, we may properly conclude that sin and disease have a common source, and that the truth is the antidote for both.

Christian Scientists are often condemned for denying the sense of sickness, as it is assumed that in so doing they are denying facts, and are therefore telling untruths; but these same critics deny the power of evil whenever they resist the temptation to be other than upright and honorable, and if it is right to deny one it is right to deny every phase which evil assumes. Christians are enjoined to war against the flesh as well as the devil, which surely means that they are to resist the thraldom of pain as well as of pleasure in the senses. The temptation to sin is recognized as wholly a mental suggestion, while sickness is regarded as purely a physical disorder, yet both are trespassers on the individual right of self-government, and both should be resisted for the same reason. It is evident that nothing can enter consciousness except through one's thoughts, since there can be no consciousness at all apart from mind; therefore bodily conditions should not be considered less amenable to thought than are moral conditions, especially when it is admitted that the entire universe is governed by divine Mind alone.

On page 420 of Science and Health Mrs. Eddy states that disease can be resisted and warded off as positively as can the temptation to sin; and again she says, on page 391, "When the body is supposed to say, 'I am sick,' never plead guilty." In other words, say, No!—and why should we not? Why plead guilty and be condemned without defense, especially when the cause of health is right and the other wrong? We say, No, to worry, covetousness, revenge, etc., when they tempt us, if we are wise, and why not to aches and pains when they also would tempt us? Must we believe that the latter have power over us despite our protest, while we know that the former have not? If, through the belief that man can be sinful, one is prompted to lie or to steal, and he says mentally, "No, I will not," and continues to say it so long as the suggestion continues, every one believes this to be the right course and that it prevails. But if, through the belief that man can be sick, one is tempted to think that he is weak or nervous, and so forth, he is apt to say, "Yes, I am," and continue admitting it while the suggestion lasts. How much better it would be for him to say, as in the former case, "No, I am not," and to hold to that position because it is right. The truth that God is infinite good, the divine Principle of being, and that He inflicts no suffering upon man, surely confers upon mortals the right to resist to its overcoming the imposition of any evil upon them, whether it be physical or moral. We have no more right to be sick than we have to be sinful, and if we were as unwilling to sin as we are to suffer for sin, we would more quickly recognize our power to resist both of these conditions. God's law compels no one to accept the dictates of a false, evil sense, no matter what may be the arguments used for their support.

The courage to endure the ills of the flesh may not be the least saintlike characteristic of the Christian, if his faith in God has been exerted to its utmost to overcome them; but what we need more is the courage to resist, the courage to reject instead of submit to the suggestions of disease and sin, as being alike contrary to the will of God. Evil has no right to exist under any circumstances: it is in its very nature a contradiction of the being of God, to be treated as all lies should be, by denial. The belief that another law than the law of God governs man is an evil temptation, no matter what name may be given to it nor how long it has been accepted and sanctioned by mankind. On the other hand, the teaching that God's law is supreme, producing good only, is Scriptural and scientific, and is the basis on which disease as well as sin is treated in Christian Science,—that is, that only good is reality and power. It may require courage to take this stand in the face of one's educated prejudices to the contrary, but humanity's freedom demands that it shall some time be done. When one's physical sense and a doctor's diagnosis combine in declaring that one is sick, when his family and friends confirm it, when all one's previous training and belief favor that conclusion, it calls for some little courage to rise in protest, to declare the sickness unreal and stick to the declaration. The conviction of the absolute allness of God does, however, bestow this courage to give the lie to evil, even in the forms of sickness and pain, and the resulting good will be according to one's confidence and understanding. God's Word asserts and maintains man's freedom from evil, as being made in the divine likeness, and we must also assert and abide by it in the face of opposition, knowing that it is error and not truth which opposes this endeavor.

The writer took up the investigation of Christian Science because of a trouble that, on account of intense pain, had for many years prevented the normal use of his eyes. After a long course of treatment from Christian Science practitioners, but with little apparent benefit so far as this

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particular trouble was concerned, he was advised to begin systematic reading in spite of the pain, and to increase the amount each day. A somewhat similar course had been suggested earlier in his treatment, but the courage to accept it seemed lacking. This time, however, the advice was put into practice, with the result that within two or three weeks the trouble had entirely disappeared. That was twelve years ago, and it has remained a memorable object-lesson of the right to contradict the claims of disease, not only in thought and word but in deed as well. In this case the suffering and inability were shown to be a temptation to believe what was afterwards proved to be untrue. The foregoing is not given as a rule to be followed invariably, as there may be cases where it does not seem possible, but the fact remains that to oppose actively and persistently the sense of disease is as important a factor in its cure as is a similar course in the treatment of moral disorder, provided this resistance is based upon an intelligent apprehension of the truth that, because disease has no origin in God, it has no right to be.

It is largely the fault of our education that we do not say, No, to pain and discord in the same positive way that we do to sin, because we have been taught that sickness, being physical, is beyond our control, unless we can overcome it through the action of so-called physical law,—which, by the way, is supposed to produce it. But is that teaching true? Does God's law compel us to be sick? Is it right to teach submission to aught but the law of infinite Life, Truth, and Love, "the triune Principle" (Science and Health, p. 469)? If it is correct to conclude that disaster and suffering are the outcome of the law of the infinite, then God is at war with Himself and universal discord must encompass being. But since this is not correct, since God does not find evil necessary to the welfare of the universe, why not resist it with all the force of our conviction, as we would the imposition of any unjust sentence? Inasmuch as disease is not of God, it must be wrong to believe in it at all, hence it comes to us in reality as a temptation, despite our educated opinions to the contrary.

Isaiah speaks prophetically of a city whose inhabitants shall not say, "I am sick." The present understanding of Christian Science may not be equal to the overcoming and prevention of all sense of physical discord, but the health of thousands has been restored and many ills avoided as the result of practising its teachings. These emphatic signs indicate the time when Isaiah's prophecy will be literally fulfilled, when this Science will be so understood and demonstrated, and man's rightful dominion as a child of God will be so clearly recognized, that a Christian will be as confident that he cannot be sick as that he cannot commit a crime. It is our privilege at this time to acknowledge the infinite perfection of being, to declare in our hearts that in God is the health as well as the holiness of man, and to hold to that position against all temptation to the contrary.

AN ADDED RESPONSIBILITY.

HELEN ANDREWS NIXON.

IT is very clear that each blessing brings added responsibility, and not a release from work. To undertake new tasks joyfully as enlarged opportunities, is to make steady gain. Our Leader's request that "every Christian Scientist . . . subscribe for and read our daily newspaper" (*Sentinel*, Nov. 21) is a call to a higher privilege, and the significance of this request is gradually assuming more and more definite proportions to my mind. The first conspicuous effect of this wonderful gift to ourselves and to the world has been to lift one's eyes to an horizon far beyond one's own door-step. The call to help in the world's thinking is no longer something that can pass unheeded, it is an imperative duty. Things we did not like to look at nor think of, problems we did not feel able to cope with, must now be faced manfully, and correct thinking concerning the world's doings cultivated and maintained.

We shall read in one of two ways: either in a desultory manner, falling into acquiescence with the material sense testimony, forgetting that "God is on the field, when He is most invisible;" or we shall open our daily paper with a sincere prayer that by our perusal of it we may lessen the seeming power of evil and strengthen our own confidence, and the confidence of the world, in the actuality of the ever-operative law of God, good. In the work of reading rightly the newspaper each Christian Scientist will have at least one who comes daily for treatment. Look at the task set before us: systematically and intelligently to "aid in the ejection of error" (Science and Health, p. 97). Prognostications of all kinds, whether war or weather forecasts, based on calculations and experiences wherein divine Principle has not been recognized, we must weigh scientifically. Thereby many "signs" shall "fail." Great is the opportunity, and may we solemnly and joyfully awake to it!

READINESS TO SERVE.

VIOLET KER SEYMER.

THE divine standard of activity is so high that only perpetual obedience can enable one to advance toward it. In "Miscellaneous Writings" (p. 116), Mrs. Eddy says, "Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience." To reflect good in the midst of seeming evil is really to work for God. Is divine Mind inactive? Would not everything be at a standstill if the creator were unmindful of His creation, and disinclined to sustain and support it? Love and Life are never unready to give forth what man needs, and so the true reflection or likeness of this Mind must know no fear nor sloth, and must be equally ready to serve the needy. When courageous and consecrated witnesses to the work already "finished" in Mind are found, the kingdom of heaven will be established on earth, and healing will become as spontaneous and as certain as the unfolding of a flower in the sunshine. Further, when the nature of pure happiness is discerned, mortals will cease to seek its counterfeit in evil. In proportion as we discern and do God's will, it will bring heaven to us. Obedience and discernment go hand in hand, and neither can advance very far without the other.

Some may say in all good faith, "But I never get a chance to do any Christian Science work, though I am quite ready to do it." Willingness to take patients, but a secret hope that the occasion to do so may not arise, indicates a degree of unreadiness to work for God, and the would-be practitioner must beware of deciding as to the class or the quantity of work he desires to undertake. Such an attitude would preclude the full guidance which comes as the reward of full trust. When we look to Mind to map out our day, there will never be too much nor too little to do. Comparisons between workers, their methods and what they accomplish, are often misleading and discouraging. As each one seeks to be led, his best work constantly grows better. Jesus said, "My Father worketh hitherto, and I work."

Opportunities come to that one whose compassion is stirred into action by his faith in Truth's redeeming power, when we "abide in such a spiritual attitude as will draw men unto us" (Retrospection and Introspection, p. 121). This should be our constant aim. Christ Jesus is the example for all time. He did not spare himself, but quickly detected any temptation to shirk, as when he prayed, "Not

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my will, but thine, be done," recognizing that the divine power would carry him through trial to victory. This spiritual readiness to help must be reflected by God's likeness, and when a legitimate call comes, every suggestion of incompetence, every symptom of unreadiness, every attempt to procrastinate, should be met with the thought expressed by Jesus when he was but twelve years old: "Wist ye not that I must be about my Father's business?" The "business" of Mind is to act promptly. "*Semper paratus* is Truth's motto" (Science and Health, p. 458), and Christian Scientists are responsible for showing the world how good God's will is by doing it, and thereby give glimpses of heaven to such as seem to be in hell.

Mind's demands do not lessen, but increase through consecration to them; and with the increased demands come increasing dominion and power from on high, from Spirit. Eagerness to serve, rather than reluctant or timid obedience, is the quality through which the divine Mind can best work. There is the rather grudging spirit which would doubtless be ashamed to refuse work if it actually came, but which nevertheless prefers respite, if only for the purpose of additional study; but that degree of unreadiness, if undetected, is apt to lead to less and less work, to fewer and slighter cases, and the would-be laborer in the vineyard presently is found saying, "No work comes to me." And why? Because as a man "thinketh in his heart, so is he." Jesus proved the power of Truth by means of the work he did for the multitude. His followers cannot afford to be spiritual misers, for giving is the divine way of gaining.

"AND THE RAIN DESCENDED."

CASSIUS M. LOOMIS.

To the careful, scientific observer there is an intensely practical side to Christian Science. Even though it is sometimes hard to amplify metaphysical truths by the use of ordinary English, yet do not business men and women find ways to apply the gospel of Truth to current affairs, even amid the noise and turmoil of commercialism?

In the great cities of our land where the adherents of Christian Science are many, there is a current saying that you may know a Christian Scientist the moment you set eyes on him, be he stranger or friend; that his air of confidence, cheery looks, and settled convictions give to his every movement the flavor of accomplishment and fixedness. This may be a little overdrawn, but it is nominally true to him or her who keeps an eye open to the study of humankind. A Christian Scientist who truly lives the life his text-book teaches, needs no other capital. As he builds, his house endureth, for the superstructure thereof is not to be shaken. "And the rain descended, and the floods came, and the winds blew, . . . and it fell not: for it was founded upon a rock."

Because of his happy faculty of adaptation, the man of business finds prosperity a logical sequence, as incidental to human affairs as is the rain to the nourishment of the rose. "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, . . . There is nothing difficult nor toilsome in this task, when the way is pointed out" (Science and Health, p. 462). Oh, that the vital meaning of this quotation might be so absorbed as to become a revelation to all mankind! Would not prosperity, linked with neighborly love, prove its legitimacy? Would not the rules of fair dealing, just recompense, and a living profit yield their fruits daily, hourly? The Christian Scientist with settled convictions works right-handed. Worry is conquered by a mind so filled with something better that when the day's work is begun sufficient capital has been generated over night to win the day's victories without the chafing sense of doubt or distrust. Such an one attends church as if impelled by a cherished desire rather than duty. I have observed that business men and women, more than any other class, look eagerly forward to the Wednesday evening service, for the reason that here one's neighbors relate their experiences in language so simple that conviction among their hearers is frequently only a matter of a few weeks or days.

A person trained to business analysis wants the truth at first hand; he has no time for generalizations, rumors, or guesswork. Thus Christian Science becomes to him so real and convincing that, with his trained faculty of grasping the right issue at the right time, he is ready at any moment to tell you that he is a Christian Scientist, *per se*, one who can walk with Christ over stony paths or beds of roses, and still be a man among men. Once he may have been a church-goer on Sundays—a follower of a religion too sacred to be mentioned on week-days. Now he grasps your hand and sends a tide of warm brotherly love over you—tells you openly that he is a Christian Scientist from the very love of it. Thus it is that you may know a Christian Scientist on sight—he is different, without being fanatical, presumptuous, or intrusive. It would take columns to enumerate the change that business life would undergo were every student of commerce to become a follower of Christ. The Golden Rule would not then be a mere abstract tenet of right living, but would be just what the Master felt it to be when he gave it to his disciples. Business transactions would be so modulated in their scope that panics would be unknown, labor troubles would cease, nations would be brothers, and the consequent health and happiness arising from the improved state of things would be incalculable.

Has not our beloved Leader shown us that legitimate business acumen and spiritual attainment are in no wise strangers? That, properly blended in love and good works, they meet every need of daily life, even to the defeat of triflers who follow not the paths of Christians? Founded upon the rock, Christ Jesus, the house of commercialism can and will stand so long as values need to be measured, for material issues are being rapidly changed for the better. The present conditions of the world of business make the realm of trade and barter a necessity. "Suffer it to be so now," said the Master; and further one saith not, for the inevitable progress of mankind is bound to reveal to us, in its own good time, what is destined to take their place. Brotherly love is indeed a mighty power back of all human activities.

THE REWARD OF FAITH.

JOHN K. ALLEN.

In my garden the annual miracle had begun. The slender red spire of the tulip, the rounded yellow spatula of the narcissus, and the green fascis of the hyacinth had gently yet persistently forced their passage through the clodded earth, and were being changed into the lovelier shades of leafage by the wonderful chemistry of sunshine. When, months before, the bulbs were planted in what our Leader so graphically terms their "cloistered cells," and left to the seemingly inhospitable care of a bed soon to be frozen and snow-covered, it required an act of faith; and this faith was "the substance of things hoped for." Our hope was for a springtime gladdened by beautiful flowers, and the essential thing to be done in order that our hope should be realized was an act of faith, an assent to what we have learned regarding the ordinary growth of tulips and narcissi. We knew that, according to this material order, bulbs must be placed under certain conditions in order to eventuate into flowers, and we seemingly condemned them to death and the grave in order that they might later provide us with a higher type of beauty. In observing this order of human belief, we may find many hints of a higher law, the law of Life.

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Speaking accurately, gardeners do not term the autumn and winter a period of rest in the vegetable kingdom. Even a superficial examination of root and bud will disclose the fact that both autumn and winter are periods of growth and preparation. If we were yet more accurate, we would not say that the tulip which had just disclosed its presence above the ground was now any more of a manifestation of life than it was when lying in the ship's hold, the previous summer, on its journey from Holland. Surely life as God's idea is as complete and perfect in the bulb as it will be later in the flower. To our limited and fettered human understanding, the life of the bulb cannot be seen; it must needs be manifested in a different form to be apprehended by our mortal sense; but life—full, complete, and perfect—is the true law of being, to which the seemingly inert bulb gives suggestive assurance. Do we do wrong, then, to project faith, which we usually term a quality of understanding, into the vegetable kingdom, and say that the bulbs teach us a lesson in its application? Is it not true that they do give an illustration of what our perfect and unresisting assent to the truth of life as an idea of God would effect?

Does not the bulb present us a reasonably perfect illustration of the operation of faith under circumstances in which we mortals so frequently fail? The bulb gives assent, yields itself entirely to the law of life, and through all its phases of existence it moves on quietly, peacefully, and as a matter of course to its perfect demonstration. It is as truly living when first placed in the earth as it is later when in brilliant bloom. Thus the bulb points to the orderly, continuous, equable manifestation of God's idea of life: it suggests what may be achieved through perfect, peaceful faith. This we are slowly learning in Christian Science. The Christ-idea is being more and more comprehended. Jesus the Wayshower is being more clearly revealed to us. Through our understanding of God as Life, Truth, and Love, although as yet it is very imperfect and inadequate, a greater faith is being established, accompanied by an increasing peace. This condition of mind, when perfected, must be that last bequest of Jesus to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

This divine possession, which Christ Jesus committed to his disciples in his farewell address, came to him through his perfect understanding of the allness of God, and it is a gift not only to the immediate personal followers of Jesus, but to all who reflect enough of God's nature to be able to receive it. It is the same quality of understanding which is bestowed upon us in Paul's familiar benediction, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

[Written for the *Sentinel*.]

JOY.

ADA J. MILLER.

A FULL, clear note with the 'cello's depth and power
Sounds in the word that means to mortals more
Than fullest thought can tell in verse or song.
Joy is not born of earth—has no earth-hue.
Its color-tones are heaven's own rainbow tints,
And still the one white light of purity.
Joy comes when error's clouds are met with Love;
Comes when, unselfed, we seek another's gain;
Comes when the heart is one with God. And then
The day is radiant; in all the air is song,
And heavenly harmony attunes our thought
To Love's low voice. Then only can we hear
The softly whispered words—Well done!

SELECTED ARTICLES.

[William E. Brown in the *Los Angeles* (Cal.) *Examiner*.]

The phenomenal growth of Christian Science is due to the fact that it gives earth's weary, discouraged, and hopeless ones what they have been seeking—strength, courage, and hope. In addition to bringing them health and harmony, it brings them a satisfying understanding of God and His laws, and the ability to overcome in themselves and others all that is unlike the Mind of Christ. While Christian Science is efficacious in healing all manner of disease, its real mission is the healing of sin,—the cause of all ills,—sin in this connection embracing all ignorance and disobedience of God's laws, whether wilful or unintentional. In fact, it would be impossible to heal one physically in Christian Science without improving him spiritually and morally, and this emphasizes the fact that Christian Science is of divine origin. Christian Science is strictly in accord with the teachings of Jesus and is daily and hourly proving that it has correctly interpreted his teachings by fulfilling, in a large measure, the works he said should follow "them that believe."

It is preeminently Christian in its nature and accomplishments, and has nothing in common with hypnotism, mesmerism, mental science, or faith-cure. Mrs. Eddy has contended for the past forty years that the church should heal the sick as well as the sinning, and that the command of the Master to heal the sick is just as imperative as the command to preach the gospel. Said Jesus, "He that believeth on me, the works that I do shall he do also." While it is gratifying to note that Christian Science has succeeded in awakening the church to its remissness in healing the sick, it is to be regretted that any church should make an effort to do this by methods other than those taught and practised by Jesus and his disciples. The Emmanuel church movement frankly admits that it employs suggestion,—one of the most harmful of the carnal mind qualities,—and this practice is instantly seen to be at variance with the teaching of Jesus, who relied wholly upon the divine Mind in healing the sick. Again, this movement attempts to cure only functional diseases, and gives organic diseases to the physicians for healing. There is no warrant in the teachings of Jesus for such segregation. On the contrary, the disciples were given power to heal "all manner of sickness and all manner of disease."

The ability to do the works that Jesus did is limited only by lack of spiritual understanding. It will be recalled that when the disciples brought the lunatic boy to Jesus, in reply to their inquiry, "Why could not we cast him out?" Jesus said, "This kind goeth not out but by prayer and fasting," clearly indicating that the case in question required a greater degree of spirituality to banish it. It will indeed be a glorious day when the church takes up the healing work commanded by Jesus, relying wholly upon God, "who forgiveth all thine iniquities; who healeth all thy diseases."

[E. J. Simpson in the *Enid* (Okla.) *Eagle*.]

In your report of his service the evangelist is credited as making some remarks with regard to Christian Science that have not the kindly ring of brotherly love which the brother, as a preacher of the gospel of love, must necessarily entertain if he would nicely harmonize preaching and practice. That portion of the report to which I have reference reads as follows: "He referred to Christian Scientists, and told how one had swallowed arsenic to prove that it was poison only because it was believed to be so, and had died immediately." It is very probable that the evangelist did not make this statement in the identical

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words as reported, for even ministers are not immune from being misquoted at times; but if he has been correctly quoted, then certainly a brief reply will not be amiss. Those engaged in the laudable work of correcting errors of others in the name of the Master should be only too willing to have their own mistakes pointed out, that they may be corrected, and Christ's work done in love.

The evangelist failed to state the name of the arsenic victim, the date of his folly, or location of his home, so I must conclude that the incident was merely used to "point a moral, or adorn a tale." Even had the illustration any real basis, it would not justify uncharitable reflections on Christian Science; because Christian Science does not countenance nor lead to an act so foolish, nor to any so fanatical as the one mentioned. To follow the teachings and example of Jesus the Christ, is what Christian Scientists are striving to do, and the temptations set before the Saviour in the wilderness, and their rejection, are precious lessons to Christian Scientists, and protect them in doing sane things and in rejecting tempting suggestions of evil. When tempted by the devil to throw himself down from the pinnacle of the temple, Matthew tells us that "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." No believer in the Christ-power doubts for a moment that the Master could have thrown himself from the pinnacle without hurt or harm, but to have temporized with temptation in any form would have been to concede power to evil. Christ's teachings attribute all power to God. Christian Science does the same.

Referring again to the arsenic incident, and repudiating it as one of the resultant effects of Christian Science teachings, I ask in all seriousness why in case of accident or misadventure it should be thought a thing incredible that the Christ-truth is potent enough to destroy even the effects of arsenic, or poison of any kind. The Master after his resurrection, when thought was perfectly spiritualized, told his disciples this, in no uncertain words, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." Who doubts that Jesus meant exactly what he said? No Christian should. Christian Scientists certainly do not. We all believe that in time of need God is an ever-present help, and that the Christ-word is true.

Our brother may not view things as Christian Scientists view them, but some time we shall all see alike, and in the meanwhile we shall have to struggle along, environed with differing theories and dogmas and with many varying church creeds, removing beams from our own eyes, and obeying the Master's injunction: "Judge not, that ye be not judged." Christian Scientists try to obey this command. If they do not, they are wanderers from the truth; but the straying away does not make the truth any less, nor is the truth weakened if others wander from it.

[Frederick Dixon in the *Loughborough* (Eng.) *Monitor*.]

The question naturally arises, Was the healing power of Jesus inherent solely in his own spirituality—was it bestowed by him on his immediate followers—or did he claim it as the right of every one, in all the ages, who was prepared to follow him? If we accept the Bible, there can be but one answer. He made the power to heal the test of his own claim to be recognized as the Christ, and of the claim of all men and women, in every age and country, to be regarded as his followers. "Go your way," he said, when the Baptist sent to demand if he were the Christ, "and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached;" while it is not merely that in the first Gospel the command to heal is made a universal one to his followers, but in the second and fourth it is made the actual test of their faith—"And these signs shall follow them that believe;" and again, "He that believeth on me, the works that I do shall he do also." It is surely sufficiently plain that Jesus did not confine Christian healing to "semimoral and seminervous diseases," and that he not only, as no Christian Scientist has ever disputed, claimed that this "power was in the hands of the Christian church," but made it the test of Christianity.

It only remains to notice the last and most remarkable of our critic's statements, that the power used successfully by Christian Science, and which is "in the hands of the Christian church," is "suggestion." To be quite frank, in order to practise what is termed healing by suggestion, it is not necessary to be a Christian at all. It is just as possible for it to be practised, for what it is worth, by "all infidels and heretics." It is not Christian, because it professes to effect healing by the very power which it claims produces sickness. In a word, it is a "house divided against a house," and, as Jesus said, cannot stand for that very reason. Finally it is not power, because it is not of God. It was to this belief in the power to destroy disease through the cause creating disease that the Jews referred when they said, "This fellow doth not cast out devils, but by Beelzebub." Jesus' answer was final: "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God, and with it the peace of God, never came to any man through mental suggestion; but it does come to all who realize, in the words of Mrs. Eddy, on page 496 of Science and Health, "that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being."

[R. Stanhope Easterday in *The Dispatch*, Kokomo, Ind.]

There is every reason to believe that divine power healed organic as well as functional disease in Jesus' time, and the "great Physician" declared, "He that believeth on me, the works that I do shall he do also." Christian Scientists are but attempting, and with a gratifying degree of success, as is undeniably attested on every hand, to heal the sick as Jesus healed them, and for the same purpose and by the same means. The Scriptures declare, "He sent his word and healed them;" "Ye shall know the truth, and the truth shall make you free." There is nothing of the "occult" about Truth, or Truth's operation, either now or in the past.

[Written for the *Sentinel*.]

THE NEW YEAR—A FRIEND.

JOY E. R. ZINT.

A FRIEND has depths of character,
Fragrant and rare as Alpine flowers;
Then make a friend of each new year,
And search for treasure in its hours.—

For happiness in others' good,
For justice, honesty, and worth,
For generous thought, untouched by greed,
For Truth, that gave the new year birth.

And as its hours and days increase,
'Twill peace unfold for those who pray,
And work, and watch, through its swift flight,
And struggle toward the light alway.

'Twill also bring thee joy to know,
If thou hast filled with love this year,
It bears upon its time-spread wings
Another friend, to hold as dear.

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THE LECTURES.

ROXBURY, MASS.

A large and representative audience assembled at Fauntleroy Hall, Roxbury, Thursday evening [Oct. 29], to listen to the semiannual lecture on Christian Science. Frank H. Leonard of Brooklyn, N. Y., who delivered the lecture, was introduced by the First Reader of the church, George S. Haddock, who said in part,—

The question is sometimes asked, Why do Christian Scientists express so much gratitude to Mrs. Eddy? Let us imagine one lost in a dense wood, so thick and overhung that the sunlight scarcely enters, while everywhere the underbrush opposes a tangled barrier to progress. Weary with fruitless tramping, uncertain, discouraged, about to give up in despair, he discerns with joy a path blazed through the forest, marked out by a traveler who, having been over the ground, had found the way to freedom, and with loving forethought, marvelous patience, and untiring effort had made the way plain for him to follow. Would there not come a deep sense of gratitude, as with renewed strength and joyous steps he moved quickly to light and liberty? Would it be thought out of keeping if at the first opportunity he gave audible expression to this feeling of gratitude? Or let us suppose one lost on the mountain, in a blinding storm, night fast closing in, the path beset by many pitfalls—trembling, fearful, bewildered, he knows not where to go. If suddenly a light should shine in the gloom, and a cheery voice should say, "This is the way! Have no fear!" would not the heart overflow with gratitude to the one who, breasting the storm with thought only for others, leads the way to warmth and safety and peace?

These illustrations but feebly intimate the feeling in the heart of the thousands who have been lost in the forest of false teaching and old superstition, or were astray on the mountain of sin and disease, and who have found harmony and health and rest through the message Mrs. Eddy has given to the world. Their sincere and heartfelt expression of gratitude is no less legitimate than spontaneous. They are deeply grateful to her for expressing so much of good, for living so close to God, for overcoming so much of self and the world as to be chosen to guide them out of the maze of ignorance and false beliefs. Christian Scientists know, for it is the teaching of Christian Science, that all is of God, and that to Him and through Him are all things. This, however, does not prevent them from expressing gratitude to those who most clearly reflect His light. The greater the radiance, the more of gratitude.

The Dorchester Beacon.

MANCHESTER, ENGLAND.

A large audience assembled last night [Nov. 3] in the Free-trade Hall, Manchester, to hear a lecture on Christian Science by Clarence C. Eaton. The meeting was arranged by First Church of Christ, Scientist, built in Victoria Park. It was presided over by Sir Wilfred Lawson, who said he had for many years taken a keen interest in the subject of Christian Science. He had proved for himself, and had seen proved in the case of others, the power of the thought which it inculcated to guide, bless, calm, succor, and heal in various ways and under varying conditions. He was glad and thankful to add his testimony to the efficacy he had found in it. There was a saying of a famous man that "what the world wants is sympathy." No doubt it wanted sympathy, but what it seemed to want even more amidst "the dust of systems and of creeds" was harmony and unity. Without this the best of human sympathy was very little better than "sounding brass or a tinkling cymbal." The sympathy of Christ was practical living, truth demonstrated, because it was based on the scientific understanding that he had of his union with God. Through Christian Science he [the speaker] had realized more of that true unity than he had ever before thought possible. He asked the audience in approaching this subject to act in the spirit of the Biblical injunction, "Prove all things; hold fast that which is good."—*Manchester Guardian.*

GIRARD, KAN.

The lecture given by Bicknell Young of Chicago, at the Court House last Friday evening [Nov. 13], on the subject of Christian Science, was greeted by a full house of representative people of Girard. The lecturer was introduced by E. N. Richardson, president of the Commercial Club, who said in part,—

All of you who read and think must admit that Christian Science is a growing movement. On every hand you see this new system displacing the old. In every part of the world it is growing rapidly. Go to any of the large cities and attend the churches there, and in almost every instance you will find the largest congregations in the Christian Science churches. There must be something back of the movement that grows as we all know Christian Science is growing. As intelligent men and women we should know something about it—we should try to grasp the spirit of it. If it is truth,—and there are many of us here who think that it is,—we want to know it and to make it our own; if it is false, we want to know that also. We cannot intelligently be for it or against it without studying it.

The Girard Press.

SAN JOSE, CAL.

The Victory Theater, with its spacious seating capacity, was crowded from footlights to the rear row of the gallery and scores were turned away last evening [Nov. 10]. A representative audience had gathered to listen to a lecture on the subject of Christian Science by Bliss Knapp of Boston. The speaker was introduced by one of San Jose's most prominent business men, Judson L. Stull, who said in part,—

The presence of this large audience to-night is an evidence of the great interest now being taken in the subject of Christian Science, and expresses the demand of these times for a sane, practical, and healing religion; shows the need for a full salvation; for salvation from sickness and sorrow, as well as from sin. Humanity has a right to expect this, and may reasonably reject any system of alleged truth which does not fulfil these conditions. David, the sweet singer of Israel, says in the 103rd Psalm, "Bless the Lord, O my soul: and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases." Mark the language, "all thy diseases," not merely a part of them, but all of them; and the Bible is full of accounts of healing by spiritual means alone. Jesus came preaching the gospel, and "healing all manner of sickness and all manner of disease among the people," and he left the promise, "He that believeth on me, the works that I do shall he do also."

The command to heal the sick is no less imperative than the command to preach the gospel, and it is just as important to relieve the suffering as to reform the sinner. The early Christians healed the sick, and even raised the dead, for more than two hundred years after the time of Christ. The historian Gibbon recorded in his "Decline and Fall of the Roman Empire" that "the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect that in the days of Irenæus, about the end of the second

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century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, and that the persons thus restored had lived afterward among them for many years."

Christian Science comes again to-day, preaching the gospel of the kingdom and "healing all manner of sickness and all manner of disease among the people," as thousands upon thousands of reliable witnesses will testify, many of them turning to Christian Science after every other means had failed and only as a last resort.

San Jose Mercury.

CHATTANOOGA, TENN.

Yesterday afternoon [Nov. 15] at the Bijou Theater Rev. Arthur R. Vosburgh of Rochester, N. Y., delivered a lecture on the "Idealism of Jesus" for the local Christian Science church. He was introduced by Samuel Bosworth Smith, of the local bar, who said in part,—

Since the early dawn of history there has been a turning and a yearning in the human heart for God. There has been a crying aloud for heaven. Whether it has been in the drawing-room or in the execution of our daily duties, whether it has been in those who do not believe as you do and do not agree with your ideas of God or salvation, there has been this yearning ever since man has been man, so far as we can look back through the ages. This belief that there is something better than what we have, this belief of all men of all ages and all races, that there is a God and that there a heaven, has been said by many to be a proof that there is a God and a heaven.

My attention was called not long since to a couple of little verses that appealed to me, and have brought to my mind an idea original to me. It is this, that the yearning for God in the human soul means more than simply a proof that there is a God and that there is a heaven. The verses to which I refer were written by a local poetess, Emma Bell Miles of Walden's Ridge. With the thought of the lines it came to me that possibly the crying and yearning for God and heaven was not only a proof of God and heaven, but was a memory, a crying for home, and that it was the real soul-home of the Spirit that we remember while in this physical, material home, and that we did have a home in the real mountains. And it came to me that the homesickness, the yearning and longing of the poetess to get back to the realities, to get back to what was hers, illustrates the yearning of the spirit for its real home. And in thinking of this it came to me that possibly this is the call that Christian Science makes to you, that Spirit is Truth; that the mountain from which you have lost yourself is reality; that the materiality of the city, the materiality of the world, the materiality of your life is unreal; that it is the truth for which we are crying.

The News.

NEW BRITAIN, CONN.

A scholarly and lucid lecture on the subject of Christian Science was delivered yesterday afternoon [Nov. 15] in the Russwin Lyceum before an audience that filled the auditorium. The speaker was Francis J. Fluno, M.D., of Oakland, Cal. He was introduced by Rev. Dr. O. S. Davis, pastor of the South Congregational church, who paid a tribute to the speaker's unquestioned sincerity, and said in part,—

I accepted with appreciation and sincere heartiness the invitation of First Church of Christ, Scientist, to present to this audience the lecturer of the afternoon, in the profound conviction that there is standing-ground on the great platform of truth for all men who seek it sincerely and accept it devoutly as a revelation from God. There are a few people in the world—whether they are fortunate or not, I will not say—who believe not only that truth is perfectly expressed in person or book or formula but also believe that they themselves clearly apprehend that perfect expression. But for the most of us life is a passionate and ceaseless quest for the truth, which we appreciate with ever-increasing clearness and certitude; but it is the task of life to realize eternity in its complete apprehension.

A German philosopher once said that were he given the choice to know all truth at once, or ever to seek and find truth, he would choose the latter; and so we not only choose but we ourselves must seek if we may find it, and he who thus apprehends the task of life finds two things clear: First, his own confidence in the truth that he apprehends; and second and last, a generous and loving appreciation of the truth which another man apprehends but does not state as he states it. I have found that the men who are most truly tolerant are the men who themselves are most profoundly convinced; or that, on the other hand, he never has become the disciple of truth who has not learned that his brother may see it from a different angle and define it in different terms, and yet be equally the child of God in that which he seeks and seems.

It is on this platform that we stand together, and it is in this conviction that I have answered with gratitude and appreciation the request of the church, knowing well that they no less thought me identically with them than I thought them identically with me, but that together we lift our hands in prayer and thanks, and the beacon-light so far as it may shine illuminates us in our quest to apprehend the truth, to live it and to serve it well; and eternity, which is but our little conception of time rounded out to the full, shall bring us at last where we know and understand.

New Britain Herald.

CEDAR RAPIDS, IA.

To a large audience at Greene's Opera House last night [Nov. 10] the Rev. William P. McKenzie of Cambridge, Mass., lectured on Christian Science. The lecturer was introduced by Supt. J. J. McConnell of the public schools, who said:—

This situation suggests several significant facts: The first is the fact of a freedom of belief. If we read history aright, it has been a long and a hard struggle from the tyranny which for a long time laid a proscriptive hand upon the human soul, to this era of liberty of thinking, and we rejoice that we live in a time which is characterized by this freedom of thought. Another significant fact is the fact of freedom of speech. Not only may a man think for himself but every man may give free expression to his thought, and this is a situation which makes progress. It is only as thought and speech are free, it is only as men meet their fellow-men honestly and fearlessly in the interchange of thought and opinion, that we get that resultant in human conduct which promotes the highest good of society, that we develop institutions which conserve and foster the best there is in life.

We rejoice that these things are true. We rejoice that it is possible for large numbers of people to come together to hear the discussion of any subject. It cannot be otherwise than that many shades of religious belief are represented in this audience; but we are here with open minds to hear the presentation of a single phase of religious thought, and I need not to assure the speaker of the evening that all come in a spirit of candor to hear what he may have to say to us.—*Cedar Rapids Republican.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A RECENT DECISION.

A FEW years ago the state of Missouri, upon the solicitation of a committee of medical doctors, enacted a law which was popularly supposed to be aimed at the practice of Christian Science. This view would seem to be justified, judging from the action of the state board of health, which recently instituted the prosecution of two Christian Scientists under the terms of this law, alleging that in practising Christian Science they were practising medicine. The outcome of this prosecution is shown in the following news item, which we clip from *The Christian Science Monitor* of Dec. 21:—

Warrensburg, Mo.—Judge Berry Thurmond, in case of State vs. Lena D. Jaccard and Theresa M. Haywood, Christian Science practitioners, charged with practising medicine without license, Saturday held that the Missouri state medical statutes do not apply to this class of healers, and that there is no law in this state either prohibiting or regulating their practice.

The case was argued by T. A. Witten of Kansas City, Fred W. Lehman and Judge Franklin Ferriss of St. Louis, and O. L. Houts of Warrensburg for the defense, and Ewing Cockrell, J. W. Suddath, and J. A. Kemper, all of Warrensburg, for the State.

Does it not seem as if the Missouri state board of health might be in better business than the persecution of two women who are engaged in healing the sick, and who are not lawbreakers, technically or otherwise? The members of this board surely cannot be ignorant of the fact that thousands of persons have been healed of the most serious diseases through the practice of Christian Science, and it would appear to any impartial observer to be more in line with their office if they were engaged in promoting every means by which the sick can be healed, rather than by interfering with the practice of an admittedly successful system.

ARCHIBALD MCLELLAN.

HOSPITALITY.

IN the epistle to the Hebrews the writer says, "Be not forgetful to entertain strangers," and he adds, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Even among barbarous nations hospitality took high rank as a virtue, and it is possible that it lost much of its value when it came to be a mere exchange of courtesies. Nowhere do we find a more beautiful picture of genuine hospitality than in Victor Hugo's "Les Miserables," where the good bishop welcomes to his home an ex-galley slave and sets before him at their simple meal the best that the house can supply. This he did with the thought that the home and all it contained belonged to God, and that he must not withhold from any needy child of earth the shelter which that home had to offer, since the infinite Father bestows the blessings of His rain and sunshine upon the just and the unjust alike.

In Christian Science we learn to value all the virtues not less but more as we come to understand their spiritual source and meaning, and we should never forget the Master's admonition, "Unto whomsoever much is given, of him shall be much required." Under present conditions it may not be either possible or necessary to invite to our table all those to whom it were good to show hospitality, but we can certainly "entertain" every needy one who comes within the radius of our thought, remembering, as did Jacob, that wherever we are, that place should be to us "none other but the house of God." We can give to every one of our best,—setting before them the bread of life and the wine of inspiration, so that they may go on their way refreshed and rejoicing.

It should never be said of any Christian Scientist that he (or she) ever attempts to "entertain" a stranger by serving up the current verbiage of the weather or the fashions when the visitor may be hungering and thirsting for spiritual meat and drink. Under a gay exterior may be a heavy heart, waiting for us to lift its burden. Our revered Leader reminds us that there are not only many, but "millions" of "weary wanderers, athirst in the desert," and she bids us give them not merely a jest or a smile, but "a cup of cold water in Christ's name, and never fear the consequences" (Science and Health, p. 570).

The text quoted from Hebrews counsels us to remember in our hospitality the special need of the one we would "entertain." This may remind us of the angel that came to Elijah, when he had lain down utterly exhausted, after fleeing from the wrath of Jezebel, and who tenderly said to him, "Arise and eat; because the journey is too great for thee." We read that the prophet did as he was bidden, and then he "went in the strength of that meat forty days and forty nights unto Horeb the mount of God." May we not all minister to human need as did that angel, offering the living bread and water from the great storehouse of Truth, so that those who partake shall go on and on until, like Elijah, they reach the mount of God, the heavenly height where man's immortality is fully realized, and they hunger no more.

While we are encouraged to entertain "strangers," this may mean our nearest and dearest, since we are all pilgrims and strangers on earth; therefore let us give of our best,—as Paul says, "Distributing to the necessity of saints; given to hospitality."

ANNIE M. KNOTT.

THE NEW YEAR AND THE NEW LIFE.

THE traditional time for turning over a new leaf has come again, and they are few, surely, who do not think it entirely in keeping for them to make the turn. While it is encouragingly true that perhaps the great majority honestly desire to do and to be better, it is also true that the efforts to put this good purpose into execution have been attended for the most part by very discouraging results; and for this reason among others, that the undertaking has been thought of as a tussle with veritable evils, a resistance of asserted forces which have been consciously or unconsciously accredited as real.

It is well, therefore, for us to remind ourselves again that all reforms, whether they be trifling or tremendous, are essentially mental, and that they are to be effected by knowing Truth rather than by fighting error. In the light of this vital teaching of Christian Science we shall find a new meaning in the declaration of Him "that sat upon the throne," as John tells us, and said, "Behold, I make all things new." If the new and nobler life we covet is indeed from and of God, we do well to give up the idea at once and for all that spiritual progress is under bonds to human sense. The old Chronicler spoke discerningly when he said,

Ye garnements of rihtwisnes are weven of ye Lord,

and we cannot hope to demonstrate the true life so long

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as we consent that evil has any hold upon man. Our command of the spiritual, to-day, is measured by our escape from the material of yesterday. Aspiration finds its fruition in the consciousness that God is our immediate source, that the true selfhood is an unsullied stream flowing forth from the fountain of eternal Life. "Behold, I make all things new." To-day, forever! In the embrace of this thought we no longer acknowledge our subjection, or pay tribute, to those asserted influences and laws which have linked us to the weakness and waywardness of our past. We no longer yield our thought to the dictum of heredity and habit, predisposition and acquired impulse, but rise anew and forevermore in the realization of the freedom of the sons of God. The Scripture teaching, as interpreted by Mrs. Eddy, that all substance, power, and law belong to divine Mind, supplies a philosophical and sufficient ground for knowing not only that all real things are new, but that they are good, and it is this knowing which breaks the hold of habit by begetting that sense of separateness and sufficiency in Christ which gives entry to the new, longed-for life.

So long as the turning over of a new leaf is associated with the thought of bracing up against disabilities which we regard as no less actual than numerous, so long does it count for little; but when we think of it as an escape from false beliefs,—that age and weakness, decrepitude and defeat no more pertain to man than they pertain to the multiplication table,—then we begin to see that there is no lawfulness and no reality in the asserted holdback of mortal sense. We have grasped an idea that has a wonderfully buoyant lift, and we begin to go ahead.

As materially understood, the doctrine of evolution has handicapped human aspiration by supplying multiplied reasons why we should not get out of patience with our baser selves. Its tacit acceptance of evil as "good in the making," its recognition of every experience as having place in an all-comprehensive and adequate order, makes for contentment with the unideal, and in contrast therewith Christian Science has come to free us from every thought of our true selfhood's affiliation with or subjection to an unworthy past, and to awaken that consciousness which daringly yet humbly exclaims, Mine is the ever-new way of God, mine the forever-new things of Life and Truth and Love! This is the inspiration of Christian Science teaching, and this explains, in part, its helpfulness to men.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., Dec. 19, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I feel that I must write you what I know you long ago foresaw. There has been no tide to turn in the affairs of the *Monitor*, for since starting on its great mission it has gone steadily onward in the estimation of its readers, and words of commendation are received on every hand.

That this building should have been completed, presses installed, and a business and editorial force gathered in these few months—that a newspaper comprising four editions each day should gain world-wide recognition from the public press in less than three weeks from the date of its first issue, gives us joy; but greater still is our happiness at being identified with some active proposition in Christian Science. And the *Monitor* is, for almost every day word is received of some one becoming interested in this great movement for the betterment of mankind through something read in its columns.

From my first introduction to this great project I have endeavored to keep constantly in mind that success can be gained only by "those leaning on the sustaining infinite" (Science and Health, Pref., p. vii.), and each succeeding day makes me more grateful that I am, even in this small way, identified with the *Monitor* and its mission.

Most sincerely yours,

ALEXANDER DODDS.

Boston, Mass., Dec. 18, 1908.

Beloved Leader:—May I write just a few lines, in token of my gratitude to you for having called me to Boston to work on the *Monitor*. You taught me long ago that the only way in which we can thank you for the understanding of Truth you have given to us, is by devoting our lives with greater consecration to our work. I am going to try to do this.

Yours lovingly,

FREDERICK DIXON.

Omaha, Neb., Dec. 8, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader:—The advent of *The Christian Science Monitor* is one more cause for my rejoicing that I have found a practical religion, with the development of its applicability to present-day needs in hands so competent from all points of view. Even the seemingly excusable sting of "a woman's religion" meets its rebuke in the thought of every just observer, and raises woman one more step toward her rightful place, even in human affairs. The policy of the *Monitor*, so evident even between the lines, bids fair to realize a hope for a fairness toward all humanity, unmixed with a calculation of the purely commercial self-interest.

I continue to hold yourself and the Cause of Christian Science in growing and purifying affection.

Yours in sincerity,

JOHN FORBES.

Northampton, Mass., Dec. 7, 1908.

Beloved Leader and Teacher:—We are near to you or distant from you according to the state of consciousness in which we are living. My heart cries out in a renewed effort to see with the single eye, to do better work for our Cause, to manifest "diligence, promptness, and perseverance" (Science and Health, p. 514). God has been good to me, tender of me, patient with me, purifying me in some degree. I am thankful to God that through Christian Science I can see and experience something of the falsity and unreality of the allurements in the senses that beset young womanhood.

The daughter of a woman who looked to me for help in Christian Science asked her mother if she were not entrusting herself to the care of one too young. So I explained the situation by reading the definition of "Children" in Science and Health, p. 583: "Counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity." She saw that help did not come through youth or age, but through the "better originals," "in maturity," and the healing has been accomplished. According to years Jesus was a young man, but he so lived in his spiritual selfhood that we think of him as in maturity and not as a youth.

The *Monitor* meets a great need with me.

Gratefully your student,

MIRIAM B. CLARK.

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Findlay, O., Dec. 3, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—The Christian Scientists of Findlay, O., assembled in a business meeting to adopt by-laws and complete organization as a society, unanimously voted to send a message of gratitude to you. May we always be found "with one accord in one place," and learn obedience to God from your example and your words: "Never absent from your post, never off guard, never ill-humored, never unready to work for God" (Miscellaneous Writings, p. 116).

With deep gratitude for all the blessings which have come to us from your consecrated life.

Loyally yours,

MRS. LOUISE M. TEWKSBURY, KARL R. RUMMELL,
CHARLES BEILSTEIN, *Committee.*

Bridgeport, Conn., Dec. 6, 1908.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Bridgeport, Conn., wish to assure you of our deep love and unswerving loyalty, and to express to you especially, at this time, our appreciation of the latest proof that every need of humanity is met through the Love and wisdom that you have made manifest. Though we felt, in a degree, the importance of *The Christian Science Monitor,* when it was promised to us, it was not until it was issued that we began to realize its power for good. The character of its articles and editorials is such that its news seems ever fresh, thus meeting the objection that as a daily paper it could not supply the demand of the country at large. Its optimistic tone, and the clearness and fearlessness of its presentation of the truth, cannot fail to insure for the paper the accomplishment of its mission. Like the fabled goddess of wisdom, it has apparently sprung into the world full armed and ready for action.

At the time of the building of The Mother Church, in Boston, you impressed upon your students the thought that "no doubt must intervene between the promise and event" (Miscellaneous Writings, p. 320), and it is an inspiration to persistent effort on our part to remember that you were willing to wait a quarter of a century for the fulfilment of your desire to send out a Christian Science daily paper. Very lovingly,

LOUISE B. WARNER, FREDERIC C. HOTCHKISS,
MARTHA BURR BANKS, GEORGE E. BETTS,
Committee.

Amboy, Ill., Dec. 7, 1908.

Mrs. Mary B. G. Eddy.

Dearest Leader:—Words fail me when I try to tell you of the help I have received from the study of your books. During the year 1900 I was healed of misery and suffering, and made happy, hopeful, and cheerful. I have since continued in better health than I ever expected to have, and I am daily praising God for Christian Science. Everlasting life and peace be yours.

Faithfully yours,

MRS. OLGA HELDMAN.

H. M. S. Defence, Home Fleet.

Dear Mrs. Eddy:—I wish to express my love and gratitude for this glorious Science which has been revealed through you, and for which you have so patiently labored and endured. It is now my privilege also to labor and endure, humbly following you as you follow Christ. My prayer is to demonstrate the truth in my life and deeds by the renewal of my mind.

Lovingly yours,

F. W. HANAN, *Lieutenant, Royal Navy.*

Skaneateles, N. Y., Dec. 8, 1908

Dearly Beloved Leader:—How beautifully and naturally the blessed truth as revealed to us through God's Word comes to true seekers! My heart goes out in deepest gratitude to you who have done so much for me and mine, —gratitude for physical and moral healing, for the spiritual awakening, and the many blessings that have come to us through the perusal of your books and the many helpful articles in our *Sentinel, Journal,* and *Monitor.* All the gold in the universe could not buy what I have found through your self-sacrifice in bringing to a needy world this healing truth, and I thank God for so wise a Leader, with God-given instruction to lead us ever onward, heavenward. God is indeed for us the God of prosperity, purity, peace, and success.

Lovingly,

MRS. JULIA C. FRENEART.

Carey, O., Dec. 7, 1908.

Dear Mrs. Eddy:—I want to thank you for Christian Science. Three years ago I was healed of a dreaded disease of the kidneys and bladder, through Christian Science. It is so good to be well! I am very happy. I can now "run, and not be weary; . . . walk, and not faint." I am fifteen years of age, and am studying Christian Science, going to school every day, and taking music lessons. We have a little band of Christian Scientists here, and we are learning more of the truth every day.

With love,

KATHERINE HICKLE.

Fayetteville, N. C., Nov. 30, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Beloved Leader:—Humbly let me thank you for *The Christian Science Monitor.* Surely as we are ready for the blessings they unfold to us. It is wonderful to see how divinely you are being led, and how steadily and on what an ascending scale God is teaching you "wondrous things" out of His law to reveal to all mankind. Your quickened understanding, your obedience and devotion to God and Christ is inspiring, and is daily turning thousands "to righteousness," and through your works you are bringing to pass the saying that is written, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Peace, peace be unto thee, and blessings forever from the Lord.

Dear Leader, will you accept my unspeakable gratitude and love. JANIE MCK. MYROVER.

THE CHRISTIAN SCIENCE MONITOR

The sale price of *The Christian Science Monitor* is two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico is five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms. Subscribers in Greater Boston and New England who desire carrier service, may order the *Monitor* directly through their local newsdealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

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LECTURES AT OTHER PLACES.

Park Ridge and Edison Park, Ill. (at Edison Park).—Bicknell Young, Sept. 17.
Creston, Ia.—Bicknell Young, Sept. 25.
Lincoln, Neb.—Bicknell Young, Sept. 27.
Ludington, Mich.—Bicknell Young, Oct. 6.
Firth, Neb.—Francis J. Fluno, M.D., Oct. 8.
Cleveland, O. (Third Church).—Bicknell Young, Oct. 11.
Batavia, N. Y.—Bicknell Young, Oct. 12.
Pittsburgh, Kan.—Francis J. Fluno, M.D., Oct. 15.
Prophetstown, Ill.—Judge William G. Ewing, Oct. 16.
Fort Madison, Ia.—Judge William G. Ewing, Oct. 18.
Flushing, N. Y.—Bicknell Young, Oct. 19.
London, Eng. (Stoke Newington Society).—Clarence C. Eaton, Oct. 22.
Norfolk, Va.—Judge William G. Ewing, Oct. 22.
Newark, O.—Bicknell Young, Oct. 22.
Winchester, Ky.—Judge William G. Ewing, Oct. 25.
Guthrie, Okla.—Francis J. Fluno, M.D., Oct. 25.
Stillwater, Okla.—Francis J. Fluno, M.D., Oct. 27.
Cincinnati, O.—Bicknell Young, Oct. 27.
Joplin, Mo. (First Church).—Bliss Knapp, Oct. 29.
Wabash, Ind.—Hon. Clarence A. Buskirk, Oct. 29.
Aurora, Ill.—Francis J. Fluno, M.D., Oct. 30.
Amesbury, Mass.—Frank H. Leonard, Oct. 30.
Lexington, Ky.—Bicknell Young, Oct. 30.
Chicago, Ill. (Third Church).—Francis J. Fluno, M.D., Oct. 31.
Concord, Mass.—Frank H. Leonard, Oct. 31.
Clinton, Ia.—Miss Mary Brookins, Nov. 1.
Downer's Grove, Ill.—Hon. Clarence A. Buskirk, Nov. 1.
Hull, Eng.—Clarence C. Eaton, Nov. 1.
Rockford, Ill.—Francis J. Fluno, M.D., Nov. 1.
Des Moines, Ia.—Judge Septimus J. Hanna, Nov. 1.
Provo, Utah.—Bliss Knapp, Nov. 1.
Brockton, Mass.—Frank H. Leonard, Nov. 1.
Logansport, Ind.—Rev. Arthur R. Vosburgh, Nov. 1.
Louisville, Ky.—Bicknell Young, Nov. 1.
Salt Lake City, Utah.—Bliss Knapp, Nov. 1.
Chicago, Ill. (Third Church).—Francis J. Fluno, M.D., Nov. 2.
Hyde Park, Mass.—Frank H. Leonard, Nov. 2.
Milford, Utah.—Bliss Knapp, Nov. 3.
Niles, Mich.—Bicknell Young, Nov. 5.
Plymouth, Wis.—Rev. Arthur R. Vosburgh, Nov. 5.
Iola, Kan.—Miss Mary Brookins, Nov. 5.
Pittsbourgh, Ill.—Hon. Clarence A. Buskirk, Nov. 5.
Bradford, Eng.—Clarence C. Eaton, Nov. 5.
De Kalb, Ill.—Frank H. Leonard, Nov. 5.
Port Huron, Mich.—Rev. William P. McKenzie, Nov. 5.
Chicago, Ill. (Seventh Church).—Judge William G. Ewing, Nov. 5 and 6.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

THE MANUAL.

The 76th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Sentinel*.

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul Streets, Boston.

TESTIMONIES OF HEALING.

In 1889 I was told that Christian Science was able to heal me, and though the words sounded trifling to me then, now it is all very different. I had been attended by a great many doctors, but received no lasting benefit. When I entered a class in Christian Science I realized that I was healed, and it was the first time that I had been free from pain in twenty-nine years. This relief came in three days' time, but it took several weeks for all the symptoms to disappear entirely, and leave me free mentally and physically. One of my worst troubles was a serious form of heart disease, and many times I lay helpless for hours, not even able to speak. Another ailment was lung trouble, in what the doctor called its last stage, besides other diseases too numerous to mention.

When Christian Science came to me I saw that it was none other than the Christ-healing, and from that time to this I have never doubted the truth of Mrs. Eddy's teaching in "Science and Health with Key to the Scriptures." In the last nineteen years I have seen many persons healed of disease, which proves all I have said in its favor. Christian Science is a mighty power for good, as it is lived and loved.—EDWARD M. FELKEY, Armstrong, Ia.

In the spring of 1889 I was suffering from a disease pronounced lung trouble. There were weeks that I coughed continually, and I was unable to turn myself in bed. I had become very much wasted, and almost wished for death, if that would deliver me from my misery. My friends all told me that something must be done or I would not last long, but what that "something" was I did not know. I was at the time under the care of a prominent physician, but was receiving no benefit whatever. Finally man's extremity proved to be God's opportunity. Word was sent me by a friend that a lady was coming to our town who healed without medicine, and that she was going to hold a class and teach Christian Science healing. I grasped at the thought of healing as a drowning man would grasp at a straw, and when the lady came, which was on a Thursday, I sought her that I might be healed. The following Sunday I seemed to be in very bad condition. I went to bed early in the afternoon, and lay there, suffering extremely, until about eight in the evening, when suddenly, like a ray of light bursting through a cloudy sky, the healing came instantaneously. I shall never forget my sense of freedom at that time. I rose, dressed myself, went down-stairs, and asked for some supper, which greatly surprised my friends. From that time until now the disease has never returned.

I would also like to tell of the healing of our little boy, our only child at that time. He was suffering from a dreaded disease; and the verdict given by the physician was that he had never known of but one case of this disease where the child lived to be ten years old. My son is now twenty-one and is a picture of health. This healing was simply the result of our understanding of Truth. Our daughter at the age of eight was healed of a serious illness in three days' treatment. I could write very much more of ills that have been met and overcome through Christian Science.

My husband and I feel that we owe endless gratitude and love for the faithfulness and patience shown to us. Every day I thank God for our beloved Leader, Mrs. Eddy, who so wisely is leading us to Christ; and I know that I can best show my love and gratitude to her through obedience to what she teaches, every step of the way. I have gone through deep waters since coming into Christian Science, but never once have I let go of the light that has been

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revealed to me, and my one desire has always been that I may live so close to the Principle revealed in Science and Health, not in the letter only, but in the spirit, that I may prove a worthy example to others.

MRS. F. N. FELKEY, Armstrong, Ia.

I am a man fifty-seven years old. In 1907 I was under medical treatment all winter, but did not get much help. My wife had been interested in Christian Science for a number of years, and I decided I would throw all my medicine away and turn to it for help. A Christian Science practitioner treated me absently for a week, and I was healed.

One morning in June, 1907, I went out on the mountain for a load of wood. I met another wagon and turned out to let it pass. It was loaded with ties, which struck my horses; they shied and went down a bank about three hundred feet. I fell first on the horses, then was caught under the wagon, the seat striking me in the back. I was rolled over for about forty feet, and all I could think of was, "God help me!" The man who was with me said he did not expect to find me alive, but he called to me, "Are you hurt?" I said, "I will soon be all right." I then repeated the Lord's Prayer, sat up, and felt better, although I had seemingly received some terrible injuries. I was taken home, and all our friends said we must get a doctor, but I did not want one. About nine o'clock the conditions became so alarming that my wife felt she needed help, and telephoned to a Christian Science practitioner in Denver. This lady treated me, and the hemorrhage ceased. The practitioner came to see me once, and treated me one week absently. The discoloration and swelling of my right leg was about all gone in one week, and through all this experience I suffered very little. In six weeks I was hauling tourists around again, and feeling fine.

I am very thankful to Mrs. Eddy, who has taught us to understand God, and I feel that I shall always trust Him in every way.—G. W. FLESHER, Pine, Col.

[Translated from the German.]

I give this testimony with sincere gratitude for all that Christian Science has done for my family and myself. My husband had been afflicted with asthmatic and bronchial trouble for over twenty years. I myself was suffering from abdominal troubles and a weak stomach, and was allowed to eat only a few things. When the physicians did not know what else to prescribe for us, they advised us to travel either to Germany or the South. For this reason we went to Europe twice, and lately went almost every winter to southern California. While coming back the last time, which was a little over two years ago, we met on the train some travelers who were on their way to Boston to attend the dedication of The Mother Church. They were very nice people, and we became acquainted with some of them. One lady asked me why we went to California every winter, and I told her that the physician had advised it for our health. She then told me there was a Christian Science church in Chicago, one block from where we lived, and that if I should go there and ask for the address of a practitioner, that I would nevermore need to take any journeys for my health. After we arrived home I did go to that church, and found a practitioner, who gave me Christian Science treatment. In three weeks I was healed of all my ailments, and I have been well ever since.

When I came to America I was over fourteen years of age, and did not go to school here, therefore I did not learn to read English, but by the advice of my practitioner I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature. I began to read and study these books, and to-day I can read English quite well. It is now two years since we heard the first lecture on Christian Science in our church. I invited my husband to go with me; he did so, and became convinced of the truth of Christian Science. Since that evening we attend the Sunday services and Wednesday meetings. My husband went to the same practitioner, and was healed of all his ailments. We threw away all material remedies, and since last January we are members of Second Church of Christ, Scientist, in Chicago.

Words are inadequate to express my gratitude to God, and I wish to thank our dear Leader, Mrs. Eddy, for her inspiring books, which have given us a spiritual understanding of the Scriptures. I am indeed grateful for Christian Science.—MARIE MATTERN, Chicago, Ill.

In December, 1906, I had a severe attack of illness and sent for a Christian Science practitioner, but it was not until the afternoon of the next day that I realized much change. At this time I was able to lie down, having remained most of the previous thirty-six hours in a sitting posture, and unable to move without great suffering. The following day I was up and about the house, and on Sunday attended the services at the church. Appendicitis had been healed in Christian Science. Truth had gained another victory. The gratitude I feel to God, and to Mrs. Eddy, the Discoverer and Founder of Christian Science, can only be expressed by what I am able to do for others. It is nearly eleven years since I first became interested in Christian Science, and in that time it has been my sole reliance for myself and children. We have never used medicine or any material remedy in that time. For all these benefits I am most grateful.—VIRGINIA ALLPHIN, Denver, Col.

Some four years ago I was afflicted with a nervous trouble. After trying several physicians, of different schools, I turned to Christian Science. Although my healing came slowly, I can truthfully say that I was benefited, both mentally and spiritually. I am not an active worker in Christian Science, still I enjoy studying the Lesson-Sermons and find in them great good.

M. L. WRIGHT, Luverne, Minn.

From early childhood the statement, "She is a nervous child," greeted my ears, and the law that "like begets like" was fully verified as I grew into womanhood. After my marriage chronic invalidism and medicine were my inseparable companions. At the end of ten years medicine had been exhausted, and I found myself wasted to a skeleton, with just strength enough to try a sanitarium for rest, diet, and outdoor life. There, for two years, everything that human love, care, and money could bestow was given to me, and at the end of that time, as I had gained sufficiently to walk about, my husband brought me home, with a nurse to care for me. The fear of food was so great that my diet was limited to a very few things. At the end of fourteen months I yielded to the advice of friends and sent for a Christian Science practitioner, though particular care was taken to tell him that I had no faith in Christian Science. Notwithstanding this, and the fact that my prejudice against the Bible was so great I at first refused to study it in connection with the Lesson-Sermons, I gradually gained strength enough to do my own housework. After five months' treatment, class instruction was taken, and at the end of three years chronic bowel trouble, sleeplessness, female disorders, and fear of food had disappeared.

Now, after seven years' daily study of the Lesson-Sermons and practice of their teaching, I have learned to

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love the truth found in the Bible and in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Sickness has been replaced by health, despair by hope, melancholy by joy, and hatred is yielding to love. I feel I can best express my gratitude by so living the truth that others may desire to find the kingdom of heaven, which is at hand for all who seek it.—BELLE CADY PLUMMER, Stockton, Cal.

I am very glad to be able to pay a heartfelt and grateful tribute to Christian Science and to its Leader. The testimonies which I am constantly hearing at the Wednesday evening meetings and reading in the Christian Science publications, prompt me to give my own. My first experience in the wonderful efficacy of Christian Science was on what was thought to be my death-bed. I had been under the care of two of the best physicians in this city for seven months, and received some benefit, so that I went to work, for one week, but was soon confined to my bed again, in a worse condition than before.

It was then that my mother pleaded with me to try Christian Science, which had been recommended to her by a friend, and after a few days I gave my consent. A practitioner was called, and arrived promptly. As soon as the practitioner came I experienced great relief. I was given treatment by the practitioner, which helped me very much, and this was continued for three days. On the third day I ate a hearty dinner, and at three o'clock that afternoon I got up, dressed myself, and went outdoors. After this I received absent treatment for a short time, and soon was perfectly well in every way. I then sent for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the *Christian Science Quarterly*. I find great joy in the study of the text-book and our other Christian Science literature. This truth is indeed, in the words of the psalmist, "a lamp unto my feet, and a light unto my path." It has given me the understanding that God is my Life, the source of my health and my strength.

J. B. ANDERSON, Fremont, Neb.

On the 28th day of February, 1907, I came here from my home in the South. I brought with me a sick body, having quite recently been in a hospital for an abdominal operation, and previously for an eruptive affection of the lower extremities, on which occasion my limbs were packed in ice for seventeen days, with the result that they were left in a dreadful condition, and one knee-joint was displaced. After coming here I took up the study of Christian Science, and found it a beautiful religion and a demonstrable truth, both physically and spiritually. In a few months I was perfectly healed of all the conditions I have mentioned, as well as others. One day in the month of March I felt very ill with what seemed to be a serious throat trouble. I realized the truth as best I could, but said nothing to any one and kept about my duties. The next morning I felt unable to rise from my bed. The lady of the house then came to my room, and at once began to treat me. The high fever was overcome within an hour and the other conditions were met in a few days.

I was also healed of a very severe attack of cold during a testimonial meeting in the winter. I can say with the psalmist, "The lines are fallen unto me in pleasant places." I am deeply grateful to God, and to Mrs. Eddy for this healing truth.—LIZZIE WARD, Brooklyn, N. Y.

Since coming into Christian Science I have surely found that "God is our refuge and strength, a very present help in trouble." I have been interested for quite a number of years and know that the truth is applicable to each moment's work, but there are times when we seem to need a little help from others. I would like to write of a severe ailment that was quickly healed. The suffering became intense, and if we had been in the thought of *materia medica* the aid of a surgeon would have been required, but a Christian Science practitioner was called and in a short time harmony was manifested.

We are thankful to God for revealing to us this wonderful truth through her whom He has chosen to lead the world again to the fount of health and happiness.

MRS. ELVIE H. PIPER, Concord, N. H.

We as Christian Scientists have received many great blessings in this truth—and have never told the half. I wish to tell of a demonstration which was made in Science when we first went to Los Angeles. On entering the schools, one of the rules demanded that all children should be vaccinated. We complied with the rules, and our two girls were vaccinated. They seemed at first to get along nicely, but after awhile blood-poisoning set in. To the senses it seemed very alarming, but it was met perfectly with Science treatment; and I am very thankful for the healing. I was also healed, by reading Science and Health, of a painful stomach trouble, and of a female disease that the physicians said would compel me to have an operation performed in order to get relief. Instead of going to a hospital, I began to investigate Christian Science. In Mrs. Eddy's book I found the truth I so much needed; and it was so good to read it. While the physical healing was grand, the spiritual uplifting and the teaching that showed me how to live a better life, led my thought heavenward. I thank God for all these blessings. Now it is a pleasure to read the Bible. Our dear Leader, Mrs. Eddy, who is such a noble guide to follow, is ever keeping the high goal before her.—MRS. LILLEY B. YOCKEY, Chanute, Kan.

How thankful we should be that through the understanding of Christian Science we have "an anchor of the soul, both sure and steadfast," when the clouds of material sense gather round our path, shutting out the light of God's presence for a time. It is then that we should rejoice, for we know that when the clouds have rolled away the light will again shine out, its splendor undimmed by this seeming obscurity. Seven years ago Christian Science came to me, as "one born out of due time," and since then my progress though slow has been continuous. I have been healed of many physical ills, but the greatest blessing, to my sense, and for which I would give God thanks, has been the overcoming of discontent, restlessness, an envious and jealous disposition,—all of which are being eliminated from my consciousness.

I send this testimony with the hope that it may cheer and encourage some fellow-traveler, and to express my gratitude to Mrs. Eddy for showing us the way.

MRS. MARTHA MUNSELL, Winchester, Conn.

For some time it has been my desire to tell of the many ailments of which I have been healed through Christian Science, the first being a very bad case of kidney trouble. Our family physician, one of the best in Cincinnati, came to see me three times every week for six years, but without any good results. He then tried electricity, but still I got no relief and was about to give up in despair. One day, when I was suffering intense pain, my daughter went to see a Christian Science practitioner and had absent treatment given me. I was healed at once, and have not had any attacks of the pain since that time. I was given up to die by the same physician, in an attack of acute lung

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trouble. He said I could not possibly live through the night. My husband was then asked if he would send for a Christian Science practitioner, and he said to send for any one who could save my life. A practitioner was called, and the next morning I was well, able to be down-stairs, and that day I helped to prepare dinner for my family. I have also been healed of chronic bowel trouble and headaches by reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures."

I wish this meager acknowledgment of some of the benefits I have received through Christian Science might reach all those to whom I voiced my opinion of it in former days,—an opinion which only expressed my utter ignorance of the subject. Yet I know God does not despise me, for I have had many blessings since that time and am having more peace and contentment of mind than I have had for many years. I give thanks for all this to God, and to our noble Leader for showing me the way.

MRS. JENNIE LONG, Hartwell, O.

After having been invited a few times, I finally attended a Christian Science service, and at once bought a copy of the Christian Science text-book, which I began to read in conjunction with the Bible. At that time my left arm had been helpless for about a year, my wife and children being obliged to help me dress, as I was unable to do anything with this arm; but before I had finished reading "Science and Health with Key to the Scriptures" my arm was healed. I was also healed of some other ailments, such as bowel trouble, etc. About nine months after that time, on Thanksgiving evening, I read in *The Christian Science Journal* of a man who had laid away his glasses. It was then I realized that what God had done for one He could do for another, and that I, too, could read without glasses; consequently I went to work as best I could, and before I retired that night the "still small voice" assured me that I would obtain complete healing. On Sunday morning at five o'clock I arose, opened Science and Health at page 578, and there found the 23rd Psalm. I realized that God, divine Love, had fulfilled His promise. If it had been in the daytime I should have shouted aloud with joy. I laid away my glasses and have never used them since.

Praise be to God at all times, for His goodness stands forever, and thanks to Mrs. Eddy for her tireless work for suffering humanity.—S. BIEDERMAN, Evansville, Ind.

With the hope of leading some one to investigate Christian Science I will tell a few of the many blessings that have come to me through its study. About three years ago my mother came to visit me, and while at our home she was attacked with a rheumatic trouble which was quite severe. She was entirely healed through the help of a Christian Science practitioner, and was also relieved of chronic liver complaint and bowel trouble. At this time my husband was in such poor health that we despaired almost of his life; but he was healed through Christian Science of stomach trouble and a disease of the kidneys. I was healed at this time of severe backache, mental depression, and general ill health. Our children have been helped through all the ills that are supposed to attack children, not succumbing when exposed to two dreaded diseases. One child was born under Christian Science treatment. The birth was attended with very little pain, no medicine was used, and no physician was called.

While we are very thankful for the physical help, we prize the spiritual uplifting far more. We were members of orthodox churches, my husband belonging to one and I to another, but as these churches never seemed to meet our needs, we soon withdrew and are now members of The Mother Church and of our local society. We feel that we owe a great deal of love and gratitude to the dear good woman who has taught us the way to the Christ-healing.

MRS. M. VIRGINIA PRATER, Lake Charles, La.

Having suffered for five years with a very bad stomach trouble, which was growing worse, I turned to Christian Science for help in September, 1907. I had been treated by the best local doctors and by a specialist in Boston; but had received only temporary relief. I then thought it was time to try something different, if I wanted to live, and I thank God I did; for I found what I should have had all the time, and what I find by the study of Science and Health is given us by divine authority, that is, health and happiness. I am trying to live a life that will be a living testimony to Christian Science.

O. B. INGALLS, Pejepscot Mills, Me.

For many years I have hesitated to send in my testimony, feeling that as I did not seek Christian Science for physical healing, and had no unusual experience to relate along that line, it would not prove of much interest in comparison with others so much more impressive; but I now realize that the smallest mite is acceptable unto God, and that we cannot hope or expect to receive blessings unless we give something in return. I want to add my grateful acknowledgment of the benefits of Christian Science to those thousands of others, who through the pages of the *Sentinel* and *Journal* bring hope to many weary hearts,—to those who are hungering and thirsting after righteousness and peace and waiting to be filled.

For about nine years I have looked to no other source than Christian Science for relief from physical ills, and it has never failed. Chronic stomach trouble, and severe headaches, etc., disappeared gradually as I studied the Bible and Science and Health, and I can now discern to some extent the meaning of Isaiah's words concerning a state of existence in which "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity;" for when disease is blotted out from the human mind it will not be manifested on the body, even as there would be no sin committed were it not first conceived in the human mind. Christian Scientists also know that the physical healing is of small importance compared with the spiritual regeneration or baptism,—that putting off of "the old man" of which the material manifestation is but the natural result.

I wish to say that in a time of sorrow and loss Christian Science brought me such comfort as I never dreamed would be possible, and I am grateful for this above all else. Even the slight understanding of God which I had gained, of Life as All-in-all,—filling all space and leaving no room for its opposite called death,—so uplifted me above the thought of death as to enable me to see that the real man is God's image and likeness, and cannot die any more than God, who is eternal Life, can die. Although the sense of separation from our loved ones is a trial, the bitterness of which disappears only as we gain a higher understanding of the truth of being, the "sting of death" is taken away by the teachings of Christian Science and we know that the grave has not won a victory. We then learn to profit by these trials, and they become stepping-stones to a higher condition of thought, turning us away from matter to Spirit, where all real being is. It is only thus that we can realize with Paul, that "all things work together for good to them that love God."

The door to man's immortality has been opened to this age and all future ages by the truth taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and there is no longer any necessity

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to stand on the outside, forsaken and forlorn, amid the storm and stress of sin, disease, and death,—discords which God never made. I know that I can only prove my right to be called a Christian Scientist by my love to God and also for our Leader, and my loyalty to Truth by striving to live up to the teachings of Christian Science.

MRS. LURLINE H. SWAIN, Kansas City, Mo.

It is about five years since I first sought and received help from Christian Science. At that time I was in bondage to many physical diseases. Although a young woman, I could not do an ordinary day's work without suffering from fatigue. I spent all my vacations, which amounted to over three months every year, in resting. I was hampered and limited at every turn by the belief in so-called physical laws, which said, "Thou shalt not." The first year in which I knew something about the teachings of Christian Science, I felt a sense of freedom I had never known before. For the first time in several years I enjoyed going out evenings, and felt no ill effects from it afterward. I also found out that I could work hard all day and not be tired at night. A burden of care had been rolled away. My sister, who saw a great improvement in my disposition as well as in my health, began with me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. The clear teachings about God in the chapter on "Prayer," first convinced us that our understanding of God as infinite Love had been indeed limited; that a belief in material law, so called, and in material causation, had practically ruled out of the universe the God of whom Jesus spoke when he said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

About a year after I began the study of the Christian Science text-book, I awoke one morning to the realization that I was free from a chronic disease that had caused me much annoyance for many years, and that I had been free for several weeks. All the evidences of the disease had passed entirely away, and I could not remember when they had disappeared. Since then I have seen many diseases destroyed by the word of Truth, as revealed in the Scriptures and in our text-book. Headache, catarrhal colds, chronic sore throat, etc., selfishness, jealousy, and malice, I have seen healed through Christian Science. Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science has brought to a weary world the fulfilment of this promise. It has shown mankind that this truth is of God, Spirit, and that mankind have been held in bondage to sickness and sin by human beliefs, by material thinking, not by the law of God. It has pointed the way to spiritual thinking, and has thereby struck at the foundation of sin, disease, and death.

I am grateful to our dear Leader, who has shown me how to live by teaching me that Life is God, Spirit. This debt of gratitude can never be fully acknowledged in words. It can be met only as I come to know God better and to serve Him more faithfully.—MARY THORN, Elgin, Ill.

In "Science and Health with Key to the Scriptures" (p. 385) we read, "Whatever it is your duty to do, you can do without harm to yourself." I would like to tell of one of many demonstrations of the truth of this statement. In March, 1904, I was suffering from a serious attack of illness, and although I had worked faithfully in Christian Science, knowing surely that God is All, and that Truth would heal me, I did not seem to be getting any better. One evening at ten o'clock a messenger came with a request that I should go at once to a studio building near by, where some one was in urgent need of Christian Science help. It was a cold, stormy evening, and the first thought which came was, "I cannot go. I have more need to stay at home and help myself;" however, I am thankful to say that this selfish suggestion was immediately overcome.

It was a case of accident, and the conditions were such that I had to remain all night, alone with the patient, and as I have already stated, it was a bitterly cold night in March. There was not a particle of heat in the building after midnight, and as I had left my warm room rather hurriedly, and had only a short distance to walk, I was not very warmly dressed. I have never before, nor since, experienced such discomfort, such cold, as I did that night; but there was work to do, and it had to be done quickly. It was a night to be remembered forever, with deepest humility and everlasting gratitude to God for Christian Science—the half can never be told. I went home about seven o'clock in the morning, and after breakfast I sat down to study more of this glorious truth which had done such wonderful works, and then I remembered the condition I was in when I left the house the night before. All the trouble had gone, every symptom of it had disappeared, I was perfectly well! On Wednesday evening, Feb. 19, 1908, the young woman to whose assistance I was called that evening in March, 1904, stood up in Second Church here and told of what Christian Science had done for her that night; and as she stated, there was not a mark or scar left on her body as a result of the accident.

My gratitude to God, and to Mrs. Eddy who has taught us how to know God, can only be "expressed in daily watchfulness and in striving to assimilate more of the divine character" (Science and Health, p. 4).

ELIZABETH FERGUSSON, Chicago, Ill.

I was drawn into Christian Science through divine Love, without any thought of my infirmities, which were many. I was lame from severe injuries to my leg ten years before, and when I was freed from using crutches and cane I felt happy indeed. Since then I have been looking for and receiving more light and knowledge, and I realize that I am gaining in each and hope to continue. I also want to acknowledge my gratitude for the healing of my wife in three or four days of a serious eruptive disease. There were twelve or thirteen similar cases in the neighborhood, and one of these sufferers passed away, while the rest of the cases took from six weeks to three months to recover, all of them being treated by *materia medica*. I am ready to show my gratitude for our healing whenever I can, and if any one wishes to write me on this subject I will gladly answer. Nearly every one in this vicinity is familiar with the facts as given in this testimony, as I have been a resident here for twenty-six years and was a cripple for ten years. My wife joins me in giving all praise to God and to Mrs. Eddy for this truth.

V. J. COYNE, JOSEPHINE COYNE, Breckenridge, Col.

[Written for the *Sentinel*.]

"AS A LITTLE CHILD."

KATHARINE T. PORTER.

REMEMBER childhood's ways—the pure, unsullied heart,
The ready sympathy, affection, impulse true,
Which were our own, e'er earth's cold blast had caught
Us unaware, and chilled our natures through.
The truthful joy, the gratitude must once again
With tender conscience, intuitive love combine.
Ere we dare ask for more, we must in full regain
What once e'en here on earth we have possessed of Thine.

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FROM OUR EXCHANGES.

[*The Christian Herald.*]

The gospel was given, not for philosophizing and theorizing, however admirable these may be in their own proper places, but to supply a rule of action applicable to all the affairs of human existence. The religion of Jesus is a practical thing, which takes hold of the daily life and comes down to the level of the general need and comprehension. Let us not forget that "the common people heard him gladly." So, our own churches to-day, to meet the modern emergency, must come down to the people. Their true mission is to save not only the individual sinner, but also to save society by improving it, by bringing its component elements into better relationship, by teaching that the doctrines of Jesus—love, justice, generosity, and human brotherhood—were not given to be preserved in books and missals or read once a week gravely in church, but to be lived in the daily life.

[Rev. John Haynes Holmes in *The Arena.*]

The church has the opportunity to destroy the ills of society, since it is the one institution in the world to-day which stands solely for the things of God; and the church has the power to destroy these ills, since it has a membership so large, a property so vast, an influence so supreme, an authority so divine, that it could as surely banish from the earth any iniquity against which it might choose to proceed as the angels of God banished from the heavenly heights the rebellious hosts of Satan. Upon the church, therefore, as upon no other organization in human society, rests the obligation of action; and so long as it remains idle and indifferent in the face of such evils as are rife to-day, so long may it be fairly held responsible for the consequences.

[Pres. Benjamin Ide Wheeler, as reported in the *Chicago Tribune.*]

The Founder of Christianity had no idea of a ritual. The rituals have been inherited from pagan religions. Christianity is not a book. All religions have more or less of a story at their base, but Christianity does not stand or fall on the accuracy of its story. There is no salvation in theology. Christianity is not an institution and should not be confused with the machinery, called church, which has carried Christianity down the ages. None of the sects is Christianity. Each sect has developed a certain phase of Christianity, and when the work of the various sects has been completed, it will be handed over to the church universal and the sects will disappear.

[*The Congregationalist and Christian World.*]

We need converted imaginations, that we may see each situation from our neighbor's point of view as well as from our own. The necessary adjustment of the threefold love of God, our neighbor, and ourself, is difficult, but it is the practice-ground for the powers of affection which God has given us and which are the assurance of our growing likeness to Himself.

[*The Universalist Leader.*]

Francis G. Peabody says that not less of religious fervor and not less of practical activity are demanded of the representatives of religion, but a new accession of intellectual power, the capacity to translate the message of the timeless into the dialect of the present age.

[Joseph H. Bradley in *The Christian Work and Evangelist.*]

We are ready for heaven in another life when we have first found heaven here, and have entered into it, and not until then.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The estimated weight of the free mail matter carried during last year is 76,355,738 pounds. This covers second-class matter, franked matter, and penalty matter. If this mail all paid postage at the regular rate, it would bring into the treasury $20,881,239. In addition to this the department carried free mail of its own which if it had been paid for would have brought in a revenue of $21,000,000. It is probable that this showing by the department may receive considerable attention by Congress before the close of the session.

The creation of a Federal expert non-partisan tariff commission, with a permanent tariff bureau working under its direction, was recommended by the National Business League of America at its late meeting in Chicago. It was declared that "sweeping changes" of tariff schedules were promotive of business uncertainty, and the commission was indorsed as a means of changing the tariff as conditions demand.

The governors and highway commissioners of the New England states have just had a conference, at which an attempt was made to secure uniformity in the rules governing the use of the highways by automobilists. One regulation proposed establishes twenty-five miles an hour as the extreme speed limit. A limit of eight miles per hour is suggested around corners and curves and at intersections of streets.

When the wireless equipment planned by the department is finished the navy will have no peer in that service and will be able to communicate quickly with any ship of the navy, no matter in what waters it may be stationed. The station on land will have a sending radius of three thousand miles, the ships will have a receiving radius of three thousand miles and a sending radius of one thousand.

The appointment of clerks and other employes needed for work on the thirteenth national census, unless pressure be brought to bear on the question by friends of civil service reform, will be congressional patronage, as in the case of previous censuses, a bill providing for non-competitive examinations having already been reported.

Fifty business and professional men of Los Angeles, Cal., have formed an organization to be known as the Business Men's Anti-Race-Track Gambling League of Southern California. The purpose of the organization is to secure "the enactment and enforcement of a law prohibiting race-track gambling in the state of California."

The Massachusetts Fish and Game League, a private corporation, is planning to lay out shortly an estate of some six thousand acres in and near Plymouth, in order to propagate and preserve such game birds as threaten to become extinct. The state has already set aside a tract in Martha's Vineyard to preserve the heath-hen.

The bill appropriating five million dollars for the purchase of forest reserves in the White Mountain region and the Southern Appalachians will be surer of passage, it is thought, by providing that the purchase be made by a board and through a continuing instead of a straight appropriation.

President-elect Taft and two or three eminent engineers will soon go to Panama. This will give the incoming President the benefit of friendly suggestions from outside, which may be of use in bettering in some details the present plans of the Panama Canal.

The national monetary commission appointed by Congress will, after the holidays, report a bill to amend the acknowledged defects of the banking laws. A report dealing fully with the money question will not be reported until the next Congress.

The Garden of the Gods, one of the seven scenic wonders of the American continent, is to become the property of Colorado Springs, by gift of the children of the late Charles E. Perkins of Boston, former president of the Burlington Road.

The intimation that the site of the Gatun dam at the Canal Zone overlies a lake has been set at rest by the statement of the commission that the dam rests upon a firm and safe foundation of impervious clay.

The New York, New Haven and Hartford Railroad Company carried 39,777 passengers for the recent Yale-Harvard game at New Haven, and earned $71,299 in revenue.

Officials of the Voters' League, Pittsburg, have secured evidence of graft which has resulted in the arrest of seven councilmen and two bankers.

The value of new buildings erected in Chelsea, Mass., since the disastrous fire last spring, as given in the official reports, is $3,030,437.

International.

Cipriano Castro is no longer president of Venezuela. He left there a few weeks ago for a trip to Europe, confident of the security of his position. He was received guardedly by France, with whom he has lately had differences, and openly by Germany. Meanwhile, when Holland, who had a sore grievance, had captured two Venezuelan warvessels, the home people became aroused, and renounced his dictatorship. Acting President Gomez is opening the way for a settlement of the various disagreements with foreign powers.

The Pan-American Scientific Congress, which is to consider American social problems, with a view to showing the advantage to all American countries of regulating in a uniform manner the operations of some of their public institutions, began its sessions Dec. 24 at the Santiago (Chile) University. There was a large number of delegates present from the United States, which created an excellent impression.

The construction of the first one hundred and fifty miles of the Rio Grande, Sierra Madre and Pacific Railroad will be started within sixty days. This extension will take the road into the heart of a vast tract of valuable timber which is owned by a syndicate of Americans. The plans already adopted call for an extension of three hundred and fifty miles ultimately.

The course adopted recently by the authorities in India, to cause the arrest, swiftly and mysteriously, of all natives suspected of revolutionary activities, is having a very good effect on the unrest of the population. Instead of being deported, the leaders taken into custody are being distributed to the various jails in India.

Wilbur Wright, the American aeroplanist, established a new world's record for heavier-than-air machines a few days ago, while trying for the Michelin cup, remaining in the air one hour, 53 minutes, and 50 seconds. The distance was officially measured as 61½ miles.

France and Spain have transmitted to the signatories of the Algeciras Conference an identical note relative to the formula for the recognition of Mulai Hafid, the present Sultan of Morocco.

It is reported that the United States has tendered her good offices to the Argentine Republic and Brazil, with a view to securing a diminution in the armaments of these two countries.

The Mexican government paid out more than $6,000,000 as subsidies for the construction of new railway mileage during the six months which ended Dec. 31.

Austria-Hungary, it is reported, is prepared to grant Turkey $20,000,000 as compensation for the annexation of Bosnia and Herzegovina.

Industrial and Commercial.

Satisfied after a thorough study of conditions that American labor is far superior to that of the Japanese, operators of the Burlington (N. J.) Silk Mill confirm reports that the concern will close several large mills in Japan and move its entire plant to that city.

The vast coniferous forest zone of Siberia is yielding ever-increasing quantities of timber. On Jan. 1, 1906, the state forests of Russia in Asia covered 650,687,497 acres. The timber industry has scarcely begun to be developed in Siberia.

There have been transported through the St. Mary's ship canals this year 41,200,000 net tons of freight. This is a loss of forty-one per cent compared with the traffic of the preceding season.

The average citizen of the United States consumes half his own weight in sugar every year, and the sugar bill of the country aggregates a million dollars for every day of the year.

Two new steamship lines between the Pacific coast and the Hawaiian Islands are being organized. Los Angeles will be the chief port of call.

The International Smelting and Refining Company, with an authorized capital of $50,000,000, has been incorporated in New Jersey.

A total of 11,802,115 running bales of cotton were ginned from the growth of 1908 to Dec. 13.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A CHANGE OF RAIMENT.

CLARENCE W. CHADWICK.

WHEN Jacob was called to "go up to Bethel" he realized that a change of raiment was necessary both for himself and his household, and he said to all that were with him, "Put away the strange gods that are among you, and be clean, and change your garments." He knew that they must "arise" in thought if they would serve God "in sincerity and in truth." The journey to Bethel was really a mental one, whereby they were to forsake idolatry and to learn to obey one master, Spirit and not matter. They heeded the call, and the journey was safely made and an altar was erected unto God.

The mission of Christian Science among men to-day is to show them how to put away the strange gods that are in their midst. They, too, must forsake matter for Spirit, if they would journey heavenward and learn that "there is none else" beside the God who is Spirit. Many will contend, however, that they do not need Christian Science to show them the way to heaven. They may believe such to be the case, but the fact remains that Christian Science is here to fill a need, to explain the true mental journey to the kingdom of heaven on earth. Because Christian Science has been given to the world, one must admit that there was something in the human race that needed correcting, and Science tells us plainly what it is.

Humanity have been worshiping and relying upon something besides God. Spirit has not been discerned to be All-in-all, Mind has not been understood to be omnipotent; and because of this lack of understanding Christian healing has been looked upon as something fanciful and impracticable rather than practically operative and available in daily living. Had any one in the eighteenth century established the Christ-healing through actual demonstration, and explained its Science or *modus operandi* to the world, Christian Science would not have come to the world when it did. It would have been here already. Because it is here now, it is here for a purpose and that purpose is divine, not human. It is here to be spiritually understood and demonstrated, not simply believed. There is no other teaching in the world to-day that practically analyzes and explains humanity's unchristian reliance upon matter, and that shows mortals how to overcome such belief.

Before the advent of Christian Science the Christian world was attempting to understand Spirit through the medium of matter or the so-called physical senses; now it is being shown how to understand the nothingness of matter through a practical but spiritual understanding of Spirit. Because of this positive reversal of thought and activity in human affairs, the unbelieving are throwing stones at their own distorted concepts of Christian Science, declaring this reversal to be contrary to established usages. And so it is, and so it ever will be until this Science is acknowledged to be the only Science there is, because it is the Science of God, omnipotent Spirit, the All and Only. None of the so-called natural sciences scientifically explain either mind or matter, hence their failure to overcome matter's universal allies, sin, disease, and death.

Here is a most vital point, and one generally overlooked by the various leaders of so-called advanced thought, that the mythical nature of matter must be discerned before humanity can successfully cope with its so-called conditions and overcome them. The teacher who advocates the forsaking and mastering of sin must be able to explain, and to prove through healing, the unreality of matter and its assumed laws. To cut off the tops of noxious weeds, leaving the roots undisturbed to grow again, does not destroy the weeds. Christian Science lays the axe at the very roots of evil, sin, disease, and materiality, by demonstrating or proving the unreality of what the world calls matter. There is no other teaching that relies upon the supremacy and allness of Spirit by denying the validity of matter. Superficiality may sneer at the intimation of matter's nothingness, even while Christian Science is healing thousands of people of the most inveterate sins and diseases that flesh is heir to, through its understanding of the nothingness of matter, on the basis of the Scriptural statement, "I am God, and there is none else."

The physical senses alone dispute this premise of scientific reasoning and demonstration. The true Christian must choose whom he will serve,—these so-called physical senses that know nothing of the God of Spirit, or the spiritual senses that can bear witness only to spirituality, purity, goodness, reality. The student of Christian Science has already made his choice, and is daily and hourly arising in thought to cast out all belief in matter and its so-called laws, and to proclaim the ever-operative activity of infinite Mind or Spirit, beside which there is and can be no other activity, consciousness, power, or influence. Only in this way can he obey the command, "Be clean, and change your garments." If he would find the kingdom of heaven within, he must learn to forsake matter, since nothing pertaining to matter is in any way identified with spirituality. There is a practical common-sense way of doing this, and when it is done humanity will be clothed in new raiment. There is no mystery connected with the process of exchanging "filthy rags" (material thoughts) for the garments of praise and righteousness, save the mystery of an unwillingness to become as a little child and to reason metaphysically instead of physically.

An early Christian writer defines baptism as "an escape from matter." Science echoes this Christian sentiment and urges upon mankind the necessity of getting away from matter if it would be clothed in its right mind and learn the truth about God, man, and creation.

No argument of intellectual pride or worldly wisdom should tempt one to hold to matter when Christian Science makes it possible for every honest seeker to prove the operation of Spirit acting through spiritual law to destroy matter's so-called conditions. The demonstration of Christian healing has already passed its experimental stage. It is here as an available reality, and whoever stands ready

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to forsake the belief of supposed life and intelligence in matter can prove for himself the validity of Mrs. Eddy's teachings and thereby usher in the reign of righteousness in individual consciousness. It is a work of spiritual devotion, consecration, and self-sacrifice, and these virtues are not born of matter or the so-called physical senses.

Only those who escape from materiality by seeking first to understand the supremacy and completeness of Spirit can participate in the demonstration of Christian healing as explained in Christian Science. Whoever tries to mix matter and Mind has lost sight of the Principle of Jesus' healing, and is simply revolving in a false mental orbit of his own conceiving which reaches no farther than his own sense of limitation and false concept of divine Mind. The healing power of divine Mind is constantly operative to uncover, rebuke, chasten, and destroy every erroneous material thought, and whoever would feel its beneficent influence and be enabled to rise into newness of life in Christ, Truth, must realize his own mental poverty and be willing to cleanse his material thought habitation from cellar to garret, and to leave nothing within which would defile the perfect spiritual image and likeness of Spirit.

"AS ONE WHOM HIS MOTHER COMFORTETH."

JEANIE C. E. ANDREWS.

It was a late autumn afternoon, and the warm glow of the setting sun was blending the tints of tree, and earth, and sky in a flood of golden harmony, while speaking to the awakened consciousness of the deeper harmonies of Truth and Love. One of earth's travelers was pressing wearily forward in the golden light, her thought vibrating between hope and fear. Her destination was one of the houses on a hill near by, and on reaching it she was taken to the friend she had come to seek.

"I have come," she began, "to see if you can help me. I am ill in body, but for that I care little—I am so ill in mind, for want of God." There was a moment's pause, and then she went on, "Perhaps you will not care to talk to me when I tell you I have no faith—I always loved mankind, and when as a young girl I looked around me and saw the want, and sin, and woe upon the earth, I felt that I could not bear it, and that if this were the work of God, then God was evil and I did not want Him." Her voice rose in bitter protest. "How could a good God act so?" she said. "How could any one with an atom of good evolve such cruel wrong? Am I wicked because I cannot worship such a god as that—are you too horrified to talk to me?"

"Indeed no," answered the other; "you have less to unlearn than most of us. There is no evil god to worship; God is unmixed good." "Yet all the great thinkers say otherwise," the inquirer protested. "Are you sure of that?" came the answer. "True thinking is the only thinking; making mistakes is not thinking."

"That is not the end of my trouble," the seeker answered. "For years I had no God; then one day a sister told me she was satisfied that she had found a good God. She quoted this from the Christian Science text-book: 'The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death' [Science and Health, p. 140]. She lent me this book, and also gave me a copy of another, 'Unity of Good.' I cannot tell you what these books were to me. I could not put them down. They gave me back hope, and joy, and peace, until one day they brought me face to face with the, to me, startling fact that this Christian Science God, infinite good, knows no evil. I see it is true, I cannot change it or get away from it, but where am I the better? I have changed the belief in an evil god for the belief in a God so pure, so high, so altogether good that He cannot know my pain, my sorrows, my sickness, or my sin."

"If these were a part of the divine consciousness, they would be real," was the answer. "You do not want that, do you?"

"I want Him to know," she insisted. "How can He be of any use if He does not know? If you can help me to see, do—talk to me as you would to a little child, to one who knows nothing. I am tired of intellectual wrestlings, they do not touch my need."

There was a moment's silence, as the student of Christian Science sought the help of ever-present Love for inspiration. Then across her waiting thought swept the words, "As one whom his mother comforteth, so will I comfort you." "Love is of use," she said; "Love is available now. May I try to show you this by a very simple incident? A few days ago I went to see some one whose little son was all the world to her. She took me to the room where he lay sleeping. 'I never leave him; no one else has ever done anything for him. I know all that has ever happened to him,' she said lovingly, as she leaned over the little cot and watched him. Suddenly the boy stirred, the look of peace changed to one of alarm and terror, and he cried out for help. The mother put her arms around him, folded him close with words of love and soothing tenderness; but the boy, still only half-awake, struck out against the enfolding arms, screaming the louder. Still she held him, lovingly, firmly, persistently reiterating the comforting assurance of help and love at hand, till, completely awakened, he opened his eyes. As he saw who held him, smiles gleamed through the tears, and he murmured, 'Mother! What was it, mother?' 'Nothing, darling; nothing at all—it was only a bad dream.' Trustfully he nestled up to her and said, 'It was indeed a bad dream; I did not know you, mother,—you seemed all a part of the nightmare,—and I'm sorry, for I was angry with you, too.' 'No, darling, not with me,' she answered, 'but only with the dream-mother.'

"Now, think a moment, did that mother need to know the nightmare in order to help her boy? Would the help have reached him sooner, or been given with better understanding of the need, had she shared the terror? Was it necessary that she, too, should dream in order to wake him? Ah, no! and even so in Christ does our Father-Mother God, eternal Love, hear His children when they need Him. Said Jesus, 'Your heavenly Father knoweth that ye have need of all these things.' He enfolds all in the arms of divine protection, and gives them continual assurance of His presence till they awake satisfied. 'This awakening,' our Leader tells us, 'is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick' [Science and Health, p. 230]. And Jesus said, 'Ye shall know the truth, and the truth shall make you free.'"

A look of radiant joy passed over the seeker's face. "I see!" she said. "God in Christ does know all that is necessary. He knows my every need."

"Yes," replied the other, "He knows we need all good."

A silence fell upon the speaker, then the seeker raised her eyes, filled with tears of gladness, as she said, "I, too, thought I was fighting God, because I did not know Him. I was only fighting in a dream—part of *my* nightmare." She turned to go, but at the door paused. "I had forgotten," she said; "I meant to tell you of a physical trouble. I don't really mind anything now, but I want to be obedient to Truth. Ought I really to take no drug to-night—I have never been able to do without it at all."

"You will not want to take it. Listen to this," was the answer. "'Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.' You see you have taken your medicine, you have learned of the activity of mercy."

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A few days later the Scientist received a letter which said that the difficulty had disappeared, and that for yet another of God's children "the Sun of righteousness" had arisen, "with healing in his wings." Her gratitude is poured out to the "Father-Mother God," the "adorable One" (Science and Health, p. 16); and as she thinks of the peace and salvation that "the healing of the seamless dress" is bringing to humanity, her heart is stirred to tender love, and to the recognition, in some small measure, of the debt she owes to that faithful watcher, that "mother in Israel" whose purity of heart enabled her to discover and demonstrate the allness of Love, the oneness of Mind, the unity of good; and who, in the perception of that oneness so lost all sense of self, of any aim or purpose but the one Christlike purpose of manifesting anew the healing, saving power of divine Love, that alone she faced the world's false sense of sin, disease, and death, and claimed for all man's sonship with God, his perfect heritage of Godlike being. To follow her "as she follows Christ" (Messages to The Mother Church, p. 78), in knowing Love, is once more to find dominion and freedom. As Matthew Arnold has said,—

> We shall not then deny a course
> To every thought the mass ignore.
> We shall not then call hardness force
> Nor lightness wisdom any more.
> Then, in th' eternal Father's smile,
> Our soothed, encouraged souls will dare
> To seem as free from pride and guile,
> As good, as generous, as they are.

BREAKING BREAD.

W. J. MARTINE.

IN the 24th chapter of Luke we read: "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." From a material standpoint mortals have but a faint conception of the spiritual significance of the words, "he took bread, and blessed it, and brake, and gave to them." From a human view-point it was the bread of the every-day meal, but from a spiritually scientific point of view it was the revelation of the healing truth which Jesus made clear to his students.

In many instances he brake bread and blessed it, prior to some particular revelation of the truth, as when he uncovered the Judas among them, or when he revealed himself after the crucifixion, and again when he fed the multitude. He thus prepared and made receptive the thought of those to whom he was to speak or to perform his miracles. This breaking was the awakening of the slumbering senses of his hearers. When the awakening came they understood his words and deeds, and were uplifted to higher joys of Truth and Love, which showed them the lifting up of the everlasting doors, that the "King of glory" might enter in.

Two of Jesus' students, on their way to Emmaus, with bowed heads and sorrow of heart, reasoned together of the things he had taught them, the ofttimes prophesied appearing of the holy Comforter, the Teacher of the law of salvation: but their Master's interpretation caused their hearts to burn within them, which showed their sincere desire to know God. This was "the fervent heat of Truth and Love" (Science and Health, p. 565) kindled in their consciousness, consuming the errors of sense, the accretions of materiality from contact with the world. The forsaking of old landmarks of creed and dogma for a demonstrable worship was necessary in order that they might do the works and follow in the footsteps of Christ. On the way to Emmaus Jesus expounded the Scriptures concerning himself, beginning with Moses and all the prophets, but they knew him not. When, however, he accepted their hospitality, and went to sup with them, his breaking of bread and his gift of it to the disciples opened their eyes so that they recognized him, and he then disappeared from their sight. It seemed as if the spiritual uplift was so great that their human sense could not retain it for long, and it disappeared from their comprehension. As Christ, Truth, breaks and blesses the true bread to us to-day, then do we recognize God as Truth and Love; but the Comforter may disappear to our consciousness, because we have not grown enough to retain the divine presence. To the pure in heart, however, He will return, and find lodgment, and abide as the everlasting Comforter,—"the Prince of Peace," "the bread of life;" eaten and assimilated. To partake of the "bread of life," the Word of God, we must be in a receptive frame of mind; and to assimilate it we must be willing to study the letter with sincere desire for righteousness. Through this process we become conscious of the presence and power of the one Mind. The burning of the heart is born of a sincere desire for the Mind that was in Christ Jesus. Through it is the shell of materiality consumed and spirituality takes its rightful place in the receptive heart.

Christian Science is our Comforter; breaking and blessing the "bread of our life," and giving us glorious glimpses of eternal life and harmony. We can retain this beauty and grandeur of Truth in proportion to our growth in grace, and this growth is attained only by active service, that righteous activity which is vitalizing. This ever enlarges its scope of action, and gains power and dominion over all that is unlike good. As we abandon our beliefs of life in the material bread, then is Christ, Truth, revealed to us as the eternal bread, and the glories of Spirit are revealed.

How many there are of us on the way to Emmaus, groping in the darkness of doubt and despair, looking for that which has already been done. Cleopas and his friend had been looking for the redeemer of Israel to come through Jesus, and were disappointed, sorrowful, and downcast when they heard of the crucifixion. Error led them to believe that the problem of Israel's redemption was yet unsolved; but the power of Truth was not dissipated by the persecution of Jesus.

We are taught in Christian Science that it is not necessary for us to have the human Jesus to demonstrate the power of divine Truth, which is ever-operative, ever-present, ever-omnipotent. When doubt, fear, or discord had taken possession of his students, Jesus would sup with them, and as he brake and blessed the bread, it reassured them,—recompensed them for their struggles in the dark, and recomposed them. Jesus rebuked the material sense which outwardly followed him, saying, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Patiently he expounded to them the meaning of the "true bread from heaven," and when they besought him, "Lord, evermore give us this bread," his reply, fraught with hope and promise, was: "I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever."

PRAYER UNDERSTOOD.

HILDA P. HELLGREN.

WORDS cannot express my great gratitude for the knowledge I have gained in Christian Science of how to pray aright. I had been brought up in a God-fearing and prayerful home, and believed that I prayed aright, although many of my prayers were unanswered; but when I came into Christian Science I soon began to see that I had been asking "amiss." By earnest and diligent study of our priceless text-book, "Science and Health with Key to the

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Scriptures" by Mrs. Eddy, I have been able to unlock the doors of the dark dungeon of material misconceptions, and thus to enter into the bright chambers of man's divine inheritance by gaining the understanding of how to pray aright, not, as of yore, by habitually asking for this and for that. No! The Christian Science prayer involves ardent desires, great hopes, great ventures of faith, and a hungering and thirsting for good. It is a recognition of answers already given, and of undeniable victories. By it we obtain promises, solve perplexities, and win conquests.

In striving to reach the true sense of prayer we may experience depression and exaltation, struggle and resolve, but with it we have received forgiveness; for it has eradicated sin and uprooted evil habits. The Christian Science prayer brings sanctified convictions and purified affections; it marks thought indelibly with a desire for purity, goodness, and holiness, and is acceptable to our Father-Mother God. This understanding of man's divine origin, and his oneness with God, good, will mold circumstances so that, at the right time, we shall know how to pray aright. If to the wanderer the way to such molding seems long and the road steep, it is because it leads over the boulders of sense and self, and we must clear our own path through the rocks of mortal sense, ever remembering that divine Love awaits us at the summit, where we shall rest above the storms of mortal belief. The poet's words point us to this shrine:—

The silences—ah, they are life's great joys.
Far from the noise
Of traffic's tide that soundeth through the day,
I steal away,
And listen for Thy voice of inward strength,
Which comes at length—
Comes to my soul, and fills it with the charm
Of holy calm.

[Written for the *Sentinel.*]

CONSTANCY.

MARY I. MESECHRE.

OFTTIMES the daily current of my life
Doth seem so clogged with error, that I fain
Would break a clearer channel, where the strife
And fret of endless conflict, and the pain
Of beating 'gainst the rocks that long have lain
Where now my way appears, are all unknown;
Where, free from every hindrance, I might gain
In depth and breadth, till perfect I had grown.

Then I remember how our Master said:
Thy will be done, not mine; to earth I came
That I for Truth might witness with my voice.
I, being in the way, am also led;
So let me follow on with steadfast aim,
That e'en in stony ways I may rejoice.

Love hath set bounds by which my wave is stayed,
And I must do my task midst fretting stone
All patiently, nor must I be afraid
Lest I be left forever here alone;
For though my place is narrow, 'tis my own,
And I can make it beautiful with praise
Until the time when I am fitter grown
And Love shall lead me into wider ways.

So let me bear all humbly the restraint
That chafes me oft with seeming fruitlessness,
Until I clearly know Love doth not bar
Obedience, nor can impatience taint
The slightest measure of my usefulness
If I be constant where my duties are.

SELECTED ARTICLES.

[Frank Putnam in the Houston (Tex.) *Chronicle.*]

The nineteenth century in America produced two extraordinary women—world characters and time conquerors—Frances E. Willard and Mary Baker Eddy. Frances E. Willard, the apostle of temperance, stands in shining white marble among the soldiers, inventors, discoverers, and statesmen in Statuary Hall, the American Pantheon in the capitol at Washington. Strangely significant is that single female figure, with uplifted, shining brow, symbol of purity and peace, among the stalwart figures of the continent's foremost fighting men.

Not less but more significant is the position achieved, in her own lifetime, by Mary Baker Eddy, for she, the Founder of one of the world's great religions, has proven herself to be the greatest woman alive and one of the greatest that ever lived. The mother of the Christian Science Church seems certain, surviving the wrath and wrack of time as the slow centuries recede, to become one of the gigantic figures in the world's Pantheon.

The deepest cry of the human heart is uttered in the question, "If a man die, shall he live again?" Brief span of conscious life we have—and then the mystery of the darkness. What lies beyond? Beside this awful issue all others fade into utter insignificance. So it is that humanity elevates its religious leaders to a height no other mortal being can attain. . . . Armed conquerors and philosophers rise and fall and are forgotten; the sweetest songs of the most happy singers sink slowly but surely in the dust of crumbling ages; statesmen go into the dark with their works, and all that they were and all that they did is in time's night forgotten. Only the givers of immortal hope are themselves immortal. To each of these immortals some part of the vast eternal truth has been revealed, and to each something new. Humanity's life is a pilgrimage, onward and upward, out of darkness into light. If we could not believe that, if we believed man to be, like the beasts of the field, born but to die, incapable of progression, the race would die of swift despair. It is the hope divine that keeps us living, the lamp God lights in minds divinely selected and inspired that guides us onward.

In our own time a new miracle has been done—woman has taken her place among the immortal leaders and inspirers of the race's hope. That woman is she we know as Mary Baker Eddy. Judged by her work and its fruits garnered within a short half century, none can deny the authenticity of her message, nor the world-compelling quality of her genius. William Sharp, in "The Isle of Dreams," wrote not many years ago these lines pregnant with the spirit of prophecy:—

"It is commonly said that, if he would be heard, none should write in advance of his times. That I do not believe. Only, it does not matter how few listen. I believe that we are close upon a great and deep spiritual change. I believe a new redemption is even now conceived of the divine Spirit in the human heart, that is itself as a woman, broken in dreams and yet sustained in faith, patient, long-suffering, looking toward home. I believe that, though the reign of peace may be yet a long way off, it is drawing near; and that who shall save us anew shall come divinely as a woman, to save as Christ saved; but not as he did, to bring with her a sword."

So, indeed, if my long dreams upon the race's history and its destiny have not deceived me, the divinely appointed woman has come, and has begun her work,—come filled with human faults and imperfections, stricken with human weakness and human sorrow, but gifted with divine courage and divine energy to conquer self and bless humanity

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with a more perfect health, a finer happiness than it has known.

Mark Twain, brilliant, sympathetic, sobered and saddened with the white weight of many years, took up this woman's life and her work to study them in the cold light of worldly reason, in the material spirit of the country and the age. In the mischances of her mortal life he found much matter for unkindly merriment, but when he stood face to face with the astounding facts of her creation he asked himself questions which he could not answer, save by admitting the utmost that her followers claim for her. In the light of her early life, her apparent lack of the conventional preparation for so great a work, he could not understand how it was possible that she could have evolved the central idea of Science and Health—that idea which he justly describes as "wholly gracious and beautiful; the power, through loving mercifulness and compassion, to heal fleshly ills and pains and griefs."

Why, he wonders, should such an idea interest Mary Baker Eddy, unless she is, as her followers believe, "patient, gentle, loving, compassionate, noble-hearted, unselfish, sinless—a profound thinker, a divine personage, an inspired messenger?" He answers his own inquiry, in the only way it can be answered, by adding: "She has delivered to them a religion which has revolutionized their lives, banished the glooms that shadowed them, and filled them and flooded them with sunshine and gladness and peace; a religion which has no hell; a religion whose heaven is not put off to another time, with a break and gulf between, but begins here and now and melts into eternity." This Mrs. Eddy has done for hundreds of thousands of human beings throughout the world, and the long roll continually increases.

Much has been written of Mary Baker Eddy—much that was unfriendly and superficial, founded upon her misfortunes, the errors she fell into during the long slow years of her ripening. Now, for the first time, as I believe, we have a sober, accurate, sympathetic, and fairly complete account of her origin, her development, and her environment from her birth forty years after the close of the American Revolution down to the present day. This addition to the literature of Christian Science is entitled "The Life of Mary Baker Eddy." It is from the pen of Sybil Wilbur of Boston, is published by the Concord Publishing Company of New York, and printed by the University Press at Cambridge. Miss Wilbur is a writer of sincerity, fine intelligence, trained in literary work by years of successful journalism on its higher levels. In this book she has established herself as the most fair, just, and competent historian of Mary Baker Eddy.

"No mystery," she says in the introduction, "to-day surrounds the life-story of Mary Baker Eddy. Her birth, her ancestry for two hundred years, her education, her social development, and her individual service to the world have been scrutinized with the strong search-lights of both love and criticism. Every event of her long career has been established by unimpeachable records and testimony. It is no longer possible to invent fiction concerning the environment in which she was born and reared or the acts which make up her life."

"I have," says Miss Wilbur, "a life-story to relate, and I plant myself unreservedly on the methods of St. Mark. St. Mark, I believe, was a scribe who related what he had been able to gather from witnesses in a direct and unvarnished way. Now I shall endeavor to do simply that. It is not for me to explain or to expound. The facts of this life shall be left to elucidate themselves when set in orderly and unembellished array before the world; the import must carry to that consciousness able to receive it. I shall concern myself only to report the truth."

In this spirit the story of an extraordinary life has been told. The result is a book that will be welcomed into the library of every Christian Scientist, and that should be owned and read by every thoughtful man or woman, because, as stated at the outset of this brief sketch, it is the story of one of the world's immortals, of a woman whose fame it may easily be believed will long outlast that of any other human being yet born upon the western continent.

[Frederick Dixon in the *Birmingham* (Eng.) *Despatch*.]

It is never possible to be perfectly sure what an individual writer means by "faith-healing;" but if, as is commonly the case, the bishop meant the prayer to God to remove something He has either directly caused or indirectly permitted, then Christian Science has no affinity with it. Christian Science is based on the fact of the allness of God; that is, of good, and the insistence that nothing really exists but God and the spiritual universe. It follows from this that sorrow and sickness and sin, in a word everything that is unlike God, are unreal, inasmuch as they are inherent in a purely relative human sense, which actually is ignorance of God. The prayer, then, which will destroy this is a realization of Jesus' words that our Father has already given us all that we require, and the corresponding effort to demonstrate this by gaining a more scientific knowledge of God, and consequently of the truth which Jesus said would make men free.

Such a knowledge is as far removed from mental suggestion as anything well could be. Mental suggestion is the claim that one human mind can control another, and as no one has ever dared to pretend that the human mind is entirely good, it is manifest that such a theory leaves one human being at the mercy of another for whatever that other may define as good or evil. Now Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." It consequently follows that the fruit of a mind capable of thinking good and evil cannot be good. It is, in the plain words of the Jehovistic document of Genesis, the fruit of the tree of the knowledge of good and evil, the eating of which is described as producing death. It is equally manifest that healing cannot be effected through such a means. Jesus brushed the whole idea aside, from a Christian point of view, when he said, "Every kingdom divided against itself is brought to desolation," for the claim of the human mind to the power to suggest health and sickness is just such a kingdom. "But," he went on, "if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The kingdom of God, and with it the peace of God, never came to any man by mental suggestion, and it never will. It is here that the difference between Christian Science treatment and any other mental treatment becomes a great gulf fixed; and the fact emerges that instead of producing tragic effects Christian Science has healed unnumbered cases not only of functional but of organic disease, and is destroying by precisely the same means sorrow and want and despair and malice and sin, for did not Jesus declare, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk"?

Christian Science, as the world will some day come to perceive, is no less scientific than Christian in its operation. The demonstration of its teaching is based on a recognition of the fact that causation is spiritual and not material. The question consequently arises, Is there an absolute spiritual law, working out in unvarying harmony, of which the wayfaring man may avail himself? Mrs. Eddy maintains that there is, and points out that Jesus broke every physical law, and demonstrated in doing so that the law was not God's law. The truth is that he healed the sick, not by breaking God's law, but by the strictest conformity to it. What he did break was the human sense of law. So long as man believes that physical causation is governed by law

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he will be subject to that law, but when he learns that there is no law but God's law he will realize why Mrs. Eddy has written, on pages 52 and 313 of Science and Health, that Jesus of Nazareth was not only "the best man," but "the most scientific man that ever trod the globe." He knew more of law than any other man, because he knew more of God, of Truth; and, knowing more of Truth than any other man, he necessarily demonstrated that knowledge more fully. These demonstrations have been called miracles because they were wonderful to those who believed that law was physical, instead of understanding that it was the working of that divine Mind "with whom is no variableness, neither shadow of turning." And because this law really is law it can be demonstrated to-day, as it was demonstrated by Jesus, whose therapeutics was moral and whose physiology was spiritual.

[George Shaw Cook in the *Evanston* (Ill.) *Press*.]

Mr. Chesterton is quoted by our critic as saying: "To tell a man that it is his own fault if he has a toothache, is to cease to be a Christian while uttering eight words." Christian Science does not teach that suffering is necessarily the fault of the sufferer, but rather that the sufferer is the victim of some erroneous mental condition which claims to have power to cause suffering. Christian Scientists do not, therefore, charge sufferers with being responsible for their own suffering, although physical suffering may sometimes be due to conscious sin. Rather do they give their attention to gently guiding the sufferer out of the mistaken belief that his suffering is natural and inevitable.

Mr. Chesterton continues: "Christian Science (so called) says that pain is not a reality." Christian Scientists recognize that pain seems perfectly real to the false sense of the sufferer, but they prove its unreality by removing or destroying it. The mere fact that Christian Science treatment has annihilated pain in thousands of instances, convinces Christian Scientists by practical experience that pain is destructible, and therefore in the true sense unreal. For this and other good reasons Christian Scientists are not prepared to agree with Mr. Chesterton that pain "is so great a reality that even the creator could feel it," nor with our critic in his assertion that, because Jesus suffered on the cross, "a certain actuality and even sanctity has clung around the pain of prosaic men."

Christian Science does not reveal a creator who could suffer pain or be sick or die. Christian Science teaches that the one and only creator is God, divine Love, eternal Life. It teaches that this God who is Life and Love made "all that was made" and pronounced it good, but did not make anything evil or that could cause evil, pain, sickness, or death. What possible comfort can the sufferer derive from believing that pain and sickness are from God, and therefore are real and indestructible because Godlike? Has such a belief been of any advantage to the countless millions who have sickened and died under the intolerable discouragement which it fosters? On the other hand, is it any comfort or advantage to the sufferers in this day and age to have learned through Christian Science that their suffering is needless, that pain and sickness are illegitimate, monstrous, abnormal, unreal, and therefore can be successfully resisted and scientifically banished? The answer comes from more than a million grateful beneficiaries of Christian Science that its teaching of man's rightful dominion over evil (including pain and sickness) has caused them untold joy and comfort and has given them a foretaste of the "new heaven and new earth" in which St. John said "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

[John L. Rendall in the *Nonpareil*, Council Bluffs, Ia.]

What Mrs. Eddy has done for humanity is to reveal and make practical teachings of truth which have always existed. Our critic must recognize the fact that concerning many scientific and demonstrably true discoveries of the present day, "the world has blundered on in darkness for thousands of years." Mrs. Eddy does not claim that Christian Science is new, but that it is the adaptation to the needs of humanity of the same healing Principle of which prophet and apostle caught glimpses and which Jesus Christ taught and practised in its completeness. Its healing ministry cannot therefore be justly likened to incantations or other occult practices, but is on the contrary the direct result of intelligent prayer and the understanding of God's laws.

In the teaching of Christian Science concerning mind and matter, in its teachings as to the reality and perpetuity of God, man, and the universe, in its presentation of the nature and character of Jesus the Christ, the Saviour of the world, it is in exact accord with Scripture, with reason and revelation, and is entirely consistent with its premise and conclusion; namely, "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). It might be well to call attention to the fact that as a matter of Scriptural record the religion of Jesus Christ "healed all manner of diseases among the people." We have no authority anywhere for believing that the religion of Jesus has changed. The Scripture states: "Jesus Christ the same yesterday, and to-day, and forever."

Mrs. Eddy, through her spiritual insight, her grasp upon ultimate Truth, has been able to present this same healing religion of Jesus Christ in a practical way, and humanity has eagerly availed itself of the hope of surcease from its woes which Christian Science presents.

[Frank W. Gale in *The Pacific Unitarian*.]

All Christians will concede that Christ Jesus understood and demonstrated the law of God in his mighty works among men, and he said of each disciple who believed (or understood), "The works that I do shall he do also." Jesus used no drugs, hypnotism, nor suggestion in his healing work, but relied entirely upon the truth and power of God, and those who would follow his example should do the same. He made no distinction between functional and organic diseases, but healed "every sickness and every disease among the people," and instructed his disciples to do likewise. Through Christian Science this injunction is being fulfilled, in the healing of both functional and organic diseases of every kind.

When Jesus called his disciples and sent them on their mission, "he sent them to preach the kingdom of God, and to heal the sick;" and they fulfilled their mission. This shows that the work of the Christian ministry is both teaching and healing through spiritual means, and there is no warrant in the teachings of Christ Jesus for the separation of this work,—the minister to preach only and the healing to be left to the doctor who uses material means; or the minister to treat functional diseases by suggestion and leave all other cases for the doctor. The spiritual understanding of God and His law is sufficient to solve all the problems of life and to heal every phase of disease without recourse to material methods. While Christian Scientists recognize and commend the humanitarian motives of physicians in their efforts to alleviate human suffering, they also recognize that the spiritual method taught and demonstrated by Christ Jesus is the most effectual and the one to be followed by those who understand it.

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THE LECTURES.

BROMLEY, ENGLAND.

Judging by the very large attendance which almost completely filled the Drill Hall, Bromley, on Saturday evening [Oct. 24], on the occasion of a lecture on Christian Science, delivered by Clarence C. Eaton of Tacoma, Wash., the Christian Science movement continues to influence the minds of many in this neighborhood and to win a considerable number of adherents. The lecture was given under the auspices of First Church of Christ, Scientist, Bromley, and the meeting throughout was characterized by very close attention to the words of the lecturer. It was entirely free from interruption of any kind.

The chairman was Algernon Hervey Bathurst, First Reader of First Church of Christ, Scientist, London, who in his opening remarks said it was his privilege to extend to them all a cordial welcome from First Church of Christ, Scientist, Bromley. They were met there that evening to hear the truth about Christian Science, which was a subject frequently misunderstood and misinterpreted by those unacquainted with its teachings. The message of Christian Science was a message of health, harmony, peace, and joy, through the healing of physical troubles and the destruction of discord and sin, and consequently death. There were a great number of people who had heard that message, and had learned how to apply it to their own needs; and they had found that God was with them to-day as of old, and it was because of the practical proofs which they had experienced of its efficacy and power that they could say in the words of the psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."—*Bromley and District Times.*

FARGO, N. DAK.

The Hon. Clarence A. Buskirk lectured here on Christian Science Oct. 25. He was introduced by the Hon. W. D. Sweet, who said in part,—

It seems to me that the people who are interested in Christian Science may be divided into three classes: the first includes those who, afflicted with bodily ills and physical suffering, seek its beneficent aid, and, as we are told, not in vain; another class is composed of those who find an intellectual satisfaction in a rational explanation of the theology of Christianity, and the remaining class consists of the great multitude—of whom I am one—who, though not in alignment with Christian Scientists or members of their church, are yet strangely attracted by certain striking characteristics which are always apparent in the adherents of this faith. It matters not if it is simply an inscription on the fly-leaf of one of their pamphlets, or the embellishment on the cover of a book, or the mingled beauty and grandeur of the architecture of their edifices, or whether it is in the complacency and serenity of the lives they lead, or in the regularity and methodical exactness with which they conduct their fiscal affairs,—through it all there prevails a reflection of the dominating idea of the universe, "the eternal fitness of things." How they manage to hit it so nicely, I do not know; how in their lives there is always unbroken regularity, contentment of mind, lengthening of days and bodily health, and good fellowship among themselves, an ideal relationship with all the world, I know not, unless it be that underlying their scheme of thought there is the foundation of Truth; and I believe that it is a realization of this sense of harmony that compels the respectful attention of the world.—*Correspondence.*

ST. LOUIS, MO.

Bicknell Young lectured on Christian Science at the Odeon Theater Oct. 25. About six hundred people were turned away for lack of room. The lecturer was introduced by A. P. De Camp, who said in part,—

In behalf of the six Christian Science churches in the St. Louis field I am most happy to welcome you to this lecture. These churches are First, Second, Third, and Fourth in St. Louis, First in Kirkwood, and First in East St. Louis. Fifteen years ago there were no churches of our denomination in this city. First Church was organized in 1894 with a small membership. The constant increase in its membership, with crowded congregations at the public services, has necessitated the forming of the five younger churches during the past seven years, three of them within two years. Public Reading Rooms are maintained by each of these churches, and Sunday and Wednesday meetings are held in widely separated sections of our city and in East St. Louis and Kirkwood.

It may well be asked what has caused this growth. Only one reason can be truthfully given to account for it, and that is the absolutely good one that those who seek help through Christian Science are finding it. They are finding the help which Christianity promises,—not only the spiritual enlightenment and moral regeneration which it brings to mankind, but, accompanying these, the bodily health which is an indispensable consequence of Christian knowledge and practice.—*Correspondence.*

SHARON, PA.

The Morgan Grand Opera House was well filled Friday evening [Nov. 6], when Dr. Francis J. Fluno of Oakland, Cal., lectured on the doctrines of Christian Science. The speaker was introduced by M. L. Williams, who said in part,—

We are assembled for the purpose of listening to a lecture this evening upon a subject which is not entirely new to some of us—Christian Science. A little less than four years ago, this was a subject which I could not tolerate, and the degree of my antagonism to its teachings was intense and without reason. But the time came to me (and will surely come to us all) when all earthly aid and material means failed, and I turned in my extremity to Christian Science, to God; and from that time until to-night I have had a steadfast belief in the doctrine and teachings of Christian Science. My regret is that I do not possess a better understanding of its divine Principle.

I trust that I may be pardoned for referring to the (to me) miraculous healing of my eldest daughter after the three physicians had given up all hope and told me frankly that she had but a few hours to live. The circumstances surrounding this case are familiar to many of you, and with gratitude to God I rejoice that to-night this daughter occupies a seat among you and is a living example of the demonstrable truths of the religion of Life and Love.

Notwithstanding all the vicious attacks which have been made upon it, Christian Science has gone quietly on its loving way, striving for the advancement of Christian thought and Christian living, and will still go on, and continue to be in the time to come, what it has been in the years gone by, a blessing, a solace, and a benediction.

The Sharon Herald.

God is an infinite ocean of all good without any admixture of evil; an infinite treasure-house of all riches, without any fear of poverty; an infinite source of all joy, without any apprehension of grief; an infinite cause of all good, comprising all, absolutely all good things.

FR. ANGELO.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A NEW BY-LAW.

ARTICLE XXII.

AGREEMENT REQUIRED.—SECT. 13. When the Christian Science Board of Directors call a student, in accordance with Article XXII., Sect. 11 of our Church Manual, to the home of their Leader, Mrs. Eddy, said student shall come under a signed agreement to remain with Mrs. Eddy during the time specified in the Church Manual.

"NOT IN THE EARTHQUAKE."

WITHIN the past few days the world has been shocked by the calamity which has befallen the people of southern Italy, and the hearts and purses of the civilized world have opened in generous and loving response to the needs of the survivors of this greatest tragedy of its kind in modern history. Sad to say, however, the usual jarring note has been sounded in the views expressed by those who look upon such an occurrence as "a dispensation of Providence" or a manifestation of "the wrath of God."

To believe that God was the author of a catastrophe by which thousands of persons have been killed and maimed, and other thousands rendered homeless, is to believe that He is capable of such cruelty toward His people as would shock even a Nero. As a matter of fact, we doubt if any one at this time really believes that God is the author of such misrule. The trouble is that those who talk of "a dispensation of Providence" do not follow out the logic of such a statement.

The advent of Christian Science, and its scientific, and therefore logical, analysis of the relation of God to the universe, including man, has cleared up many of the theological misconceptions which have existed in the popular mind, and no doubt this belief of a revengeful and ferocious God soon will have passed away, as have other false notions which could not stand against the logic of Jesus' teachings. In this connection, too, it is interesting to read the experience of the prophet Elijah, when he was commanded to "stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire."

Christian Scientists have always contributed liberally in time of need to the relief of those who have suffered by such calamities as that which has laid waste the towns and cities of southern Italy, and their Leader, Mrs. Eddy, has in this instance, as always, set them a good example.

ARCHIBALD MCLELLAN.

RESTITUTION.

IN the third chapter of Acts we find a very beautiful promise in Peter's words, "the times of restitution of all things;" a promise which is linked to a kindred idea, viz., "when the times of refreshing shall come from the presence of the Lord." These words were spoken soon after the great Teacher had gone from his earthly labors, and just after Peter and John had healed the lame man at the Beautiful gate of the temple. The Christ had appeared to humanity in the life and works of Mary's son, but divine Truth as thus presented had been "despised and rejected of men." John says, "He came unto his own, and his own received him not." The carnal mind believed that it had succeeded in quenching the light of Spirit—in crushing out the Christ and the Christ-healing, but this cure of the lame man, and Peter's bold defense of the cause of Truth, showed that Truth is deathless and that, whatever the seeming, Truth's idea is destined to appear until the last vestige of belief in evil shall have disappeared.

Not so long ago, many of us believed, when one Christmas day followed another, that Christ had been born only to die, and that in our deepest need the Christ-power was as far from us as if it had never been manifested by Jesus of Nazareth in the overcoming of all forms of sickness, sin, and sorrow. This false belief robbed us of that which should bring joy and gladness not only on Christmas day but every day of the year, and God says, "I hate robbery for burnt offering; and I will direct their work in truth." So "the times of restitution" have come as the apostle declared, and man's divine rights—health and harmony—are ours "to have and to hold" if only we are willing to avail ourselves of them.

Of late years our beloved and revered Leader has done much toward our emancipation from the tyranny of custom at the Christmas season, and thus also toward the "restitution of all things," in bringing to us a clearer and nearer sense of the ever-presence of the Christ and the ceaselessness of the angels' song of peace on earth and good will toward men. In *The Christian Science Journal* of January, 1906 (p. 646), and that of December, 1907 (p. 568), we have republished articles on the meaning of Christmas which were written by Mrs. Eddy for widely-read periodicals,—articles which give no uncertain sound as to the true significance of this occasion. In the first she says, "An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind." She adds, "Christmas, in Christian Science, stands for the real, the absolute and eternal,—the things of Spirit, not matter."

Unnumbered throngs are to-day entering the universal temple, whose service is "in spirit and in truth," through the Beautiful gate of the Christ-healing, by which they gain an ever-unfolding sense of Life as God. With this entrance there comes a dropping of the heavy burdens imposed by belief in an absent Saviour, and instead we find the joy of "Christ in you, the hope of glory!" What can measure our thankfulness for these "times of refreshing," and the "restitution of all things,"—yes, all things, with the healing which makes whole! Truly said the psalmist, "Thou hast led captivity captive: thou hast received gifts for men; . . . that the Lord God might dwell among them."

ANNIE M. KNOTT.

THE MEANS OF CURE.

THE hopelessness with which so many diseases are invested by *materia medica,* the irresistible appeal of the idealism of Christ Jesus, and the unnumbered and unquestionable healings witnessed to in Christian Science,—all these are to-day impelling the suffering to seek for something better than pills and potions, and in response to their half-articulate longing, human sense has hastened to proffer so many mental panaceas that a great body of well-meaning people are utterly confused. This is no less true of clergymen than of others, and it all witnesses to how far

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the belief in the reality of matter and of evil has divorced Christian thought from a clear sense of the nature of Christ Jesus' healing work.

Belief in the reality of matter logically leads to the acceptance of material law as of God, and some of those who are dominated by it are trying to heal the sick not through the apprehension of spiritual truth, but through the command of those so-called psychic forces which have been so far affiliated with evil-doing as to have long since been pronounced an abomination by the moral sense of mankind. The enchantments of the Witch of Endor and the sorceries of Bar-Jesus certainly find their kin and counterparts in the mesmerism and hypnotism which have proved so serviceable to evil in our day, and it is coming to be seen by an ever-increasing number that these subtleties of mortal mentality merit classification as "enemies of all righteousness" no less than did those of former times. Nevertheless it is to these that many Christian people are honestly looking as channels for the divine manifestation in the healing of sickness and sin!

To Christian Scientists the incongruity of this fact is equaled only by its pathos, and while they respect the freedom of all men to work out their salvation according to their own sense of right, they rejoice that they have been taught to look to God alone for succor from sickness and sin. They hold unequivocally to the proposition that the law which Jesus utilized in his gracious works is divine; that it is communicable to man, and that such an apprehension of it was reached by the disciples that they were able to heal the sick as Christ Jesus healed them, *i.e.*, by using the same Principle and the same rule in its application. Accepting our Lord's unequivocal statement that his works were done by "the Father," Christian Scientists understand that it was the activity of Spirit which wrought the good, and hence that the effective force was wholly spiritual. That this force could ever lend itself to iniquity is to them simply unthinkable. It is as impossible as that light should serve darkness, and since modern mesmeric methods are notoriously subservient to the ends of the evil-minded, Christian Scientists conclude that they were not used by the great Wayshower, and could not have been commended by him. There is no escaping the conviction that an asserted force which subserves evil purposes is not spiritual, and hence not of God, though its use may be associated with ever so much wholesome, common-sense teaching. As Mrs. Eddy has written, if it seems "to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error." "On the other hand, Mind-science . . . is of God and demonstrates the divine Principle, working out the purposes of good only" (Science and Health, pp. 101, 103).

It seems clear, furthermore, that the truth which Christ Jesus utilized in his healing ministry was necessarily spiritualizing and regenerative, both in its process and its effects, and these two tests establish a clear discrimination between the healing of Christ Jesus and all systems of attempted cure which depend upon human will or personal thought-domination. The maintenance of this discrimination is a distinctive feature of the teaching and practice of Christian Science.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Hartford, Conn., Dec. 13, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—For some time I have wanted to tell you what you and the truth, which you have rediscovered for all mankind, have done for me. From the time I was two years old I was under the care of doctors, both abroad and in New York city, for my eyes,—the result of an accident,—until a little over ten years ago, when I came to the point where nothing more could be done for me, according to *materia medica*. I was brought up in the strict orthodox Jewish faith, and therefore was much opposed to the name Christian,—not understanding its true meaning,—consequently my healing was slow. From the time I was led by my little boy, then eight years old, to the Reading Room, and later to Second Church of Christ, Scientist, in New York city, I have never doubted that Christian Science, which is the word of God, is for the Jew and Christian alike. I knew it would heal me, and it did! Since my healing, many of my people have investigated and accepted this blessed truth, and all have been more or less benefited by it.

Recently a great sorrow came to me, one which in the old thought would have been very hard to bear, but through the understanding of our inspired text-book, "Science and Health with Key to the Scriptures," I am learning that there is no death, and that God is man's Life always. Want and woe, sin, disease, and death have been overcome through the understanding which you, our dear Leader, have given us, and I shall daily try to show my gratitude by following in your footsteps. I should like to add that I was never able to read or write English until Science and Health came into my possession. While I am grateful beyond measure for my healing, the spiritual regeneration has been far greater.

I remain, in the bonds of love, your faithful follower.

MRS. NINA ECKSTEIN.

Poona, India, Nov. 20, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I have long felt a desire to express my gratitude for and appreciation of Christian Science and what it has done for me. I have kept silent only because (to sense) a disease from which I was suffering was only partially healed, although I had been cured during the treatments of the cigarette habit of twenty years. This was while I was stationed in Manipur, Assam, India, and it was while there, and after the departure of the Christian Science practitioner for England, that the tests and trials crowded around me. At times it was apparently up-hill work with me, but now, thanks be to God, and with the help of our text-book, the disease has been wholly overcome. Again I would say that I am thankful for the help Christian Science has been to me, and I am ever grateful to God, and to you, dear Mrs. Eddy, for all the benefits I have received.

Yours obediently,

W. G. SMITH,

Bandmaster 114th Mahrattas.

Galesburg, Ill., Dec. 8, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Dear Mrs. Eddy:—My heart is so full of love to you that I shall be happier for having expressed it, even though you never read this letter. As we near the Christmas time I contrast my thought of a few years ago with that of the present time. The beautiful tree, with its candles and gifts, has been merged into uplifted thoughts. In its place comes the thought of love, grown from the seed of purity, planted in the soil of humility, which was once manifested as the child Jesus. The gifts are now the fruits of Spirit, the healing and the beautiful understanding of Christian Science.

With the coming of this Christmas my heart seems to beg for but one gift—a clearer understanding of man

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as God's reflection, and I know I shall receive it, for you tell us in Science and Health that "the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void." Just now I see more clearly than ever that each spiritual thought born into my consciousness makes Christmas, and I do not have to wait for it. With a heart full of gratitude for your tireless efforts, I am,

Humbly,
LYDIA CUMMINS.

Chillicothe, O., Dec. 17, 1908.

Mrs. Mary Baker G. Eddy,
Chestnut Hill, Brookline, Mass.

Beloved Leader:—It is with hearts overflowing with love and gratitude that we, the Christian Scientists of Chillicothe, O., send you greetings. We feel that it is always welcome news to you to hear of another Christian Science branch or society, and especially in a new locality. About three years ago, a stranger who was canvassing here met in one house a father and mother who seemed to be in great distress. When questioned, they said they had tried all manner of material remedies, but to no avail. The lady told them that they should use God's remedy. Then followed questions and answers; the seed was sown, and it fell on good ground and brought forth much fruit, the result being the organization, on Nov. 3, 1908, of the Christian Science Society of Chillicothe, O., with splendid prospects of large expansion in the near future, as the seed is being sown broadcast and many are quietly searching for the truth. We have a splendid hall, where we hold Sunday and Wednesday services, with Sunday School and Reading Rooms. It is our desire ever to follow the light which you have held before us. That God will bless you and give you strength to lead us on, is the prayer of this little band of those who have unanimously expressed a fervent desire to acknowledge the freedom that has come to them through you.

J. D. RITTER, *Clerk.*

Kansas City, Mo., Dec. 14, 1908.

Dear Leader:—With the Bible and Science and Health for our guidance, we are learning each day how to do life's work aright. The poorest worker on earth through the study of your book is being fitted for excellence in labor, and each day by honesty and faithfulness he can improve the quality of his work, his efforts growing better and better. Even while we toil in the valley we may have the vision of what real work is, and the truth comes into our life, lifting up each thought to the Life that is Spirit. So we plod along, knowing that if we fail not nor falter we are sure to enter into that rest which describes the perfect work of which Science and Health says, "God rests in action."

Lovingly yours,
SYLVIA TILTON.

Kenora, Ont., Dec. 14, 1908.

Mrs. Mary Baker G. Eddy, Chestnut Hill, Mass.

Beloved Leader:—As this was the first Thanksgiving in Christian Science to some of our dear members, they brought their offering. On learning that we do not take a collection at our Thanksgiving service, they expressed a desire to have the money used to benefit the Cause of Christian Science in some way, so we decided to forward it to the publishing house building fund as a token of the deep gratitude we feel for Christian Science literature. To you we extend our greetings and love for unfolding the wonderful truth that benefits and uplifts all mankind. Some one has said, "God has His best for those who dare to stand the test." We are grateful to you because you have had the courage to "stand the test," and may this beautiful Thanksgiving and Christmas season bring "His best" to you. We are, dear Leader,

Yours in truth,

M. BIGGS, ANNIE WILSON,
W. R. WILSON, ANNIE NEWCOMBE,
DORA I. WELCH, R. E. WILSON, *Clerk.*

Waterloo, Ia., Nov. 29, 1908.

Mrs. Mary Baker G. Eddy.

Dearly Beloved Leader:—My heart overflows with gratitude to you for the blessings that have come to me through Christian Science. The advent of the daily *Monitor* marks an epoch in the newspaper world; so all the time you are holding aloft the torchlight of Truth. It is indeed a privilege to subscribe for the *Monitor*, and I am further demonstrating the fact by sending a subscription for our public library, which is open for reading on Sunday afternoon. In this I am proving God to be my financial as well as spiritual source of supply.

Sincerely,
MRS. FLORENCE H. BARBER.

Salt Lake City, Utah, Dec. 10, 1908.

Mrs. Mary B. G. Eddy, Brookline, Mass.

Dear Leader:—I have long desired to express my gratitude to you for your loving labor in behalf of mankind. I am thankful to God, and to you His servant, for "Science and Health with Key to the Scriptures," which has been instrumental in unlocking to me the word of God to His creation. It is a lamp to light my path from sense to Soul. I am also grateful for the other Christian Science literature which has come from your pen, and I read these works with joy unspeakable, for they all tell of the great help and comfort that has come and is coming to God's children. From a student of your student,

M. K. BANNING.

Dubuque, Ia., Dec. 15, 1908.

Dear Mrs. Eddy:—Allow me to thank you for the establishment of *The Christian Science Monitor.* The world is in great need of a good daily paper, and the *Monitor* will surely meet this need. Its editorials are very helpful to me in my daily work. I am very grateful to God, and to you, for the understanding that I have gained by studying the Bible and Science and Health. It gave me what words cannot express—a better knowledge of Life. Cordially yours,

JOHN T. NEU.

Boston, Mass., Dec. 13, 1908.

Beloved Leader:—This is an expression of gratitude for *The Christian Science Monitor.* It is already clearly evidenced that this paper is to be governed by Principle, not by person nor party. I am deeply interested in watching its growth; and each day's issue bears unmistakably the hall-mark of Truth. Mrs. Jewett joins me in love and appreciation for the ever-increasing light which you are reflecting to all mankind.

Sincerely,
HENRY JEWETT.

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LECTURES AT OTHER PLACES.

Lima, O.—Frank H. Leonard, Nov. 6.
Caro, Mich.—Rev. William P. McKenzie, Nov. 6.
Kalamazoo, Mich.—Bicknell Young, Nov. 6.
Ventura, Cal.—Bliss Knapp, Nov. 6.
Lincoln, Kan.—Miss Mary Brookins, Nov. 8.
San Rafael, Cal.—Bliss Knapp, Nov. 8.
New York, N. Y. (First Church).—Francis J. Fluno, M.D., Nov. 8.
Marysville, Kan.—Judge Septimus J. Hanna, Nov. 8.
Owosso, Mich.—Rev. William P. McKenzie, Nov. 8.
New Orleans, La.—Frank H. Leonard, Nov. 8.
West Chester, Pa.—Mrs. Sue Harper Mims, Nov. 8.
New York, N. Y. (Third Church).—Francis J. Fluno, M.D., Nov. 9.
Waterville, Kan.—Judge Septimus J. Hanna, Nov. 9.
Rantoul, Ill.—Rev. William P. McKenzie, Nov. 9.
Berkeley, Cal.—Bliss Knapp, Nov. 9.
Lake Charles, La.—Frank H. Leonard, Nov. 9.
Rich Hill, Mo.—Bicknell Young, Nov. 9.
Burlington, Kan.—Miss Mary Brookins, Nov. 10.
Fairbury, Ill.—Rev. Arthur R. Vosburgh, Nov. 10.
Horton, Kan.—Bicknell Young, Nov. 10.
Shreveport, La.—Frank H. Leonard, Nov. 10.
Albany, N. Y. (First Church).—Francis J. Fluno, M.D., Nov. 10.
Emporia, Kan.—Miss Mary Brookins, Nov. 12.
Winfield, Kan.—Bicknell Young, Nov. 12.
Texarkana, Tex.—Frank H. Leonard, Nov. 12.
Indianapolis, Ind. (First Church).—Rev. Arthur R. Vosburgh, Nov. 12.
Eugene, Ore.—Bliss Knapp, Nov. 13.
Fairfield, Ia.—Rev. William P. McKenzie, Nov. 13.
Morrison, Col.—Judge Septimus J. Hanna, Nov. 14.
Riley, Kan.—Bicknell Young, Nov. 14.
Poughkeepsie, N. Y.—Clarence C. Eaton, Nov. 15.
Salem, Ore.—Bliss Knapp, Nov. 15.
Fort Worth, Tex.—Frank H. Leonard, Nov. 15.
Dallas, Tex.—Frank H. Leonard, Nov. 15.
Atlantic City, N. J.—Rev. William P. McKenzie, Nov. 15.
Manhattan, Kan.—Bicknell Young, Nov. 15.
Fort Collins, Col.—Bicknell Young, Nov. 16.
Waverly, Neb.—Miss Mary Brookins, Nov. 17.
Washington, Pa.—Francis J. Fluno, M.D., Nov. 17.
Vancouver, B. C.—Bliss Knapp, Nov. 17.
Sherman, Tex.—Frank H. Leonard, Nov. 17.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

THE CHRISTIAN SCIENCE MONITOR.

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AMONG THE CHURCHES.

ALAMEDA, CAL.

First Church of Christ, Scientist, has outgrown Woodmen Hall, where it now worships, and the Adelphian Hall has been leased in order to accommodate the growing congregation. The lot opposite the new Adelphian Club, at the southwest corner of Central Avenue and Walnut Street, has been purchased by First Church of Christ, Scientist, and a handsome edifice will be erected by the church in the spring. The lot is one hundred and fifty by one hundred and forty feet, and a large structure in the mission style will be built for the future home of the followers of the church. The interior will be spacious and artistic in design and will seat over eight hundred people.

Alameda Times.

VICTORIA, AUSTRALIA.

The past year has been in many respects a most eventful one for Christian Science in Australia. For the first time Christian Science was mentioned in our state Legislature, in respect to a clause in an act which some members of the House thought might be construed to affect Christian Scientists. It was noteworthy that certain members would not agree to the wording of the clause until they were assured that it would not affect the practice of Christian Science, and in order to satisfy them that the clause was not so intended, the minister in charge of the bill altered the objectionable wording. It was also very noticeable with what authority some of the members spoke regarding the growth of the movement all over the world and its standing as a religion in America.—*Correspondence.*

SAN FRANCISCO, CAL.

In order to relieve the crowded condition which has prevailed at the services of First Church of Christ, Scientist, at Sacramento and Scott Streets, and also to provide better for the large number residing in the Mission district who are interested in Christian Science, twenty-four members of First Church, whose residence is in that district, withdrew, and at a meeting held in New Club Hall, corner of Howard and Twenty-first Streets, Monday evening, Nov. 9, 1908, Second Church of Christ, Scientist, in San Francisco, was duly organized. After by-laws had been adopted and the roll signed by the charter members, directors and Readers were elected.—*San Francisco Call.*

[Written for the *Sentinel.*]

THE BETTER PART.

H. OLIVER WISE.

How maz'd and drear, amid his sticks and stones,
His color'd pebbles and his bits of glass,
That darken if a cloud above but pass,
Gropes mortal man, that thing of flesh and bones!
These have his heart, o'er these he pores and croons
An eldritch rune that shakes the bladed grass,—
Rooted like this in earth that ever has
A charm to check all impulse it disowns.

And shall we say the brown earth gave us all?
Permits our tiny growth toward the sun,
Strong to recall us to her bosom dun
When we have rip'd her juices chemical?
Nay, nay, not so, God's children still we be,
Due unto vaster motions—free, yes, free!

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TESTIMONIES OF HEALING.

If there is one who doubts that Christian Science does the works which its adherents claim for it, I would say to this one that my personal experience gives ample proof of the fact that Christian Science does heal the sick and reform the sinning. For a number of years I suffered from many of the ills to which flesh is heir, was in the hospital at different times, and felt the effects of the surgeon's knife. During a period of about seven years I believe I either took internally or had applied externally practically every remedy known in the realm of *materia medica,* but all to no avail. Then, as if to knock the last prop from under me, a prominent specialist said to me, "I am sorry to inform you, but there is no help for you, so far as the practice of medicine in this country is concerned." From that hour I spent a good deal of my time thinking about the kind of a funeral I should have and where I should be buried.

I cannot conceive of any one being more opposed to Christian Science or more prejudiced against his concept of it than I was at that time; but here let me say that no man is prejudiced against Christian Science. He is prejudiced, if at all, against his own mistaken sense of its teachings. He either knows nothing whatever about Christian Science, or his concept of it is wholly erroneous. Finally, after being thoroughly scourged through the sufferings I experienced, and seeing no other avenue of escape open to me, I put pride and prejudice aside and turned to Christian Science for help, with the result that I was completely and permanently healed, and also received a moral and spiritual uplifting which made a man of me. This truth is leading famished, fainting, prodigal humanity away from the swine and the husks of materialism, up to the presence and knowledge of the Father, where the fetters of sin and disease are broken, where fear and its many fruits are destroyed, and the seeker gains man's lawful heritage—dominion.—JAMES A. HEMINGWAY, Chicago, Ill.

It is now twenty-two years since Christian Science first came to my notice through its acceptance by three members of a brother's family. They were very enthusiastic adherents of the then new doctrine in Indianapolis, where I was at that time a resident. Through conversation with these three students, a glimmering of the Christ-healing came to me; but it did not appeal to my understanding, and I turned a deaf ear, as so many others have done before and since. My first real awakening to the power of the truth that makes men free from sin and sickness, was six years ago, when a member of my family was healed of a serious illness. Her troubles had baffled the skill of the best physicians of the country, and she had had the advantage of a long season of sanitarium treatment, all of which only palliated her distresses but did not heal them.

In the spring of 1904, when an epidemic was prevalent, I suffered from a violent attack of the malady, and was under the care of our kind family physician. He administered hypodermics to relieve me of the severe pain, and I was under his treatment for several days before I was able to go about my work. Three months later I was visited by another attack of this same disease, equally violent with that of the previous attack. On the urgent advice of my daughter, I decided to try Christian Science in this instance. I told her that this would give me a fine opportunity to test the relative merits of Christian Science treatment as compared with *materia medica.* A practitioner was called, and within less than an hour after his arrival I was completely relaxed and fell into a sweet and restful sleep. When I awoke the next morning I was as well as usual, the disease having been completely overcome, and there was no suffering from after effects, as in drug medication. In two days I was about my business as usual, and quite unconscious of having just passed through a serious illness.

This practical illustration of the effectiveness of Christian Science healing in my own experience satisfied me entirely, and from that day to this I have relied wholly upon divine Mind for help in every emergency. I am now approaching the four-score limit of age, and in no one thing more than another has "the renewing of the mind," as taught in Science and Health, been more helpful to me than in the overcoming of the belief of age and its limitations. I am able to go about my business, to make long journeys by railroad, and to be out in all kinds of weather, through the sustaining help of divine Love. I had been a church-member for many years, and tried to live a consistent Christian life, but the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, has opened to me an understanding of the Bible which I never had in the old way of thinking. I read the Bible before as a sort of perfunctory duty, but now I read it because I have a clearer understanding of the divine message and what it means to be one of God's children.

Among the physical conditions which have either been wholly healed or greatly modified, I may mention catarrhal fevers, feeble heart action, and chills caused from bladder complications. In all of these attacks of sickness I have endeavored to take God at His word as set forth in Isaiah, 41 : 10. My greatest pleasure is in the study of the Lesson-Sermon and in attending the regular services at the Christian Science church.

My heart is full of gratitude to Mrs. Eddy for having given to the world the wonderful truth as set forth in Science and Health, and to God as He has been revealed to me through this enlightened understanding of the Scriptures.—B. F. HAUGH, Anderson, Ind.

In July, 1906, my interest in Christian Science was aroused by reading a copy of the *Sentinel.* Previous to that time I had known absolutely nothing of Christian Science, but before long I concluded I had found the truth that makes us free, and it has freed me from the bondage of many material beliefs and fears. I was healed of serious eye trouble, and laid aside the glasses which I had worn for some months. For many years I had been troubled with catarrhal and throat disease, and greatly feared the changeable winter weather; but both disease and fear have been entirely overcome through the study of the Bible together with Science and Health and other Christian Science literature. I feel that my gratitude can be better expressed in deeds than in words. The teachings of the Bible, as revealed by our Leader, Mrs. Eddy, have proved a daily help to me, and her loving, unselfish example makes me desire to tread the straight and narrow path that leads to Truth.—MISS LEONA FREY, Boulder, Col.

I gladly give my testimony to all the benefits received from Christian Science. I was unable to use my right arm and had great pain day and night, and the doctors could give me no relief. A Christian Science practitioner was then recommended to me, and in the first treatment I found relief and was quickly healed, for which I am very thankful. Since that time Christian Science has been our only physician. My youngest child, ten years of age, has never tasted medicine. Before I had learned to speak or read English my progress in the understanding of Christian Science was very slow. When I began to read Sci-

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ence and Health not a word could I understand, and it seemed at first impossible to make any progress, but I then heard of a Danish lady who had learned to read English by studying this wonderful book, and this gave me hope and courage to press forward. To-day I can read all the Christian Science literature, for which I am very thankful. Moreover, my mental condition had become much darkened; I had no hope, and was "without God in the world." Life seemed a burden, but again Christian Science was shown to be the true helper. Evil was seen to be powerless; instead of discord, peace and harmony were obtained. The blessings received, especially in the last year, are more than I can tell.

I am more than thankful for having been helped through many experiences, and to Mrs. Eddy for this revelation. I thank God more and more. His is the power and the glory forever.—MARIANE N. HANSEN, Chicago, Ill.

In grateful acknowledgment for the many blessings received, I desire to tell what has been done for me through Christian Science. It is hardly possible with pen to tell all that might be said regarding the help I received nearly two years ago. Through the healing of my sister, some twenty years ago, from what is claimed to be an incurable disease, we had come to know of Christian Science. We were therefore very desirous of attending the Communion service and dedication of the new edifice of The Mother Church, but from a financial point of view this seemed an impossibility. Divine Love, however, supplied the means through a relative who had watched the temple being reared from the beginning and who, although not a Scientist, was solicitous for our pleasure, and an invitation came for my sister and self to come to Boston and remain through the meetings. In the mean time a generous check came from cousins in Minneapolis to help make the necessary preparations.

The way had opened so unexpectedly that our cup of joy was filled to overflowing, and seemingly all we had to do was to make ourselves ready for the journey, but there was another demonstration to be made. Without any seeming cause, I was taken very suddenly and seriously ill. As we did not meet the attack ourselves, we asked for help from a Christian Science practitioner. The disease was very persistent, and for three weeks seemed to be master of the situation, but the Scientist who was treating me did not give up for a moment but that I would be able to make the journey to Boston. The last afternoon before we were to start I gave up all hope, for I could not even sit up. I could only voice what error was claiming, namely, that I could not go, forgetting that Truth was at the helm! In the morning I was better, and by eight o'clock I was on the way to Boston, the journey including a twelve-mile ride by carriage. The next evening we arrived in Boston, and early in the morning of the following Sunday our cousin accompanied us to the church. We were helped to gain an early entrance, when to all appearance the way was blocked with the waiting crowd for a long distance around the church. I was enabled to attend all of the day and evening services during the week, besides visiting many places of interest to Scientists.

Thanks be to God, who giveth us the victory; and to Mrs. Eddy, who has led us to know that there is but one power, one Mind, one cause, and that God is an ever-present help if we but look to Him.

MISS MARY L. HOWARD, South Dansville, N. Y.

I and my family cannot say too much for Christian Science since we have found it a help in every way and for everything. About three years ago our little girl had a serious accident while learning to ride a bicycle. In turning a corner she ran into a buggy and was thrown to the ground with a good deal of force, rendering her unconscious. She was brought home, and we sent for a Christian Science practitioner. In two hours she regained consciousness, got up, and was around from that time on. A week from then her face had all healed up, and no scar of any kind remained. So I repeat that we cannot say enough for this blessed truth that is doing so much for mankind.—MRS. E. M. BEST, Atchison, Kan.

It is with a deep sense of gratitude that I wish to give honor where it is due. My little boy seven years old suffered from a paralytic trouble which doctors pronounced incurable. I tried Christian Science, and although it took some months to complete the healing, I can now say that my child is perfectly well. Previous to this time I had seen many proofs of the truth of Science in my home in the overcoming of sickness and pain in my wife and children. To be freed from physical suffering is no little thing, but it is as nothing when compared with the spiritual understanding. I am very thankful to God, and to Mrs. Eddy for this wonderful truth.

JOHN REEZE, Evansville, Ind.

Several years ago, while hungering and thirsting for righteousness,—spiritually starving, physically sick, mentally fatigued,—weary from trying to find God, good, in matter, crying for peace when there was no peace, I was asked by a dear friend who is a Christian Scientist to try Christian Science. Recognizing that I had reached man's extremity, I gladly accepted God's opportunity, and called upon a Christian Science practitioner that very day. I shall never forget the sense of love, rest, and peace that came to me as she talked to me. Self-righteousness had been saying to me that I could hate because I thought I was hated. The practitioner quoted the last five verses of the fifth chapter of Matthew, and while I was familiar with these verses, they had been to me but mere words; I had never before realized their true meaning. The revelation of Truth was glorious! I found myself physically healed, and mentally I was given peace and rest in God, good.

But while beholding the glories of God from this mount of revelation, I found that I must go down into the valley and there begin the ascent by earnestly striving to eradicate every wrong thought about God and man. It is indeed "a warfare with the flesh" (Science and Health, p. 324), but who can express the joy as we, through honest effort, see each belief in a power apart from God vanish into its native nothingness. I am daily being fed spiritually from the feast of divine Love, prepared for us in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and from the Bible. I desire to be not only a hearer, but a doer of the truth, because I realize that it is only by knowing and doing the will of God that I can express my gratitude to God, and to our beloved Leader, who has so patiently labored to show us the way of Truth.

CORA B. HECK, Toledo, O.

I have kept silence much longer than I should have done, and have failed to tell to the world the glad news of my being lifted out of the "valley of the shadow of death" through this glorious truth which saves and heals. It is a little over four years since I was persuaded by dear friends to try Christian Science for what the medical profession had pronounced hereditary lung trouble. I was seemingly in the last stages, and for seven years had been drifting from one climate to another in search of health.

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Christian Science had been recommended to me by friends in Chicago, some time previous to my acceptance of it, but like a great many of my acquaintances I was ignorant of its real teachings and supposed that those who believed in such a doctrine were fanatics.

In April, 1904, however, my roommate, though not a Christian Scientist, knowing my state, and feeling that I could not last long under existing conditions, said to me one morning, "Why not try Christian Science? You have given climate, physicians, etc., every show, and I have known of cases where it has proved beneficial." I replied that I had little or no faith in it; but like a drowning man grasping at a straw, I then decided to give it a trial. I went to a practitioner, who explained to me that Christian Science is of God, and that God is no respecter of persons; therefore it was for me. Words cannot describe the great feeling of hope which arose within me. I could hardly wait for the first treatment. I had been coughing for seven years, was afflicted with chronic bowel trouble and headaches, besides having a very bad form of stomach trouble caused from excessive use of whisky, which had been prescribed for me by different physicians. Three of my brothers and two of my sisters had passed on with lung trouble, and as I had had several alarming attacks, I was indeed a physical wreck, and expected death with every change of the weather.

Thanks be to God, after two weeks' treatment in Christian Science I began to improve, and to-day I am enjoying good health. The way has not always been smooth, I have had many seemingly difficult problems to work out, but I have never doubted that God could and would lift me out of them if only I would trust Him fully; and I have never been disappointed. In the past four years I have lost but two or three days' work on account of sickness, and this alone is wonderful, because in former years, before obtaining a knowledge of Christian Science, I scarcely ever passed through a month without losing some time on account of illness. I also had a very bad temper, and was much given to profanity, but my friends who knew me before I came into Science have since been known to remark, "I don't know what Christian Science is, but I do know that it has worked wonders for Hanson."

If I were to write many pages, I could not tell of all that Truth has done for me. Words cannot express the gratitude I owe to God, and to Mrs. Eddy, who has brought to light the glorious truth which was taught and demonstrated by Christ Jesus. My prayer is that I may be able, in some degree at least, to live a life of thankfulness, and that I may lead others to that fountain of life which floweth for all mankind.—CHARLES O. HANSON, Lincoln, Neb.

I have found that although the people who I knew had been helped and healed in Christian Science were all ready and willing to express gratitude for their healing, and some to give a testimony at the Wednesday evening meeting, there were but few who were willing to write one for the *Sentinel* or *Journal*. I wondered at this, but when I began to question myself I found that although I had enjoyed good health for eight years, through Christian Science, I had never sent a line to our periodicals to show my gratitude. All my life previous to this time, I had been miserable and sickly, suffering from a cough, headaches, fainting-spells, and many other ills, but I have been perfectly healed, so that I am now useful and happy. All these blessings have come to me through reading and applying the truth set forth in Science and Health. My husband and two daughters have also been healed of many physical ills, and what is far better, the family as a whole have been lifted up into a purer and more healthful mental atmosphere. All this, and much more, has come to us through Christian Science.

We may think that our testimonies are not needed, and allow this mistake to hinder us from performing a duty which I feel to be as essential as the daily study of the Lesson-Sermon; but if we send forth freely, and from a full heart, good will be done, even if the testimony is not used in our periodicals. This is one way to show our beloved Leader our appreciation of Christian Science. I find that a consecrated life receives each day an unfoldment which teaches us the right way.

LOTTIE J. MACGREGOR, New Haven, Conn.

It is with a sense of shame that I send in my testimony, because I have allowed so long a time to pass before giving it. Like many others, I came to Christian Science for healing, after I had tried several physicians and lost all faith in them because they did not help me. They all said I was very nervous, and I know they did all they could to help me. I then read "Science and Health with Key to the Scriptures" by Mrs. Eddy, every day, with the Bible, and I have not taken any medicine in the eight years since I began this study. My healing was slow, but I can truthfully say I am glad it was, for had it not been so, I would not have striven to understand this inspiring truth, which has set me free and changed me from a melancholy, unhappy woman into a cheerful, hopeful one.

I earnestly give thanks to God, and also to Mrs. Eddy, that I have been so wonderfully helped, both spiritually and physically.—MRS. MAMIE FOX, Winchester, Ky.

I feel it a great privilege to give my testimony to the healing power of Christian Science. Twelve years ago I was physically a wreck, but with one exception I was healed instantaneously of all my diseases, which were many. This trouble seemed to remain with me through fear, but only for a time; then it, too, went into its native nothingness. I want to tell of an experience in healing which I had a short time ago. I had been suffering for six weeks with an abdominal trouble. I could with great difficulty go up and down steps, and was very uncomfortable all the time. The ailment seemed so real to me that I could not overcome it, but God healed me through a Christian Science practitioner here, while I was telling her of this trouble. This seemed wonderful, even to me, who knew it was just as it should be, for nothing is impossible with God.

It is with great thankfulness that I record this case of healing, besides expressing my gratitude for the greater knowledge of Truth which I have been permitted to gain in Christian Science.

MRS. B. E. SHINN, Redondo Beach, Cal.

I wish to tell of the wonderful healing that has come to me through Christian Science. I was suffering from a very distressing form of abdominal trouble; had been treated for nine years by ten different doctors, and had been operated upon at four different times. At last the doctors said they had done all they could for me, except one more operation, which, however, they thought likely I would not survive. Naturally I did not wish to go through this operation, and begged my husband not to allow it. I cannot write of the tortures which I suffered, but at last I was sent to another physician in a distant town, though I was obliged to stop on the way in order to gain strength to go on. Upon my arrival I made the acquaintance of a lady who had gone there to have treatment from a Christian Science practitioner, and she asked me to go with her to the practitioner. I knew that I had received all the help I could expect from the doctors, and was only too willing to try anything which would offer relief. At the end of

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one treatment in Christian Science I was very much better, and in three treatments I was completely healed and was able to leave off my supporter and truss. I went home and began doing my housework, and at times I had eight persons to cook for.

I am very grateful for the wonderful healing I have had, and wish to express my appreciation of the help given me to discern this wonderful truth, and of our faithful Leader, who still points the way for us.

ELLA LEDONIA JACKSON, Lake Charles, La.

We have had some very wonderful demonstrations made for us through the understanding of Christian Science. My mother, who is eighty years of age, has been helped, healed of many things, through this truth. Something over a year ago she was burned very severely. We, however, applied nothing material, but she received help from a loving friend and practitioner in Christian Science, and the healing seemed almost miraculous. The burn was of such a nature that I could scarcely bear to look at it, but with Christian Science treatment it was beautifully healed in a very short time.

Just following this unfortunate experience, a still greater trial seemed to overtake her. While we were moving she attempted to arrange some furniture, and a bookcase full of books fell on her, injuring her so seriously that she could not move, and in this helpless condition we found her. It was with great difficulty and much pain to her that we succeeded in removing her garments and getting her into bed. It was several days before she could move her limbs, but in about two weeks she was up and about as usual. These wonderful proofs of the power of infinite Love fill our hearts with gratitude for knowing that there is such a power in the universe to help those who are ready to accept it. Mere words cannot do justice to the demonstrations given in this testimony.

MISS GEORGIE L. CARLISLE, Butte, Mont.

I am very grateful for what Christian Science has done for me. It is more than five years since I turned to it for help, and it is indeed a pleasure to give my testimony. Up to December, 1902, I had been an invalid twelve years, under the care of a physician most of the time. I had seven physicians in all, and I had steady treatment from the last one for seven years. More than three years of that time I was at his sanitarium, and was treated for stomach, liver, and bowel trouble in their worst forms. I was on a strict diet all the time, and most of the time was allowed only liquid food. I did not taste bread, butter, sugar, or potatoes in seven years, and I was taking some kind of medicine all the time. I had all kinds of treatment and baths, but nothing seemed to help me.

Everything had been done for me that medical science could do, and when I left the sanitarium to turn to Christian Science the doctor told a friend of mine that it was only a matter of a few weeks, perhaps a month or two, till I would pass on. I then weighed ninety-five pounds, now I weigh one hundred and forty; I have not taken any kind of medicine since I began treatment in Christian Science. I can now eat anything I desire, and all I want of it, without suffering.

Is it any wonder that I am grateful to God, to our dear Leader, Mrs. Eddy, and to each and every one who has given me a cup of cold water in Christ's name!

AMELIA B. SPRINGER, Berkeley, Cal.

Over two years ago my uncle, then aged seventy-three years, was taken sick with a disease which was manifested in an eruption all over his body. His aged mother, who believed in Christian Science, as we also did, asked us to write to a practitioner in Chicago for treatment for him. Although we felt at the time that we were not doing right by the practitioner in placing such a badly neglected case in his care, we wrote, trusting in Truth to do the healing. We reported the case daily, and after a few days the eruption stopped spreading, but other symptoms appeared which caused us to think the patient was worse.

Then came a hard trial of our faith. Relatives and neighbors all pronounced the death sentence against the sufferer; but we held fast to Christian Science, and finally we were filled with joy to see him growing better. A little later, however, unfavorable symptoms appeared, which we promptly reported to the practitioner, and received a reply telling us to calm our fears and to be patient. After a reasonable time these conditions yielded to treatment, and the patient was healed. He is now a well man and two years older, being seventy-five. The recovery of my uncle had a wonderful influence on my mother, and in fact upon all of us, convincing us beyond a doubt of the power of Christian Science to heal all manner of disease.

ARNO HALL, Watervliet, Mich.

I am grateful for what Christian Science has done for me. About fifteen months ago I was ill with lung trouble, and while in that condition I became totally blind. I was treated by local physicians for about four months, and they said my case was hopeless. I then went to Detroit and consulted a specialist, who said I would never see again. I took only two weeks' treatment in Christian Science, and noticed an improvement within a week's time. Since then I have been improving slowly but surely, and can now do almost all the household work for a family of four, run the sewing machine, and thread quite a fine needle.

MRS. CARRIE EICKEMEYER, Bay City, Mich.

Several months ago I was greatly helped by Christian Science. Much of the time I was very depressed, and I was also jealous. Besides this I suffered from rheumatic trouble and lameness; but all these troubles were overcome, and now I am a different woman. I think Christian Science is grand. I study the Lessons in the *Quarterly*, and also have the *Sentinel*. I am very thankful to God, and to Mrs. Eddy for Christian Science.

MRS. THORSTEN JOHANSEN, Chandler, Minn.

In the spring of 1907 I was laid up with a severe attack of rheumatic trouble in my hands, knees, and feet. I suffered great pain day and night. Finally we called a Christian Science practitioner, and in four weeks' time I was healed and have not been troubled with the disease since. I am very thankful to God for this healing.

FRED E. JOHNKE, Denver, Col.

[Written for the *Sentinel*.]

"GREATER WORKS THAN THESE."

CASSIUS M. LOOMIS.

O BOUNTEOUS legacy! what promise this!
Could we neglect or take such word amiss?
To heal the sick, to still the angry wave,
Restore the withered hand, the sinner save—
To do as did the Master—yea, and more;
To live the life and bear the cross he bore.
Be still, my heart, that promise was to thee;
And when we know the truth that maketh free,
We too, shall say unto the seeming dead,
Arise, and find eternal life instead!

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FROM OUR EXCHANGES.

[Rev. John Haynes Holmes in *The Arena.*]

The true Christianity of character and conscience and right living, of justice and truth and love, of scientists and not theologians, of good Samaritans and not Levites, of men and not priests, of doers of the word and not hearers only—this true Christianity of the Prophet of Nazareth, who came to bear witness to the truth and to give men life more abundantly, is only just now having its "rebirth," only just now, like some buried river, coming to the surface again after centuries of hidden life. Jesus did not live and die in vain; his spirit of service and of love has never perished. More bravely and more faithfully in the future than ever in the dismal past is the church destined to speak his word without fear and do his work without wearying. The kingdom, for the coming of which he prayed, and which means, as he himself was careful to declare, the doing of God's will here upon the earth, will indeed come; and the tabernacle of God, at last in very truth, as foretold in vision by the holy apostle, be here with the sons of men.

[*The Congregationalist and Christian World.*]

Christ's presence seemed always to become either an uplifting helpfulness or a sentence of judgment. When sinners drew near and learned to love and trust him, they ceased to be sinners. Zaccheus was converted in the boughs of a sycamore tree and Levi at the publican's booth. . . . To be with him was to learn the eternal difference between right and wrong in one's own life and not in a book of theories. And that light of knowledge, as we have seen, resulted either in an uplifting repentance and new purpose of right living, or in a growing hatred. No man can really live with Christ and be a neutral in that war. He ends by giving rest of heart; but he often finds it needful to begin by tearing up the roots of our blind and careless self-satisfactions. And he does this by no violence of reproach, but simply by revealing us to ourselves as we really are.

[*The Standard.*]

The man who has caught the spirit of his Lord will make his best contribution to the cause which he loves, and be content. If his work seem in vain, he knows that it is only in seeming. Somehow God makes of use to Himself, in His age-long task, the devotion of every life. We may not see its worth nor understand the part which it plays in the divine work of redemption, but we have His word that no labor in the Lord and for His sake is in vain.

[Charles P. MacGregor in *The Examiner.*]

The apostles did not create the divinity of Christ, but the truths which he revealed, and the great influence which he exerted, as well as the wonderful works which he wrought, forced them to conclude that his was no ordinary life, that it was nothing less than the manifestation of God among men.

[*The Christian Life,* London.]

True progress is something more than movement or change; it is an advance toward an ideal. The ideal for the individual has been well defined as the full development of all his powers, bodily, mental, moral, and spiritual, and the right use of all he is and all he has for the service of others.

[Rev. T. Rhondda Williams in *The Christian Commonwealth.*]

The belief that the life of the eternities will take its point of departure from the life in time makes every moral claim of one's nature a more august thing, and gives to every act of philanthropy, every demand for social justice, every spiritual exercise, a significance otherwise impossible.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

NEW CONCORDANCE TO SCIENCE AND HEALTH.—The new Concordance to Science and Health, revised and brought up to date to give the students of Christian Science every facility for the careful study of the text-book, contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural quotations in SCIENCE AND HEALTH. 607 pages, 10 x 7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel.* Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel.*

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

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All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

The Publishing Society announces that the supply of the List of Members of The Mother Church has been exhausted, and that no additional copies will be printed for the present.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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ITEMS OF INTEREST.

National.

The Y. M. C. A. movement, although embarrassed by the financial stringency of the year, has added more buildings to its permanent equipment at larger cost than in any previous twelve months. Eighty-four new buildings, costing over $10,000,000, were opened and as many more are under construction or provided for, to cost $9,000,000. The membership of its 1,939 branches has increased to 446,000.

The Supreme Court of Missouri has handed down a decision ousting the Standard Oil Company of Indiana and the Republic Oil Company from the state of Missouri, forbidding them again to do business in Missouri, and dissolving the Waters-Pierce Oil Company of St. Louis unless it become an independent company. In addition each of the companies is fined $50,000. An appeal has been taken.

Announcement has been made at the White House of a proposed plan for a conference looking toward the conservation of the natural resources of North America, to be held at the White House Feb. 18 next. Letters suggesting the plan have been addressed by President Roosevelt to the governor-general and to the premier of Canada and to President Diaz of Mexico.

Secretary of the Navy Newberry has evolved a comprehensive scheme for the reorganization of the navy yards which will simplify their administration and eliminate much of the red tape of the bureau system. A uniform system of accounting in all the yards, making cost comparisons possible, may also be adopted.

Professor Hempl of Leland Stanford University, who claims to have discovered the key for deciphering Etruscan inscriptions, and who has already translated fifty out of some eight thousand, asserts that there will follow as a result considerable light on disputed points of Latin grammar, etymology, and history.

Personal property to the amount of $31,008,071, which has hitherto escaped taxation in Massachusetts, has been discovered during the year through the operation of the inheritance tax law and the new system of supervisors of assessors. This property is largely in the form of stock in business corporations.

Abraham Ruef, formerly legal adviser to ex-Mayor Schmitz of San Francisco, who is now serving a five-year term in prison, has been found guilty of bribery, on the third trial by jury, and has been sentenced to fourteen years in the penitentiary.

As counsel for the Standard Oil Company had no further testimony to present in the Government's suit in New York city to dissolve that corporation on the ground of being a combination in restraint of trade, the hearing went over until July 6 next.

The great one hundred-inch lens cast in Goblain, France, at a cost of $50,000, for the Mount Wilson (Cal.) Solar Observatory, was found to have developed a flaw after its first grinding. Immediate arrangements were made for a new casting.

President-elect Taft and a party of eminent engineers leave soon for the Canal Zone for a tour of investigation. A congressional committee has already gone there to study the needs calling for special legislation.

The total of Massachusetts' subscriptions to the Massachusetts Association for the relief of California, to be used in aiding San Francisco in her distress, following the earthquake and fire, was $923,945.54.

Massachusetts, Pennsylvania, and New Jersey will during the year join the young nation of George Junior Republics with full-fledged commonwealths of boys and girls.

President-elect Taft is said to be working out the details of a plan for the governmental regulation of corporations doing an interstate business.

The returning battle-ship fleet has already passed through the Suez Canal and is expected at Naples Jan. 17.

The trade of the United States has increased from $1,662,000,000 in 1896 to $3,315,000,000 in 1907.

A parcels post arrangement between the United States and Austria went into effect on Jan. 1.

International.

The Turkish government has engaged Sir William Willcocks to supervise the contemplated irrigation and canal works in Mesopotamia and elsewhere. For more than four years he has been making a study of the ancient irrigation works on the Tigris and the Euphrates, with a view of reconstructing them on modern scientific principles. Rough estimates place the irrigable area at nearly three million acres, the expenditure at $100,000,000, and the capital value of the land when irrigated at $300,000,000. In the days of the Assyrian and Sassanian kingdoms the delta of the Tigris and Euphrates was the granary of the world. This alluvial plain, extending four hundred miles inland from the present shores of the Persian Gulf, was celebrated for its fertility.

The Dalai Lama of Tibet has left Pekin for Lhassa, his capital, and his departure marks the beginning of the end of his wandering over northern China, which began soon after the British forces, four years ago, under Colonel Younghusband, entered the holy city. He was accompanied by a large retinue, which entailed great expense upon the various cities practically forced to act as his host. Owing to the distasteful practices of his religion, his stay in Pekin weakened his position and caused him finally to be treated as a barbarian. He returns shorn of temporal power and pledged to carry out all proposed Chinese reforms.

The Turkish governor of Mamouret al Aziz at Harpoot, Turkey, has created a committee of seventeen men to take in hand the question of education for the large interior vilayet. Two of the members of this committee and the most influential are the two senior professors in Euphrates College, the only Christian college in that part of the empire. He has also requested the senior missionary of the American Board in all Eastern Turkey to suggest lines of action he may take to promote in his jurisdiction sound education, good order, and helpful enterprises.

The bill providing for an eight-hour day in coal mines, which in process of amendment became actually a measure for a day of nine hours, has been adopted by the House of Lords. The bill, which goes into effect July 1, 1909, originally contemplated eight hours from surface to surface, but its opponents eliminated the time occupied in descending to and ascending from the workings, and calculated half an hour's time each way. The result is that eight full hours must be spent in actual labor below ground.

The Indian National Congress opened in Madras, India, on Dec. 29, with two thousand delegates in attendance. Emphatic approval of the reform plans for India advanced by Lord Morley, the Indian secretary, was expressed. This would give India something like a constitutional government instead of the unpopular autocratic régime.

The Austria-Hungarian foreign minister has made a complete statement of his attitude, declaring that under no circumstances will Austria make pecuniary compensation to Turkey on account of the annexation of Bosnia and Herzegovina. This sudden change in plans causes surprise.

According to latest reports the twenty-one universities of Germany have now an enrolment of 47,471 matriculated students, the report a twelvemonth ago being 45,136.

The Turkish Sultan has decided to build at his own expense a new Parliament house with adequate accommodations for the two branches of the Legislature.

Industrial and Commercial.

It is reported that the United States Industrial Alcohol Company, which is controlled through stock ownership by the whisky trust, has secured control of the Woods Product Company of Buffalo. The former, which has an authorized capital of $18,000,000, was incorporated in October, 1906, under the laws of West Virginia, for the purpose of manufacturing denatured alcohol under the act of Congress approved June, 1906.

In 1907 approximately 5,212 miles of new main track were laid in the United States, while a similar record of 1908 shows only 3,214 miles. The total number of miles constructed during 1908 in the South, including Missouri and Oklahoma, was 1,760. Last year there were over thirty-three hundred miles built.

The dividends paid in 1908 by the thirty-six cotton mills of Fall River, Mass., averaged 6.09 per cent on the capital invested, amounting to $1,741,135, on a total capital of $27,125,000.

An electric line from Little Rock, Ark., to Hot Springs, a distance of fifty-one miles, is to be constructed at an estimated cost of $1,500,000.

The area under cotton reported for the whole of India amounts to 17,313,000 acres.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

LINCOLN DAY LESSON-SERMON.

[During the past few years the governor of Massachusetts has annually issued a proclamation calling upon the people to assemble in their churches for the observance of Lincoln Day, and because of this The Mother Church and the branch churches in this state have each year held an appropriate service. Feb. 12, 1909, being the one hundredth anniversary of the birth of Abraham Lincoln, and arrangements having been made by the people of almost all the states to observe specially the occasion, it has seemed best to publish in advance the following Lesson-Sermon, which has been prepared for The Mother Church and may be used by such branch churches as desire to hold a special service.—EDITOR.]

Subject: FREEDOM.

Golden Text. "And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." Joshua, 3 : 7.

Responsive Reading:—Deuteronomy, 31 : 7, 8, 12, 13; Hebrews, 3 : 1–6.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

13 And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The following Citations comprise our Sermon.

The Bible.
Isaiah, 61 : 1;
John, 8 : 32, 36;
Galatians, 5 : 1, 13, 14.

Psalm 133 : 1, 2;
Matthew, 5 : 9, 43, 44;
Matthew, 6: 14, 15;
Matthew, 7 : 12;
1 Corinthians, 1 : 10.

1 Peter, 2 : 17;
Romans, 12 : 10;
1 John, 2 : 9, 10;
1 John, 4 : 20;
Hebrews, 13 : 1.

Psalm 45 : 2, 7;
Psalm 65 : 4;
Matthew, 12 : 18;
Ephesians, 1 : 3, 4.

I.

Science and Health.
(*a*) 224—28 to 31;
(*b*) 225—16 to 17 next page;
106—7.

II.

205—22;
(*c*) 276—4, 19;
206—15;
202—3;
444—2.

III.

(*d*) 518—13 to 19;
(*e*) 467—9 to 13;
(*f*) 469—30 to 5 next page;
(*g*) 340—23.

IV.

209—1, 2;
246—5 to 16;
247—13;
(*h*) 76—22.

The Science and Health references above are from the revised edition of October, 1908. To assist in locating a given reference which in other editions may begin on a line before or after the one named, the initial words of the selected passage are given below.

(*a*) Truth brings
(*b*) A few
(*c*) When the / When we
(*d*) God gives
(*e*) It should
(*f*) With one
(*g*) One infinite
(*h*) The sinless

ADMITTING GOD.

BLANCHE HERSEY HOGUE.

IT is well known to the student of Christian Science that individual thought expands to the fuller and higher meanings of the terms employed in expressing the truth, as the study of the Bible and the Christian Science text-book is earnestly pursued. Through spiritual growth, and through the investigation of the root-meanings of words, a greater mental grasp of the truth becomes a daily privilege, and the limitations which hedge the first perusal of the Christian Science text-book naturally disappear as clearer understanding displaces former view-points. In the sentence, "If God is admitted to be the only Mind and Life, there ceases to be any opportunity for sin and death" (Science and Health, p. 276), this is especially true concerning the word "admitted," and while no attempt is made to explain the text of Mrs. Eddy's writings, perhaps

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an analysis of this word is permissible in order to stimulate comprehension of its full import.

The Standard Dictionary declares the word "admit" to mean, "To allow, suffer, or permit to come or go into; to have capacity for the entrance or presence of; let in." Webster defines "admission" as, "Permission to enter; the power or right of entrance, and hence, actual entrance." And as to its narrower meaning, Webster says, "To allow; as, the argument or fact is admitted."

This word admit is so frequently used to indicate nothing more than a mental concession, an "allowance" of the truth of a given point, that its accustomed association very naturally remains with the reader in his first acceptance of our Leader's statement. An intellectual perception, or a sense of logic, may compel the student to accede to the proposition that "God is the only Mind and Life," and lead him to accept the conclusion that in consequence "there ceases to be any opportunity for sin and death." His reason "allows" this basic statement to be true, and to this extent a purely intellectual concession to the allness of God may be obtained. This, however, is by no means the whole of the "admitting," for thought must become spiritualized through laying aside, somewhat, the carnal beliefs and practices of the mortal, before the way opens for God actually to "enter" human experience as "the only Mind and Life."

Abandoning the contracted use of the word, and turning to its larger sense, as "entrance," thought begins to grasp something of the broader meaning. Giving God admission to one's heart and life means vastly more than "allowing" the statement of His presence to be true. "Letting in" divine Mind, as light pours through open windows, until this Mind takes possession of individual thinking and doing, floods more widely Christian experience than does the mere intellectual acceptance of the proposition that "God is All-in-all" (Science and Health, p. 113). To perceive through reason that "God is the only Mind and Life" and to conclude by the process of logic that in consequence "there ceases to be any opportunity for sin and death," is but the first footstep in the direction of demonstration. This, if progress be desired, must be followed by such an admission of the Mind of Christ into one's daily and hourly thinking that the evil shadows of un-Christlike motive and desire can no longer lurk unforbidden in the heart. The entering Christ expels "the opportunity for sin and death" in the measure that the carnal mind, which has provided for such opportunity, yields its boast and vanishes before the flooding glory of Christ's coming. The huddling broods of evil suggestions flee before the sunrise of righteousness, and less sin, less sickness, less death beset the mortal who opens mind and heart to the incoming of this ever-brightening, ever-quickening, ever-broadening redemption. When "God is admitted," the mental household becomes the abode of divine Love, and the removal of all that would stain or dwarf or deaden the impulses of good is assured.

The student of Christian Science discerns that he may expect to be rid, ultimately, of the hard and bitter fruits of wrong thinking which are called sickness and death. His possible delay in accomplishing the elimination is very frequently occasioned by reluctance to practise the rule already given him. So simple is the law of salvation that the neophyte ofttimes overlooks it. He would go up into heaven, or beyond the sea, to fetch it, not remembering that "the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." The wonder-seeker looks for some startling sign from heaven, some new commandment, some miracle-worker outside his own experience, not yet seeing that his healing is to come quietly and all untrumpeted through the silent and unseen thought-processes in his consciousness wherein self surrenders to the government of Christ. While yet he stands calling for some prophet to rise and heal him, his Saviour comes by another way. His fellow-man cannot save him,—another's effort can only help him to set open the door of right thinking through which the Mind of Christ will "come in to him, and sup with him," and abide with him in peace.

As the individual upward-springing desire for good makes entrance for the divine presence, the remolding of ideal and motive which purifies and transforms nature, mind, and heart naturally follows, and in no other way can the outward signs of disease and pain be permanently erased. When the *modus operandi* of Christian healing is discerned, and the student becomes willing to look to the cleansing within rather than to the phenomenon without, for his deliverance, he is ready to apply the rule for salvation effectually, and constantly he employs himself in "admitting" right thinking and excluding wrong thinking. At this point he learns that the human standard for righteousness is adequate for salvation; he learns that the measure of healing received is determined by the measure of right thinking appropriated; he learns that his only guide to the heavenly places which await his ascending thought is found in the perfect pattern of spiritual manhood revealed throughout the Scriptures and elucidated flawlessly in what is called Jesus' Sermon on the Mount; he learns further that Science and Health, the text-book of the Christian Science movement, is literally a "Key," for it holds page upon page of directions for achieving the Christ-ideal; and finally he learns, beyond all question and beyond all possible doubt, that his Saviour is assuredly not "beyond the sea," but at hand.

Says Mrs. Eddy: "If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out" (Science and Health, p. 234). Thus may we read upon every page of this great Christian text-book, rule upon rule for applying what the Scriptures have always held for the religionist; and who, if he honors such precepts, can fail to appreciate the twentieth-century revelator who steadfastly leads the Christian Science movement in the healing path of obedience to Christ? Who, hearing such admonition, can longer believe the saving way to be hidden and be found an unfaithful watchman at his own mental doorway? And who, heeding such instruction, can but "admit God" into his life more and more abundantly, to the increased undoing of every "opportunity for sin and death"!

INDIVIDUALITY.

MARION H. ROGERS.

SEVERAL years ago a friend made the remark that it would be very tiresome and monotonous if people were all good, all alike, as they would have to be if they believed in Christian Science. The question of individuality as revealed in our text-book, "Science and Health with Key to the Scriptures," had seemed a difficult one for me to grasp. I did not understand much that Mrs. Eddy says on individuality in her various writings, yet it was sufficient to show me the error and mesmerism, in a degree, of so-called human personality. This question would, however, often present itself, How can man express any individuality if there is only one Mind, and if man in reality possesses no other? Would not all be alike? Self-love would constantly urge its false claims of thought and action, and pride would rebel; but the time came when the truth was unfolded, when self-love, pride, and vanity were seen for what they are, and the belief in the reality of the "old man with his deeds" was "put off." I then saw and understood what I had longed to know and understand.

Mrs. Eddy says in Science and Health (p. 336): "God is individual and personal in a scientific sense, but not in

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any anthropomorphic sense. Therefore man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, blind mortals do lose sight of spiritual individuality." Reading this in sequence with what Mrs. Eddy had written on this topic on the same page, I then saw that the only true individuality there is or can be for man is his reflection of God,—Spirit, good, the one Mind. A friend once said, relative to this subject, "It is only as we express the divine Principle of Christian Science that we manifest any real individuality. It is only as we follow Christ, divine Truth, that we are untouched by the false suggestions of evil, and learn not to be swayed by the vagaries of human thought."

To-day thousands and thousands are being abundantly blessed through the loving, unselfish, and unceasing work of our dear Leader, who has labored and patiently waited for the saving power of Christian Science to be individually and universally manifested. As the thousands who have been healed, who have had their tears wiped away, follow obediently the pathway of Christian Science made clear in our text-book, they are earnestly striving to possess that Mind "which was also in Christ Jesus," and as they do this, they manifest the freedom and individuality found in the one Mind, God, and learn that "divine Love is our hope, strength, and shield" (Miscellaneous Writings, p. 113). Christian Scientists see somewhat the self-abnegation it has taken for Mrs. Eddy to have faced and withstood the assaults of evil, that humanity may be redeemed, that we may know the peace and joy David did when he sang, "God is my strength and power: and he maketh my way perfect." Mrs. Eddy's loving example is confirmation of the saying that "one on God's side is a majority." Is there anything monotonous or tiresome in that? Is there to-day one whose individuality is so clearly defined as hers, or whose understanding of God is so great?

The greatest and most wonderful individuality ever expressed to humanity was that of Christ Jesus, and he said, "I and my Father are one;" and again, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

WHAT IS HUMILITY?

MILTON B. MARKS.

It was no less than Christ Jesus who said, "Why callest thou me good? none is good, save one, that is, God." That humility, in the true meaning of the Scriptures, is an essential in human progress toward salvation, there can be no doubt. To gain humility in the scientific sense involves the setting aside of "even the most cherished beliefs and practices, to leave all for Christ" (Science and Health, p. 141). Nothing can be more profitable, in a spiritual sense, than to realize the vital practicality of Jesus' teaching, when he said, "Blessed are the meek: for they shall inherit the earth;" learning, in his endeavor to enter into the kingdom, how that "with men this is impossible; but with God all things are possible." The apostle James says, "Humble yourselves in the sight of the Lord, and he shall lift you up." The meekness of Jesus penetrated the veil of materiality "that is spread over all nations," so that the power made manifest was in fact none other than the "finger of God" casting out evils. What a rebuke is this thought to the suppositional opposite of Christly meekness,—humility on a material basis! The latter would humble us before the so-called powers of sin, disease, and death, or make us subservient to a false sense of good which is the antipode of Spirit, the flesh, thus delivering the mortal to his tormentor, self-righteousness. Is it not apparent, then, that the "finger of God," the power of Spirit to heal men scientifically of sin and its effects, cannot appear in any counterfeit of humility, in any hypocrisy of matter, in the belief that spiritual power is in any sense within material boundaries?

When we arrive at the unselfed love which our Leader teaches, we shall find it to be identical with the humility of Jesus,—that effacement of self and of material belief which permits the power of Spirit to be manifest over all the works of the devil,—and we shall thus be able to claim the reward given "to him that overcometh." True humility may be said to be the gateway to harmony, attained through obedience to Principle in the original purity of its revelation, and obedience involves both a meek and earnest study of how to be obedient and an extreme and detailed watchfulness against every subtle temptation to exalt self. To understand how to be obedient, how to watch, is learned from the Science of Mind, contained in the Scriptures, exemplified in the life of Christ Jesus, and interpreted for our benefit in "Science and Health with Key to the Scriptures" by Mrs. Eddy. It would be vain to claim dominion "over all the earth," if this did not first involve the dominion of divine Love over self,—exemplify the dominion of Christ and the universal manifestation of "glory to God in the highest, and on earth peace, good will toward men."

It is early seen that the higher one climbs in the straight and narrow way the more subtle are the suggestions of material sense. Evil's most plausible proposal came to Jesus after the forty days of prayer and fasting in the wilderness, when he had come nearer than ever to the perfect demonstration of the power of Spirit over matter. But Jesus rebuked the request that he command the stones to be made bread, thus stripping matter of its false claim to be substance or of contributing to the demonstration of life eternal. No one realizes as does the Christian Scientist the deceit of the material senses, how they are ever ready to clamor for the credit of Spirit's demonstrations. He that would comprehend what is meant by dominion "over all the earth" must contemplate through the lens of scientific humility the absolute dominion of Christ, Truth. Progress must reveal to each one of us that, however many degrees or beliefs of material density there may seem to be, there can be but one true understanding of divine Science, and he that has it reflects the Mind "which was also in Christ Jesus." The psalmist says of God, "His understanding is infinite."

Our Leader is the first in this age to unfold the true meaning of humility. She says, in introducing that treasure-volume, "Miscellaneous Writings" (p. 1): "Humility is the stepping-stone to a higher recognition of Deity." The proof that we possess humility is shown in our demonstration of the healing power of Truth and Love.

THE IMPORTANCE OF LETTING GO.

VELMA SWANSTON HOWARD.

There is a negative holding-on, prompted by human will and self-interest, which we are very prone to mistake for the positive grasp, born of spiritual understanding and insight. For months I had been pushing and straining in order to bring about the successful consummation of a business deal in which I was materially interested. At first I took the successful outcome for granted, then one obstacle after another loomed up; the channels through which I had expected to see a smooth and unobstructed flow of good results were closed, and all was seemingly at a standstill. Then came confusion, darkness, and chaos. I began to analyze, from a human standpoint, the whys and wherefores, becoming discouraged and resentful as I perceived that one after another of my plans had been frustrated—the labor of years apparently wasted. I could

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think of nothing else than the disappointment; it dominated my waking thoughts, and even found lodgment in my sleeping dreams. In consequence, matters which at other times I should not have noticed, assumed gigantic proportions, and as a result of this self-mesmerism I was attacked with a severe bodily illness.

I want to say that during this period I had read the Lesson-Sermons regularly, and studied, as I thought; but the sense-clouds kept gathering until they enveloped me completely, for in my reading of the Bible and Science and Health there was ever an undercurrent of selfish thought, which, if not consciously directed upon my personal interests, was nevertheless there, and prevented my gaining the spiritual stimulus and help which hitherto had come from the study of these sacred books. At this stage I became alarmed at my condition, and having called a practitioner I talked with her of the things that were troubling me. "Let go this clutching and reaching out for the unreal, and get a grasp on the truth," was her practical advice. For an hour or more she worked with me, alternating the audible with the unspoken word, and when she left me I was resting quietly. After a bit, a little light filtered through my consciousness, and I began to see things in a new way. I saw that for months I had been carefully collecting, labeling, and treasuring a lot of discords. I had gone over and over my list, taking care not to lose or forget one little item. With this collection of woes I had been going to God daily and hourly. These I had taken to Him, but nothing else. As I thought of this I began to look around me, and I saw a great heap of things,—things which I had overlooked,—and these were the blessings. As I began to examine these, the "still small voice" of Truth penetrated my consciousness, "You must take these to God and thank Him for them, for they are His gifts; while the discords are of your own making."

When some first come into Christian Science they are almost overwhelmed by the ease with which they demonstrate their business and physical problems; they are then apt to become self-complacent and indolent, and delude themselves into believing that they can take the gold of the sanctuary (Divine Science) to gild the temple of Apollo (worldly ambition); but from this dangerous mesmerism we needs must be shocked by failures and defeats, that we may learn to differentiate between the real and the unreal, the true and the false. As I lay on my bed—pain-racked—I saw in my mind's eye a pair of scales descend, and again the "still small voice" whispered to me: "Place your bundle of grievances in one scale, then gather your blessings and put them into the other scale." As I did this, the little bundle of selfish interests vanished into the mist and the darkness, while at my feet lay the great heap of blessings. As I looked upon these, the sense of physical pain was gone; then I perceived that this also belonged in the bundle of illusions, and that it had disappeared with the other unrealities.

For the first time, this passage in Science and Health (p. 261) unfolded itself to me in all the richness of its spiritual meaning: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

AND what is night?
The sun is still—
Earth, in its turning,
Turns away—that's all—
Love's always there!
Let us reflect that Love,
And we shall be
Held in Love's law eternally,
No night is here.

LAURA B. DOORLY.

SELECTED ARTICLES.

[From *The Christian Science Monitor.*]

MRS. EDDY'S CITIZENSHIP.

To the Editor of The Christian Science Monitor:—The instant contribution of five hundred dollars made by the Rev. Mary Baker Eddy to the fund for the Italian sufferers in this appalling calamity that touches the entire world, reveals anew (what is always being revealed) the good citizenship of the Founder of Christian Science.

Wherever there is human need Mrs. Eddy responds with an ideal promptness and liberality that invests her gift with double aid. Bishop Phillips Brooks used often to speak of "timeliness" as one of the great factors in aid and in any achievement. Mrs. Eddy's life is a gospel of timeliness.

All beliefs and all forms of religious faith are as one in the great essential of human brotherhood—for which no life of man or woman, in historic or contemporary time, has stood for a nobler ideal, constantly illustrated in daily life, than that of the Rev. Mary Baker Eddy.

LILIAN WHITING.

The Brunswick, Boston, Dec. 31, 1908.

[L. in the *Brooklyn Eagle.*]

The lawyer quoted in yesterday's *Eagle* says: "It is the duty of the community to prohibit the practice of medicine or healing by Christian Scientists and by all persons who are not properly qualified according to the common understanding."

Wisdom and absurdity are ingeniously entwined in this dictum. A Christian Scientist, or any other person not a regularly licensed physician, who prescribes medicine, should be put in jail. Such malpractice would be the false pretense of quackery—claiming to understand drugs without studying the science according to which they are to be administered to secure beneficial results. So, leaving out that part which is conceded by every conscientious person, the lawyer's claim may be more clearly and fairly set forth in this fashion: It is the duty of the community to prohibit healing by Christian Scientists, and by all persons who confine themselves to prayer, and are therefore not properly qualified according to the common understanding. But the first amendment of the Federal Constitution allows a man to pray. He may pray for health. And in the free exercise of the right to pray, also guaranteed by that amendment, it must be assumed that he may engage the services of another to help him—to teach him how to pray and to pray with him. "The laborer is worthy of his hire," therefore it is also just that the man who is being prayed for shall pay the man or woman who comes to him with this special knowledge in his need.

What is this common understanding, this standard, or unvarying principle, of which the critic writes? Will this common understanding come forward when a man is in an extremity and given up by the regular doctors, and tell him how much quinine and calomel he should take with his prayers? Can the critic, who is familiar with the common understanding, tell? Can the state tell? If no one can tell how much, who can tell why, at all, these or any of the fifty thousand preparatory drugs now on the market should be used? Who knows? What did men do before the principal by-products of the Standard Oil Company emerged from the tar-barrel to the drug-market? If there be those in this country who have no confidence in the tar-barrel and would walk by faith alone, without the drug-store's support, the Constitution of the United States declares they may enjoy that liberty. The rest of us, sitting in the seat of the scornful, may think they are

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fools, but that makes no difference. We must be fair. We must allow them to turn heavenward, that is, within themselves, while we hasten for our pills and the pacifying plaster. And why should the community prohibit the practice of healing by prayer without drugs, as the critic declares it to be its duty "above all"? If it be folly for the sick man to turn to one who brings him hope through prayer, the practice will die out quickly; but prohibition breeds martyrs, and their blood is prolific seed.

Prayer is high aspiration—it is the longing of a loving heart, knocking that it may receive. Belief in the efficacy of prayer and of pills is in the bone and marrow of all races. But armies of devoted men and women stand ready always to undergo any privation, to fight, if necessary, for the right to pray, while only a few will fight, and then usually through an attorney, for the right to take or sell rhubarb pills, massage, or "something just as good." This being so, shall we ever learn not to trouble men who pray? Getting right down to the truth of the matter, prayer is quite as legitimate as allopathy, homeopathy, osteopathy, hydrotherapy, X-rays, Turkish baths, or hot-water bags.

And why not? Why not respect the man who, to save wife, child, or himself, deserted by every other school of healing recognized by the community or state, turns direct to God with a minister or mediator who comes to him bringing the calm, sweet faith of the fathers of the church? And if, perchance, his reward is a restoration of the loved one, who shall say it is not a divinely natural effect instead of a coincidence? Where is the wise man who can say? If he be a Christian, what can the critic say? And if the loved one has been restored, shall that man not have the right to turn again in faith, when the emergency arrives? Or are we all so very sure, as the critic is, that the "common understanding" is the source of all power and wisdom, and therefore that the state should compel us to turn to it on our death-beds?

[From the *Pacific Outlook*, Los Angeles, Cal.]

It is to be regretted that a Christian clergyman with a reputation such as that enjoyed by this critic of Christian Science should deem it necessary, in his endeavor to build up his own conception of the Scriptures, to attempt to discredit other Christian beliefs. His repeated and malicious attacks upon Christian Science, in the face of the great work this Cause is doing for the sick and suffering of the world, redeeming mankind from the bondage of sin and disease and slavery to alcohol, drugs, and tobacco, may be cited in proof of his ignorance of the subject of Christian Science and the great good which every intelligent man, whether a Christian Scientist or not, must admit it is accomplishing.

It is a source of some surprise to us that in this day of religious tolerance and enlightenment a man of this critic's supposed standing should descend to methods which have long since been discarded by intelligent and fair-minded men. The average man of intelligence will respectfully refuse to criticize adversely something with which he is unfamiliar. It would appear that in the case of this clergyman, however, it is not essential that he should understand the fundamentals of Christian Science before entering upon a bitter criticism thereof.

On the very evening on which he was most loudly denouncing Christian Science, referring to its literature as "trash" and expressing a desire for its destruction in a big public bonfire, every Christian Science meeting-place in this city and vicinity not only was filled to overflowing, but at some of these places many persons were actually turned away long before the hour for the beginning of the service. These thousands of students attend these meetings to express their thanks to God and to Christian Science for deliverance from sin and sickness in its myriad forms. Why cannot our critic see this? Why does he not carefully investigate the subject before assailing it? What is it that is turning tens of thousands of intelligent men and women every month toward Christian Science, after all other means of spiritual and physical help have failed?

[Frederick Dixon in the *African World*, London, Eng.]

When our critic talks of Christian Scientists having "the audacity" to treat cases the "symptoms of which they do not know," he is forgetting the interesting fact that there has hardly ever been a case of sickness healed in Christian Science, after the failure of the medical profession, the effect of which has not been belittled by the statement that the original diagnosis was a mistaken one. In the report of the Metropolitan Asylums Board for last year it is recorded that thirty-one hundred and eleven cases, wrongly diagnosed, were admitted to the Board's isolation hospitals, and the writer of the report goes on to remark that "it is much to be regretted that the number of cases of mistaken diagnosis is apparently on the increase."

In the light of these figures the doctor's adjectives become a little redundant, and one is tempted to consider the question why, instead of welcoming efforts for the amelioration of human suffering, some people always assume the hypothesis that everything is for the best in the best of all possible worlds. Christian Scientists are perfectly well aware that if Christian Science is to increase and spread its healing more and more throughout the world, it will have to be because its treatment is proving practically more efficacious than that of other systems, and for this reason they have no time to spend in depreciating the efforts of their neighbors. They require all they have for the consecration of themselves to the labor of the great Cause which they have enlisted to support.

[Editorial in the *New London* (Conn.) *Day*.]

The idea that Christianity is good for the body as well as the soul of man has been relegated to the background, and a great part of the church has contented itself with an expression of belief that the age of miracles had passed and explained the statements made to Christ's disciples about the ability to heal diseases as being confined to those early days, or else maintained that the spiritual healing was the most important work. Sometimes it has been hard work to reconcile the statements of the Bible with the modern contention, but it was treated as one of the mysteries of faith that could not be very definitely explained.

The rise of the Christian Science movement and the frank acceptance of the idea that the Founder of Christianity meant what he said in regard to the relief of the sick, have caused no small degree of uneasiness among those who could not quite accept the orthodox explanation of the church's attitude on the question of healing, and a good many sermons have been delivered in the attempt to prove that the movement was founded on error. In spite of all that was said, however, Christian Science attracted a great following, and there were many witnesses who attested to having regained health as a result of their faith in the teachings of Mrs. Eddy.

[Alfred Farlow in the *Boston Times*.]

"With God all things are possible," but no-things are not possible with Him. All that exists is by virtue of the divine possibility; in other words, God made all that was made, "and without him was not any thing made that was made." The Scriptures also declare: "And, behold, it was very good." That which is not good is not of God, does

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not exist by reason of divine possibility, has no foundation in fact, and must, therefore, be classified as error, which Mrs. Eddy defines in Science and Health (p. 472) as "that which seemeth to be and is not." God created all things as they really are, but not as they appear to that comprehension of mortals which is not able to perceive God's creation as it really is.

The Bible truly teaches, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This text signifies that the going away of the personal Jesus ushers in the "second coming." The disciples believed the teaching, "Flesh and blood cannot enter the kingdom of God." They knew, therefore, that Jesus did not take his material body into the spiritual realm. They knew also that he did not leave it behind him to be buried. The answer to the question, What became of the material phenomenon called flesh? is that he rose through spiritual understanding into a perfectly spiritual mental condition. Jesus had gone from the perception of human eyes, and yet remained as he said, "Lo, I am with you alway, even unto the end of the world."

To understand the Master's demonstrations whereby he overcame the flesh is to understand the impersonal spiritual individuality which his fleshly appearance had typified. The same understanding which enables mortals, as eye-witnesses of the truth, to lose their belief or faith in the flesh or matter, also brings into their realization or perception the spiritual Christ. Hence the statement, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." The text does not read, and does not mean, that the personal Jesus will come again. It does not read, and does not mean, that he will return in the same form in which he went away, but that the second coming will be after the manner of his going away. His going away was a spiritual demonstration. His return is also a spiritual demonstration.

Jesus said, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The kingdom of heaven, that spiritual state wherein God reigns supreme, is made possible by a full knowledge and practice of right. Each individual enters the kingdom of heaven, that is, reaches that condition wherein is perfect bliss, by understanding and practising the truth in all its fulness. The individual starts with a small understanding, and by putting that into practice begins to enter into a harmonious state. This little understanding of "leaven" increases day by day until it becomes infinite, and the individual is thereby ushered into a full and perfect heavenly state. Surely our friend will not insist that the leaven to which Jesus referred in the text was evil. Jesus said, "Beware of the leaven of the Pharisees." In this latter text the leaven evidently signified a wrong understanding, but the leaven which he likened unto the kingdom of heaven could have been nothing more nor less than that which he advocated as the means of establishing the kingdom of God.

Mrs. Eddy does not teach that the Jewish God was a God of wrath, but that the ancient Jews believed Him to be a God of wrath, a God who became angry and visited calamities upon His children in consequence. Christian Science teaches that calamities are due to a mortal lack of understanding and reliance upon the divine power; that the discords of earth are not really produced by a cause nor any sort of rule, but by misrule or want of rule. They exist because mortals lack in their recognition of God, and place their dependence upon materiality. Christian Scientists agree with our friend that when Jesus declared that the Scriptures testified of him, he was referring to the Old Testament. So there is no point of disagreement on that subject. He declares that Christian Scientists necessarily omit the self-sacrificing missionary task of saving those who are lost "because they are told and advised that the lost and sick must personally come to the Christian Scientist practitioner before the practitioner can aid the sinner." Here our friend is dealing with a technical point and evidently has misapprehended the subject. Christian Scientists are seeking to present the truth to all mankind, but they do not believe in proselyting nor intruding their ideas or offers of help upon those who do not desire them.

Mrs. Eddy teaches that a Christian Scientist practitioner generally waits until his service is solicited, and does not make a practice of treating the afflicted without their knowledge and consent except in certain cases of emergency. This does not necessarily mean that it is never proper nor right to solicit the attention of those who need help. It would not prohibit a Christian Scientist from asking another if he desired help, but it would prevent forcing an individual to take Christian Science treatment when he does not desire it. I think it can be truthfully said that no class of Christians labor more ardently than Christian Scientists to seek out and help those who are in need. At any rate, the teaching of Christian Science demands this. It is probably safe to assume that Scientists, like others, differ in their inclinations in this respect. Some are more charitable than others and have a more neighborly interest in their fellows than others.

Christian Scientists are pleased to plead guilty to the charge that they "do not recognize Satan and his host of angels as real entities." There are few people in this age who believe in the ancient devil with horns and hoofs. Jesus did not believe in such an one. He said, "He is a liar, and the father of it." "He abode not in the truth, for there is no truth in him." To say there is no truth in Satan is equivalent to saying there is no reality in him. Satan is nothing more nor less than the human, false sense "which deceiveth the whole world" and is the father of all lies. It never had any truth in it and never was in any truth. The fallen man is the individual who has a fallen or low sense of manhood and deports himself accordingly, a man who is "not himself," an individual who has an erroneous sense and is guided thereby. Redeemed men are those who are imbued with spiritual understanding, and who have so practised it as to be lifted out of the fallen sense of mankind and made awake in the likeness of God.

[Edward H. Carman in the *Augusta* (Ga.) *Chronicle*.]

The "sensational incident" at the Young Men's Christian Association service is to be deplored, and no one regrets it more than the friend whose zeal for the moment got the better of his judgment. When one's religious convictions are assailed, if those convictions are deep-rooted, it is hard not to take the attack as personal. Back of the "sensational incident" is a cause far deeper than the reverend gentleman's attack on Christian Science or our friend's interruption and defense. If he had been more Christianly scientific he would have silently prayed as did Jesus, "Father, forgive them; for they know not what they do." In this silent prayer he would have breathed a benediction that would have been a prayer for good—a blessing upon the whole situation.

Now to reply to the attack, which when summed up was about as follows: that Mrs. Eddy is not the Discoverer of Christian Science; that Christian Scientists do not believe in matter and deny the evidence that Jesus was immaculately conceived, and that he did not die nor that he was resurrected, and that Christian Scientists do not pray. It is with a sense of kindness and charity that the defenders of Christian Science reply to adverse criticisms and attacks on its Discoverer and Founder, Mrs. Eddy, and the doctrines of Christian Science. Many who now are Christian Scientists formerly condemned its teachings and

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said hard things against its Discoverer, because they did not know any better—when they learned better they repented of the error and became earnest seekers for the joy and comfort which they have since found. Paul, a religious zealot before he was a Christian, went about the country armed with authority to persecute, condemn, and destroy Christians. When the truth dawned on his darkened consciousness, his physical body was so agitated that he was stricken with blindness and he had to be taken to Ananias to be treated and healed of his blindness, proving that the false material sense of sight must be instructed by spiritual sense to be healed of its falsity. All error must be seen before Truth can destroy it.

Jesus' defamers called him a glutton and a wine-bibber, —a blasphemer in league with Beelzebub, the prince of devils,—but these accusations and false opinions did not make him either the one or the other. Neither do all the misconceptions of Mrs. Eddy and her life-work, and the misunderstanding and misinterpretation of the teachings of Christian Science, make her other than a godly woman and her teachings Christian and scientific. The only possible way to understand Mrs. Eddy and her place in the history of the unfolding of the truth in human consciousness is to gain some understanding of Christian Science, and the only way to understand Christian Science is to see Mrs. Eddy in the light of one fitted to receive a revelation and then to study her writings without bias or prejudice. She does not claim to have invented Christian Science, but she does claim to have discovered it, and to have also discovered, through years of consecrated study of the Scriptures, its rules of demonstration and practical application to the daily needs of mortals, and she has to-day the joy of seeing her discovery established in the hearts and consciousness of men and women who are making this scientific Christianity practical—with "signs following." . . .

Mrs. Eddy was healed while reading the Bible, after her physician had said she had only a few hours to live and her pastor had prayed with her and bade her farewell. Unlike every other human being who has been healed by faith, she recognized that back of this healing there must be a law—a scientific law—and her own words, taken from Science and Health (p. 109), tell the story of how she worked out the great problem of Mind-healing. She says, "I searched the Scriptures and read little else; kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power." . . .

Christian Science as taught by Mrs. Eddy is making aggressive warfare on every form of evil and error, either as disease or sin, and this warfare is to be carried on until all evil is made unreal, and the kingdom of heaven established on earth. The reason that "men and women of intelligence and culture" are being led into Christian Science and the "other churches" are losing their hold on them, is because Christian Science is sounding the key-note of freedom from the thraldom of ignorance, superstition, fear, worry, disease, and discord of every name and nature. God is in it, and "the Lord's hand is not shortened, that it cannot save."

[Editorial, *Western British American*, Chicago.]

In glancing over the pages of the great daily newspapers of this country—the journals of immense circulation and corresponding influence—the average right-thinking man is often moved to wish that there was less of enterprise and more of morality in the business of journalism. The astounding progress of the modern newspaper-maker has been seemingly achieved at the expense of his better nature. "All the news that's fit to print" is a common caption with the press of the United States, but the "unfit" kind continues to get the largest amount of space and the most alluring head-lines and to be couched in the most readable guise. The man who invented the foregoing phrase is dead these many years; he meant well by it and he lived up to it; but his followers everywhere, who still cling to it as an advertisement, long ago ceased to put it into practice.

Our friends the Christian Scientists are opposed by many on account of their faith and philosophy, but most people will wish them success in their latest enterprise—a daily newspaper that is to be clean as well as comprehensive. On Nov. 25 the first issue of *The Christian Science Monitor* made its appearance in Boston, Mass. It is to be a newspaper in all that the name implies; it is to cover the doings of the wide world and will leave out nothing of interest to readers who have a wholesome curiosity to know the events of the day in this and other lands. But, in presenting the current happenings, it will appeal to the ideal in human nature and not to its baseness and brutality. This is the innovation aimed at by the Christian Scientists, and it is a radical change in journalistic method that the better class of readers have often wished for.

The father of a family of imaginative boys and girls will not find it necessary to censor the *Monitor*. He will not be obliged to go over its pages with the scissors to eliminate grewsome murder mysteries and salacious divorce scandals. . . . The valuable space given over by other daily papers to twaddle and gossip will be filled, in the *Monitor's* columns, with instructive reading, such as attractive home departments, hints for the business man, and honest editorials. Its advertising matter will be on a par with its news sections in point of reliability; no price will be big enough to boost fraud or help the sales of a swindler.

The prevailing fierce competition in the newspaper field has brought the high-class publisher down to the level of his "yellow" neighbor. The former, it may be said, has relinquished his self-respect unwillingly; the people seemed to demand it, and it was his place, he thought, to give them what they wanted. He was not prepared to lose temporary profits in order to elevate the public taste, which could be taught to like the best instead of the worst. So close have the two extremes of journalism come together in recent years, that to-day it takes an expert sometimes to tell them apart.

The new venture of the Christian Scientists is welcomed with pleasure and its career will be watched with interest. Under any auspices it would be welcome, but with such fine backing as these enlightened people can give it, it is doubly so. The hope of all good citizens is that it will be the forerunner of a much-needed revolution in the newspaper world.

It is the desire for the happiness of those whom we love which gives to the emotion of love itself its principal delight, by affording to us constant means of its gratification. He who truly wishes the happiness of any one cannot be long without discovering some mode of contributing to it. Reason itself, with all its light, is not so rapid in discoveries of this sort as simple affection, which sees means of happiness, and of important happiness, where reason scarcely could think that any happiness was to be found.—THOMAS BROWN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE MONITOR.

CHRISTIAN SCIENTISTS in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

MARY BAKER EDDY.

Chestnut Hill, Jan. 7, 1909.

HOW TO THINK RIGHTLY.

WE copy the following item from the *Evening Star* of Washington, D. C.:—

With the statement that "our thoughts are the rudder of our life," the Rev. John Reed Shannon began a series of New Year sermons to young people at the Metropolitan M. E. Church. He described thoughts as "forces more real than granite mountains. Low, groveling thoughts lay terrible assessments upon the body. Catastrophes in moral life come because evil thoughts have been cherished. The tree falls in the storm, its trunk breaks asunder and reveals the fact that decay has been going on within the tree, weakening it. Men fall because moral decay, in the form of evil thoughts, has been going on in their minds.

"High, wholesome thoughts have for the body preservative and curative energy; they are better for one's physical condition than drugs. All the water on the outside of the ship cannot sink the ship. It is water on the inside of the vessel that imperils it. So the Christian is morally safe so long as he keeps evil thoughts out of his mind. Then he can keep his robes unspotted from the world. If a man's life is like a broken harp, whose strings jangle out of tune, the cause is found in his thoughts. If a man's life is like a harp whose strings give forth the music of happiness and contentment, the cause is found in his thoughts. As a man 'thinketh in his heart, so is he.'"

What Mr. Shannon has said above is fine, but unfortunately it does not go far enough to be of the greatest value to those "simple seekers for Truth" who, as Mrs. Eddy tells us, are as "weary wanderers, athirst in the desert" (Science and Health, p. 570). It does not do much good to tell a discouraged and despondent mortal that he must think rightly, unless we tell him how to set about it. We must point him to the Principle of all right thinking. We must show him that the only true thinking is that which reflects infinite Mind, and that all other so-called thinking is unreal and untrue; without power and without authority.

If God is Mind, then He is infinite Mind; and man, who is the image and likeness of God, reflects this Mind. In defining man, Mrs. Eddy says, in Science and Health (p. 475), he "has not a single quality underived from Deity;" also that he "possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." Mortals need to be taught how to reject every evil suggestion and how to welcome every divine idea; how to distinguish between the real and the unreal, the true and the untrue.

The great value of Christian Science lies in its practical application to the needs of mortals, and the ability to distinguish between right and wrong which it imparts to its students. It is through this practical application of the teachings of Jesus that mankind may be freed from the bondage of both sickness and sin.

ARCHIBALD MCLELLAN.

SYSTEMATIC STUDY.

THE many thousands who study our Lesson-Sermons from week to week may gain a useful hint from the experiences of those who are engaged in gold-mining. A few years back it was known that large quantities of the precious metal were near the surface in some of our gold-fields, but even after the ore had been taken out, crushed, and subjected to intense heat, the gold could not be separated from certain chemicals which clung tenaciously to it. After years of patient and costly experimentation, however, a process was discovered by which the separation was made and a larger percentage of the gold secured. To-day greater care and improved methods of treating the ore yield yet better results.

In a similar way the great treasures of the Bible have for long years been practically unavailable for human need. It is true that here and there some one would find that the truth about God is more to be desired than gold, "yea, than much fine gold," but in general experience many sincere seekers after the truth admitted that while it seemed to lie at their very feet they did not possess it as did Christ Jesus and those whom he instructed,—they were unable to lay hold upon the "hid treasure," as did Peter when he said to the lame man, "Silver and gold have I none; but such as I have give I thee." Then he gave him his healing from the treasure-depths of divine Truth. Now, however, thanks to the tireless research of the Discoverer and Founder of Christian Science, the Bible is yielding up its treasures; the pure gold is being separated from the dross of human sense, the clinging errors of material belief which have made even the fine gold of the sanctuary "become dim."

Too long have sickness and sin, want and woe held sway in mortal experience, although all the while the infinite supply for every human need was within reach of all humanity did they but know how to "take forth the precious from the vile," as it is phrased in Jeremiah. This the study of our text-book enables us to do, and at each reading we find more and more of the treasure which awaits all those who seek diligently for it.

"Seek, and ye shall find," said the great Teacher, and in our study of the Lesson-Sermons we shall be aided by looking up in the Glossary of Science and Health the definitions of words used in the Lesson, when these do not appear in any of the sections, for by gaining the spiritual sense of one word, perchance, much light is thrown upon others. It is also surprising how much useful information is to be found in the "Teacher's helps," including a concordance, supplied as an appendix in most Bibles. In addition to this, an ordinary English dictionary within reach is invaluable, for it is simply astonishing how many well educated people there are who have very vague ideas as to the actual meaning of words. Too much cannot be said for the concordance to Science and Health. It is so well arranged that any passage may be found without delay by looking up the word which comes most readily to thought.

In this study our quest should not be for the letter only, but for the spirit which giveth life, and our actual gains will be manifest in an enriched sense of being, in the good which we embody and do. God's Word is an inexhaustible source of wealth, and its treasures are being found and utilized in Christian Science as never before in human history. At each sifting of the word of Truth greater values are found, and surely yet more remain if our spiritual city is to be paved with "pure gold" as St. John tells us. Well said the wise man, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

ANNIE M. KNOTT.

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"BLESSED ARE THE PURE."

BE they erudite or ignorant, good or bad, clever or commonplace, there is no diversity of opinion among men respecting the truth of Jesus' words when he said, "Blessed are the pure in heart;" the exaltation and the supreme desirability of such a consciousness admit of neither denial nor doubt. To many this ideal seems so far removed from the plane of human possibilities that they never think of it seriously as a goal for which they might well strive; they classify it rather as the unattainable heaven of happy dreams. To others, however, and in all times, the ideal life has proved an irresistible attraction, and in seeking to win it they have illumined the tales of human heroism with colors that can never fade.

Many explanations lie behind human failures in this field, and among them this, that men have centered their thought upon the phenomena of an ideal consciousness rather than upon the ideal consciousness itself; upon conduct rather than upon motive, upon appearances rather than upon the right thinking which would determine appearances. Consideration for one's place and profession, for the adjustment of one's speech and acts to a high standard of consistency or conventional requirement, is not without value. Regard for their church and family and social standing no doubt helps many to the attainment of a better ordered life, even personal pride may impel one to take his stand against grossness; but there is an inevitable tendency in all this toward cant and pretense, that superficiality of moral view and attainment which would be well named "manufactured propriety," and seeing this, we see that the only basis of a genuine life of freedom, joy, and usefulness is an ideal consciousness. "The corner-stone of all spiritual building is purity" (Science and Health, p. 241). It is that state to which Paul refers when declaring that the weapons of the Christian's warfare are mighty through God to the casting down of "imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." If we are not acquiring a purer thought and purpose, the effort to live a blameless life is an altogether hopeless undertaking.

In defining angels as "the inspiration of goodness, purity, and immortality, counteracting all evil" (Science and Health, p. 581), Mrs. Eddy has called attention to the protecting power of continuously clean thinking, the abiding right idea. It is this that disarms temptation and supplies the impenetrable armor which turns aside the shafts of evil. It is this that gives alertness to right impulse, freedom to the enthusiasm and spontaneity of our nobler nature, and it is this that begets susceptibility to those impressions of truth and goodness through which every budding of beauty and joy bursts into bloom.

Untrammeled by fleshliness, consciousness comes into its own, begins to experience the exhilaration of the prophet and poet, the native and eternal "liberty of the children of God." Purity of thought is a refuge also from the selfishness that would make men petty and mean, and from the fear that mothers all superstition. Purity has no kinship with error, but companies ever with honesty and rectitude and justice, with all the manifestations of Truth and Love. It is the safeguard from all sin, the very talisman of the soul, and apart from it there can be no true happiness.

Phillips Brooks has said that "he who most deeply feels his sin will ever seek the purest soul to tell that sin to," and in this he has recognized not only the gentle rule of righteousness, but the world's pitiful need of that comfort and strength which those alone can supply who have reached that highland of hope and of "sweet integrity" where dwell the humble, and where the Master's benediction is heard, "Blessed are the pure in heart."

JOHN B. WILLIS.

THE PUBLISHING HOUSE BUILDING FUND.

IN reply to inquiries that have been made I wish to state to the Field that the fund for the erection of an extension to the Publishing House made necessary by the publication of *The Christian Science Monitor* is not complete, and that further contributions to this fund sent to me will be welcomed and promptly acknowledged.

STEPHEN A. CHASE, *Treasurer.*

NOTICE.

A number of pages have been added to *The Christian Science Journal* during the past few months and the weight of the magazine has thus been increased to the point where it now requires three cents (3c.) postage on single copies to all points in the United States, Canada, and Mexico, and five cents (5c.) to other countries.

LETTERS TO OUR LEADER.

[Telegram.]

St. Joseph, Mo., Jan. 5, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—The representatives of churches and societies of Christian Scientists in Missouri, in annual conference assembled, unite in loving greetings to you, and pledge themselves to strive more earnestly, day by day, for the clearer understanding and more perfect manifestation of the truth which you have unfolded to the world, and by which sin and sickness are destroyed and life and immortality brought to light.

Yours in loving obedience,

CHURCHES AND SOCIETIES OF CHRISTIAN SCIENCE IN MISSOURI.

MRS. EDDY'S REPLY.

Chestnut Hill, Mass., Jan. 6, 1909.

Churches and Societies of Christian Science in Missouri:—"Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord"—the satisfaction of meeting and mastering evil and defending good, thus predicating man upon divine Science. (See Science and Health, p. 227.)

Lovingly yours,

MARY BAKER EDDY.

U.S.S. Missouri, Yokohama, Japan, Oct. 23, 1908.

Dear Mrs. Eddy:—The cruise of the sixteen battle-ships is nearly finished,—only some twelve thousand miles more to be made,—then they will come sailing home, and all will be glad to be there. While many things have been written about them, I am sure that you will be pleased to hear the experience of a student who made the voyage and had the blessed privilege of visiting many Christian Science churches on our western coast, besides many others set like gems in the islands of the sea.

At San Diego, Cal., I commenced to fall in with these great western societies. From San Diego to Seattle, Wash., I met thousands and thousands of our people who are spreading the glad tidings. I noticed that at nearly every place the buildings were filled to the doors and plans were going on or had been made for new and larger buildings. I found all happy and enthusiastic over what Truth is doing for them and for the world. It seemed to me that at Los Angeles, Cal., the time is not far distant when one will not need to preach the gospel to his neighbor, for all shall know it. I heard one man, who had come to Los Angeles for the climatical conditions, telling several men at the hotel where I stopped, that he hoped to live a few

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months longer by coming there and living in a bungalow on the beach. The sympathy of his listeners was sincere, but how blankly and helplessly they looked at him! Such gladness came to me as I realized how the truth could make him free, and change his thought from a prospect of death to life and freedom. Later, when we were alone, I told him about Christian Science and directed him to a Reading Room where he could get further information and instruction. This seemed to encourage and make him very bright and cheerful.

At Los Angeles and Santa Barbara we were supplied by kind friends with Christian Science literature, which was very helpful and interesting to many aboard. The stay was most enjoyable at San Francisco, where D. A. Woodward and Frank Gale saw that the ships were well supplied with Christian Science literature. From this place two Christian Science ladies each sent me a copy of the text-book to be used to the best advantage. At Vallejo, Cal., we remained over a month, and were just in time for Dr. Fluno's lecture, which all enjoyed very much. Here I became acquainted with the members of a very earnest little society, who are working faithfully in the vineyard and demonstrating their understanding by some beautiful healing. This is such a transitional place, so many coming and going, that it seems as though they would never have a church building of their own. I am sure that there are many who, if they knew the need of a small church here, would be glad to give these dear friends what they have desired so long; and while they are trying to realize that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), I shall be glad to be one of the many to help our friends to build a nice little church of their own.

On leaving San Francisco for the East, that which always pleases, and eventually comes to all, happened: From the reading of Science and Health, another had started on the road that leads to Truth and Love, and by the time we reached Honolulu, T. H. (ten days), he was able to lay aside the glasses which he had worn for several years. So you see, we have gained one hundred per cent at least in numbers. For some time the Missouri only supported one student, now there are two. At Honolulu we found a very earnest band of workers. At a drug-store something that was said caused the druggist to ask me if I were the chaplain aboard, and when he heard that I was not, but just an ordinary Christian Science student, he said, "Well, I can't understand those people; but they surely have some secret, for we have a man here that had paralysis so that he was confined to his bed for a long time. Many doctors had treated him without any apparent result. At last a Christian Science woman took hold of him, and now, while he is not completely healed, he is walking in the streets and is improving daily." And so even outsiders, although unconscious of the fact, are testifying to the works of Truth through this earnest little band.

At Auckland, New Zealand, we looked for Christian Scientists, but did not find any. However, we found some very earnest people who were looking for Christian Science books, and who were delighted to have us leave them two copies of Science and Health, with other literature. From letters received since, we find that real, substantial progress has been made. At Sydney, Australia, we found a building filled with Christian Scientists, and as usual they were trying to get a larger one. At Melbourne, as in Sydney, we found a nice large congregation and splendid meetings. Even the excitement which the fleet caused, and that was no small commotion, did not keep them from the meetings, and both in Sydney and Melbourne we made many dear friends who will never be forgotten. Many spoke of the blessings that have come from the new By-law which allows a longer Sunday School experience, as it gives those between twelve and twenty such valuable instruction, together with some real work to do which they feel belongs to them alone, and which the young people of Australia need so much.

At Manila, P. I., we thoroughly enjoyed the Christian Science society, and when leaving found words wholly inadequate to express our thanks for the pleasure, instruction, and help that we had received while there. Until reaching Honolulu we did not know that Christian Science had found a permanent foothold in Japan, and so we had a happy surprise when we arrived at Yokohama, and found the Lesson-Sermon was being read each week by a small gathering.

Before closing my letter, I wish to thank you for making possible such conditions as we have found reaching entirely around the world. It seems so like the early Christian church, for on the whole voyage I have not heard one word of creed or dogma, but only how divine Truth is healing sin, sickness, and error of all kinds. I should be glad, if space permitted, to tell you of each one that I have met, of their work, and of their loving-kindness to us, which has made this trip one of peace, happiness, and joy.

K. D. GRANT, U.S.N.

Council Bluffs, Nov. 30, 1908.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I want to express to you my gratitude for our text-book, "Science and Health with Key to the Scriptures, and for what it means to me and my family. For eight years it has been a continual revelation to me, taking on a higher meaning as I read it day by day. Whenever I remember what it means to be a true Christian Scientist, my thoughts go out to you and to the time when you stood alone without any human power to guide you, and when I am filled with a sense of the beauty and purity of your teachings, I remember that the fountain may be judged by its stream and that God chooses the "one who is spiritually near Himself" to be His messenger. Then I remember that we cannot fully understand Christian Science until we understand the revelator. I am glad that now and then I can catch glimpses of what your work has been and what it means to this and to future ages.

How much your work has meant in making our way in Christian Science comparatively easy, we may never know, but I am sure that there is no better way—and none that would be more acceptable to you—by which we can show our appreciation and gratitude than by striving to advance the Cause, so near your heart, by a noble example of daily living,—by practically remembering your words, quoted in the Thanksgiving Lesson, that "gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3). I know by experience that Christian Scientists are indeed "a city set upon a hill."

Yours sincerely,

J. A. BARRIS.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* is two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico is five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms. Subscribers in Greater Boston and New England who desire carrier service, may order the *Monitor* directly through their local news-dealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

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THE LECTURES.

MEMPHIS, TENN.

Bicknell Young lectured at the Lyceum Theater here on Christian Science, Oct. 29. He was introduced by G. T. Fitzhugh, who said in part,—

It has been said that all truth is like the parallel tracks of a railway, which lead to the same place but never cross each other. So if we be genuine seekers after truth there can be no real conflict between us, however different the paths which we pursue. To the great body of truth-seekers belong that army of cultured Christian citizens who have adopted the Christian Science faith. They are unwilling to remain always in the valley where men strive solely for the material and ephemeral things of life, but insist on climbing the hill-tops of knowledge, where above the broad and breezy sweep of earth the stars shimmer and the heavens open. They seek to scale the mountains of truth, whose lofty peaks, rising above the clouds of ignorance, prejudice, superstition, and doubt, are the first to catch the resplendent and dazzling scintillations from the divine orb, sparks of fervent heat, as well as radiant light, with power to enkindle the common mass of humankind.

Correspondence.

ATLANTA, GA.

One of the largest audiences that ever assembled in Atlanta to hear a lecture, assembled Sunday afternoon [Nov. 22] at the Grand Opera House to hear Mrs. Mims on Christian Science. For more than an hour the lecturer held the closest attention of her hearers. Among other things she said:—

The infinite, all-encompassing eternal Truth—that is, God—is also the infinite wisdom that is the infinite light of being. This light reaches human experience through that consciousness which offers the clearest transparency for its expression. Because Mrs. Eddy's consciousness was freer from the dross of matter, because she was divinely qualified, this flood-tide of truth has shone through her and is crystallized in her book, "Science and Health with Key to the Scriptures."

This light is irradiating consciousness with its unspeakable brightness, and is flooding the universe with God's glory. In this light the evil human mind is analyzed to its deepest depths, and is therefore ready for destruction. Its fruits are seen to be the Dead Sea fruits of the tree of the knowledge of good and evil, the eating of which brought death into the world. More and more as we see the tireless life of this beloved woman, lovingly keeping watch over a world that is even now budding and burgeoning into the flower and fruitage of a spiritual and practical Christianity, as we see the matchless wisdom that guides the great Christian Science movement, we recognize that prophecy and poetry have foretold this marvelous hour when, in the grand refrain of Goethe, "The Woman-Soul Leadeth Us On."—*The Atlanta Georgian and News.*

SPRINGFIELD, MASS.

The Hon. Clarence A. Buskirk lectured on Christian Science at the Court Square Theater, Nov. 29. He was introduced by Attorney Clinton Gowdy, who spoke in part as follows:—

To-day, standing forth in the white light of demonstrated truth, Christian Science is no longer an unknown quantity, even to the unbeliever, because if he will he may see many people who by its application have been saved from weary years of suffering or from untimely graves. A faith pregnant not only with hope for the future, but with the certainty of present realization, it spreads its benign influence by wondrous bounds. In no sense aggressive, it is eminently progressive. Growing in numbers as no religion in history has grown, it is still so far from the liability to any charge of proselyting that it is next to hopeless to attempt an argument with any of its devotees. They doubtless proceed upon the theory that there can be no quarrel where only one is quarrelsome. Christian Science, as we are taught to read it, goes back to fundamentals. Its teaching is world-wide and its practice is heaven-encompassing. It reaches down into the heart of despairing humanity and points the way to a heaven upon the earth as well as one beyond the stars. It teaches men to shun a hell of unutterable woe here, and thus obviate the necessity for one somewhere else.

Correspondence.

MARSHALL, TEX.

Frank H. Leonard lectured on Christian Science in this city, Nov. 13, and was introduced by W. A. Adair, who said in part,—

Though not a Scientist, I have enjoyed some of the benefits of Christian Science in seeing a number of friends find both health and happiness in its teachings, for there seems to be something in Christian Science which gives its adherents a new interest in life and fills them with sunshine and happiness; it brings to them that peace which they have not found elsewhere. I have never known a Scientist who was not happier after becoming one. Patience, gentleness, charity, and brotherly love seem to be their chief characteristics; to help, to elevate, to encourage, their mission.—*Correspondence.*

SANTA BARBARA, CAL.

There were nearly one thousand people present at the lecture given Sunday afternoon [Nov. 29], at the Potter Theater, by Judge Septimus J. Hanna. In introducing Judge Hanna Senator-elect L. H. Roseberry said in part,—

I will ask you to give the speaker about to address you both respectful and interested attention. He is to address you upon the matter of Christian Science and its foundation upon Biblical authority. Personally I consider the question of the modern religion of Christian Science as of very high importance to people seeking knowledge and help from a religious belief. It is more than interesting to intelligent people to consider the remarkable growth of so young a denomination in point of years, and among the class of people that largely make up its membership, —the intellectual classes,—for it is essentially a religion of the mind and intelligence, rather than of the passions and superstitions of men. Its membership is largely composed of the "better classes" intellectually. Some of the brightest men of this and other countries are embracing its doctrines after investigation, and they in turn are bringing in others. Leading magazines are publishing serious articles edited by scholars, and the public generally are giving it the respectful and earnest thought that it has proven itself entitled to receive. Its work with the physical side of the Science has some truly remarkable records for inspection.—*Correspondence.*

NOTICE.

Rev. Irving C. Tomlinson is so engaged that he cannot accept calls for lectures, and therefore he has been relieved from membership on the Board of Lectureship.

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TESTIMONIES OF HEALING.

It is difficult to realize that the simple experiences in Christian Science healing are as important as the greater ones, although they prove the same underlying truths, viz., that "God is All," and "God is Love" (Science and Health, pp. 366, 2). Several years ago I endured for about eight weeks an acute attack of rheumatic trouble. It was a second attack, and refused to yield to electricity, massage, baths, diet, or medicine. One morning the pain was more severe than usual, and I was in a perfect passion of rebellion,—all the horrible pain, the miserable sin and sorrow that seemed such overpowering factors in life were really outrageous, and resignation contemptible.

A friend in passing stopped to ask me to dine with her that evening. She saw at once that physically I was not in condition to go about, but I was afraid she would see my thoughts were unfit also, and begged her to go away before I should voice them. She did not go quickly enough to escape hearing this, that if God intended life to be as I knew it, I was ready to curse Him. As she hurried away I remembered she was one of those strange people, Christian Scientists, and I called after her that if she could heal me in time, I would come to her dinner. She stopped on the veranda to ask if I really meant it, and I answered none too politely that I did. This occurred at noon, and a little later I felt very sleepy. I had slept only a few moments at a time for several nights, so I made myself as nearly comfortable as possible with pillows, and this was the last I knew about the rheumatic trouble. At the end of two hours I wakened, and was actually startled to find myself perfectly free from pain and soreness, and most wonderfully peaceful.

My thoughts flew back to a time in Austria years before, when a physician told me I might not live more than a few days. I recalled his astonishment when I refused to believe him. I asked him to look at the hills and sky he could see from my window. There was the peace God intended us to know, if only we could find the way out from the awful mess we called life. I insisted that I must know this peace before I could die, and here it was—just a little of it had come to me at last. My friend was young in Science; she never had worked for any one before, and asked me to go to a regular practitioner for explanations and to make sure the work was well done. I had much to unlearn and forget, so much more to learn, before I dared to call myself a follower of Mrs. Eddy, this patient follower of the infinitely patient Christ. "Wherefore by their fruits ye shall know them."

MRS. CLARICE GAYLORD, Chicago, Ill.

About fifteen years ago my health began to fail with stomach trouble and a complication of diseases, and although I had good medical attention I got only temporary relief. As years passed by my nervous system became unstrung, and I experienced spells of mental depression, during which time I was always tempted with the thought of self-destruction. By sheer will-power I would put these thoughts aside, but would always suffer from a relapse of my other ailments. Although we had five of the best physicians of our town, I could get no permanent relief, and in the summer of 1906 a new trouble developed which caused me great annoyance and terrible suffering. This trouble was declared by a doctor to be a serious condition of the bladder. I was put through a course of most awful treatment, which with dieting and the pain I was enduring weakened me so that I could not leave my bed for some weeks, but we thought the trouble was being overcome. As soon, however, as I attempted to leave my bed I suffered a relapse. I was extremely nervous and could not sleep, although I was taking medicines to induce sleep. At this time our physician told me that while he hoped to cure me, in all probability I would always have the bladder trouble. I had no hope, and any attempt to arouse myself seemed to bring renewed suffering. I wished for nothing better than to be allowed to die and be at rest.

About this time Christian Science was brought to my attention by a friend, but knowing little about it, I paid no heed to her and threw all my energy into a last effort to regain my health through material means, although I told my physician about Christian Science and asked his advice about it. He said it might relieve the awful nervous strain, but could never help my other trouble. My friend again urged Science, and one morning, when I had suffered terribly, I determined that if there was any help for me in Christian Science I would have it, and a practitioner was sent for, after a few days of opposition from my husband. It was early in November, 1906, when the practitioner first came to see me. I told her what our doctor had said, and that I believed it; all I cared for was to get relief from the nervous trouble, and I did not wish to become a Christian Scientist. I told her about my other trouble and the medicines I had taken regularly for thirteen years. I was told to put all this aside, and eat what I wanted. Before leaving she gave me treatment, and that night I enjoyed the first good sleep I had had for a long while. I sincerely believe that the healing of the bladder trouble was instantaneous, as I never felt the slightest sign of it after that day, and I took up my housework at once. The stomach and bowel trouble yielded after a few days, and there was no more nervousness for me.

After three weeks' treatment the practitioner thought I did not need further help from her. I gained the spiritual understanding slowly, but soon was able to overcome little ills myself. Among other ailments which are yielding to the truth are chronic liver trouble, a catarrhal affection, falling of hair, etc. There is scarcely a trace left of any of these. During the past year I have had some beautiful demonstrations of the healing power of Truth. I have studied Science daily since I was healed, and am not afraid to be called a Christian Scientist. It is wonderful what can be done in every direction through the Christly understanding of God. I am truly grateful to God, and to our dear Leader, for all the blessings received.

MRS. SARAH COYLE, Bay City, Mich.

[Translated from the German.]

About the last of October, 1900, my little boy, then four years old, was lost. With the assistance of our neighbors we found him about half past ten in the evening, in a field about two miles away. Through fear and anxiety his mind seemed to have been affected. He grew physically and seemed strong bodily, yet he appeared to be mentally deficient for his age. We called in a physician, who declared, after the boy had been under his treatment for four weeks, that he could do no more for him, nor could any other physician cure him, and in 1903 another physician made a similar statement.

In our despair a friend from San Francisco came to visit us, and he told us of his boy, who had undergone medical operations and had received only temporary relief, but who had finally been healed through Christian Science. He advised us to try it, and we decided to do so. My wife went with the boy to a practitioner in San Francisco; he said that all things were possible with God and that the boy could be healed. The child had nine weeks' treatment and made good progress, but time and circumstances would not permit me to let my wife remain there any longer, and she therefore returned with the boy. He improved slowly during the succeeding winter and

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spring, yet now and then he would fall into his old dulness. Meanwhile, Christian Science had found its way to our town, and we called a practitioner, who gave the child treatment. After a short time this practitioner had to leave the city, but we turned the boy over to another, who has finished the good work begun in him. We may now say, with grateful hearts, that the boy has been healed through the truth. He takes his books and pen of his own free will, and is making good progress in school.

Last winter my children and my nephew were taken down with a fever. Eight persons in our home were ill with this high fever, and our house was quarantined, but all were given absent treatment in Christian Science and they were all healed through the truth. God be praised, who in His infinite goodness has made known to us this truth.—M. BUNDERSEN, Petaluma, Cal.

I applied for Christian Science treatment in a case of dentistry, with the result that all fear and dread were completely overcome and I had twelve teeth extracted in less time than it takes to tell this, with scarcely any pain or flow of blood. The dentist expressed great surprise and asked me if I would have a set of teeth put in immediately or wait three months. It seemed necessary for me to have them right away, so in twelve days from the time that the teeth were extracted the new ones were in my mouth. I have never experienced any trouble with them, and it has been over two years. I feel very grateful to Mrs. Eddy for this healing truth which she has brought to the world.

MRS. LILLIAN C. RICHARDSON, Littleton, N. H.

About a year ago a dear friend who had been healed in Christian Science came to visit me. She often told me that Christian Science would heal my troubles, and her parting assurance was, "God will take care of you." A few weeks later I had a severe illness, and deafness followed. For weeks I suffered greatly, until I thought I would lose my mind. When I was about to give up all hope my friend wrote, asking me to try Christian Science, and saying she knew God could heal me. As soon as I was able to go out I went to Champaign, a distance of nine miles, in search of a practitioner. I also secured a copy of Science and Health, and began in earnest to search for the truth that was to make me free. With less than a week's treatment I could hear better, and in a month after reading Science and Health my head was well and I could hear perfectly. I had been housed up all winter, but this winter I have been able to go when and where I pleased.

About a month after I began studying Christian Science my son, fourteen years old, had three large boils start on the back of his neck. He had been subject to them before, but this time, instead of poulticing them as I had previously done, I declared the truth for him, and told him God would heal him. That was the last I heard of the trouble, and in a day or two there was no sign of the ailment. I could tell of many beautiful demonstrations in our home as the result of using the little understanding I have gained. It has overcome worry and nervousness which formerly would completely prostrate me. My husband began studying Science and Health soon after I did, and in less than three months the tobacco habit, of about fifty years' standing, was destroyed; bad stomach trouble and headaches were also completely overcome.

These are only a few of the many blessings for which we are thankful, and we know that if we are faithful over a few things God will make us rulers over many. We are very thankful that Mrs. Eddy was so faithful and self-sacrificing as to give to the world this message of Love which heals the sick and brings such peace and joy.

MRS. JOHN BATCH, Tolono, Ill.

It is with grateful love and appreciation of our dear Leader's pure life that I send this testimony. About four months ago I was taken ill, my trouble being of the nature of a fever attack. As I seemed unable to cope with this trouble, I placed myself under Christian Science treatment, and the battle which was waged between the power of Mind and material sense quickly proved a complete victory on the side of Truth. I was given immediate relief from this trouble, and with added strength and vigor, mental and physical. I can say truly with the psalmist, "My cup runneth over."—GEORGE D. FOX, Winchester, Ky.

[Translated from the German.]

I wish to relate how Christian Science healed me. Last winter I was taken ill, and was so helpless that I could not move. My daughters called in a physician, who said I had influenza; that I was suffering from the weakness of old age, and that my heart was weak. He told them to call my other children home, because my time had come, and to mortal sense this seemed to be so. I then took treatment in Christian Science, and that same night I slept peacefully and naturally. Before this treatment was given I was unconscious most of the time. When I awoke from that first sleep I felt so happy, and could move and turn over in bed. In one week I was up.

I had been a member of an orthodox church for fifty-five years, but I had never found this spiritual peace which I have known since I began to try to live the life that Christian Science teaches us. I know I have much to do to lay off the old man, but like Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

JOHN WAGNER, Gladbrook, Ia.

It is less than two years ago that I turned to Christian Science for help. When I look back over this happy period I can hardly realize the wonders of divine Love, so many blessings have come to me. For years I suffered from rheumatic, heart, stomach, and bowel trouble, and I had worn glasses for over seventeen years. My mother passed on years ago, from an assertedly dreadful disease, and it was held that I had the same disease. I could eat nothing without experiencing great distress. I had tried many physicians of different schools, had been to noted hot springs and various sanitariums without receiving any lasting benefit.

When I turned to Christian Science, as a last resort, I was almost instantaneously healed. Is it any wonder that my cup of rejoicing is full to overflowing for this and for the spiritual uplift, the "peace of God, which passeth all understanding"? What a loving Father we have,—"who healeth all thy diseases." The doctors told me that on account of my heart trouble I could not go to a higher altitude than five thousand feet, but last summer my husband and I went over the "Rockies," going up more than eleven thousand feet without experiencing any discomfort. There was no thought of heart trouble, for I felt the presence of the one Mind, and that divine, and knew that man is a reflection of this Mind. Peter asks, "Who is he that will harm you, if ye be followers of that which is good?" My husband and I had been members of an orthodox church for many years, though we always felt that something was

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lacking; now we have found the "pearl of great price," and the Bible seems like a different book. We enjoy the Lesson-Sermons from the *Quarterly*, and are trying to follow our dear Leader even as she follows Christ.

After my own wonderful healing, my husband also took up Christian Science, and we have studied the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together, and have derived much help from reading her "Miscellaneous Writings" and "Unity of Good." In less than a month after embracing Christian Science I had several wonderful demonstrations, and since then have been instrumental in helping others, for which my heart goes out in deep gratitude to God, and to our dear Leader, who has shown us the way. We feel greatly indebted to our Publishing Society for the literature which they send out. I do not see how any one can get along without the *Sentinel* and *Journal*. We feel that we receive so much from them, and are glad to help toward the fund for building the publishing house.

My heart goes out in deep love and gratitude to our dear Leader, for what she has done and is doing for mankind, and above all to our Father-Mother God, who welcomes us so lovingly if we only come to Him in the right way, and who is ever ready to heal us of our sins and diseases. In Christian Science we learn that God "is a very present help in trouble," when we call upon Him in sincerity and truth.

MRS. EVA V. CRONKHITE, Nebraska City, Neb.

I have long felt a desire to express my gratitude for what Christian Science has done for me. I did not come into Christian Science for the physical healing, but I had always been looking for a God to whom I could go for help in overcoming the errors that seem to surround us in our daily life, though I did not find what I was searching for until I learned in Christian Science that God is Love, and that in Him, as the apostle Paul tells us, "we live, and move, and have our being." This truth is more beautiful to me than words can express.

About two and a half years ago four malignant growths appeared under my arm. I thought at first that I would try to meet this discord myself, but after two days the pain was so great that it seemed best to ask for help. I called up a practitioner, and almost immediately the pain stopped. In a very short time all trace of the bunches was gone, and they have never returned. I also had a very severe fall a few months ago, which injured my left side. The fear was more than I felt able to overcome, so I asked for help, and the suffering was destroyed in a very short time. I cannot express my gratitude in words for the healing power of divine Love, and also for the understanding of this priceless truth, but I hope my life may prove it. God bless our beloved Leader for bringing this truth to humanity.—JENNIE A. MCLEAN, Brooklyn, N. Y.

About six years ago, after studying Science and Health for several years as best I could, and knowing that wonderful healing was done by Christian Science, it occurred to me to try to help myself in the case of my hands, which had troubled me for twenty-seven years. The doctors called it a skin disease, and I suffered very much from it. Many remedies were tried, but nothing seemed to do any good. At first I did not realize the importance of relying only upon spiritual means, but applied different material remedies. As I did not get along very well that way, it came to me finally that I should trust to God alone to heal me, and so I did. One day when my hands were hurting me dreadfully, so that I hardly knew what to do, the temptation came to use material means, but I said, No, I am going to trust God to heal me now, even if I suffer more than ever in the trial. Then the temptation came to use just a little sweet cream, but I resisted it as before, and I continued to do so, going down on my knees and asking God to help me. And the help soon came! My hands grew less painful, I went to bed and slept, and woke up in the night to find that they did not hurt. By the next night they were smooth, and I thanked God with a full heart.

My hands have never troubled me since, but this is only one of many experiences for which I have reason to thank God since I have learned of Christian Science. My grandmother in Holland was a very religious woman, and her faith accomplished healing long ago. She passed from human view forty years ago, but I never ceased to long for her faith. When Christian Science came to me, about ten years ago, it seemed to me I had found that faith; and more than this, an understanding of how it is that the truth heals. I have been very happy trying to live Christian Science ever since. A friend is writing this for me, as I cannot write the English language with proper spelling, and still speak it brokenly.

MRS. SARAH TERPSTRA, Colfax, Ia.

I have had many proofs of the healing power of Truth through Christian Science. Fever, and the numerous other ills which so many children seem to have while attending the public schools, have been overcome. The case which seemed most wonderful I will relate, hoping to destroy the fear of accidents. I was spending the day at a summer resort near our home, with my parents and younger sister. To please this sister I started to ride in one of the numerous places of amusement, but fell, striking heavily on my right hand. There was quite a crowd standing around and several people cried out that I had seriously injured my arm, for they said they heard something snap. My mother and father at once declared the truth, and we separated ourselves from the crowd as soon as possible. They worked for me, but I began to grow faint, and mother and I started for home. My father said I had better go to a surgeon and have the bone set, and on the way home my mother asked me if I wanted to go to a doctor, or to go home and trust to Truth, God, whom we had trusted for everything since we had learned how to do so, some four years before, through the reading of Science and Health. I said we would go home.

It was twelve o'clock that night before I was free from pain, but I fell asleep about that time. The next morning my arm presented an alarming appearance and mother was fearful at first, but she put the fear down and placed Science and Health in my other hand, telling me to read and do some mental work for myself. She was obliged to dress me and dress my hair for two days, but the third morning I was able to do this for myself, and when I went down-stairs into the dining-room mother looked up, a little surprised. All she could say was, "Thank God!" It was really three weeks before the swelling was entirely gone, but I had no pain after the third morning. This was four years ago, and I have never been troubled with this arm since.

WILHELMINA ALICE MACGREGOR, New Haven, Conn.

From earliest recollection I suffered from toothache, having many distressing experiences with dental work. So deeply rooted were the teeth that the dentist refused to extract them unless an anesthetic was used. After one experience consciousness was not readily restored, and it was decided by the doctor in charge that this could never again be done. With the next extraction a new trouble developed,—excessive bleeding, which necessitated my lying very still for twenty-four hours.

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After beginning the study of Christian Science for some so-called incurable diseases, I asked help for some dental work, which was done without pain. I even forgot about the former trouble, thus verifying the Scriptural declaration, "The former shall not be remembered, nor come into mind." The dentist asked when about half through if I would not like to rest, but I said that he could go on. After all my teeth had been extracted I was told that the jaw-bone was diseased. I then began to see the truth as taught in Christian Science, namely, that all causation is mental not physical. The struggle lasted about nine months, and occasionally I had a little help from one more experienced than myself, but for over two years now it has not given me any trouble. I have been perfectly healed of this ailment. I have seen acute and organic diseases in their worst forms fade out, in some cases slowly, in others instantly, before the truth taught in Science and Health by our beloved Leader, Mrs. Eddy.

INEZ MILTON, Bloomington, Ill.

For twenty-five years I suffered with what the doctors termed catarrhal disease of the stomach, taking medicine more regularly than I ate, for I could eat very little if at all. All the money that my husband could earn, outside of a livelihood for the family, was paid out for physicians and medicine, without my receiving any benefit until I tried Christian Science. A practitioner had given me only a few treatments when a marked improvement came, and I was relieved and healed. I am sure Christian Science is not only for sick people, but the spiritual uplifting is for one and all—a glad discovery.

I would also like to tell of the marvelous healing of my son. When a small boy his ankle was injured. An enlargement became chronic, and the ankle was alarmingly painful. The child was such a sufferer that the doctors decided it would be impossible to move him to the hospital, and three operations were performed at different times. The appearance of the limb was dreadful, and the foot became deformed after the operations. He was then removed to the hospital. On account of the intense fever a fourth operation was considered necessary, after which he walked on crutches for four years, never touching his foot to the floor and suffering much. The attending physician then ordered that we take our son to a specialist at Cincinnati for a fifth operation. At this time I heard of the works of Christian Science, and I took my son to a practitioner. His healing was very slow, but sure, and comforting the while. It was more than a year before he threw away his crutches, and eighteen months elapsed before he was free, but we had some beautiful demonstrations while the healing was taking place, the entire family of five members receiving physical benefits. We are residing on a farm, and when our neighbors came to our home to ask for medicine, I would point to the Bible and Science and Health, and tell them these were not only our medicine but our physician and pastor.

We are all grateful beyond words to express our thanks. I am sure I would not have been spared to my family had it not been for this help received from divine Love as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy. We all join in this expression of our gratitude.—MARY E. BLACK, Roanoke, Ind.

[This testimonial is also concurred in by F. W. Black, Charles S. Black, William Black, and Edward Black.—EDITOR.]

I feel that if I did not tell others of the wonderful help which I received recently, through the understanding of Christian Science, I would not deserve to have another blessing. Upon returning home from the morning service, I felt quite sick, with a general feeling of depression. As we do not hold an evening service, I always take that time to begin the study of the Lesson-Sermon for the following Sunday. I began to read it, and had finished only one section when I felt that it would be wise to lie down for a few moments; but as soon as I had done so I began to sink into oblivion. Then this passage from the 8th chapter of Acts, came to me, "And Saul was consenting unto his [Stephen's] death." In an instant I was upon my feet, declaring that there is no death, that all is Life, God, as we are taught in Science and Health; and that nothing could hinder me from doing my duty to God and to mankind. I again took my books, and finished the study of the Lesson, besides preparing my Wednesday evening reading. I was well! healed, absolutely harmonious, with a higher and clearer sense than I have ever known.

I am indeed grateful to God, and to Mrs. Eddy for Science and Health, and for the better understanding of the Scriptures it has enabled me to gain. The Bible Lessons in "Miscellaneous Writings" have been such a help to me many times, and I feel that the only way I can show my gratitude acceptably is to strive to do better work. The wonderful work of our Leader inspires us with courage to press on, and God will answer our prayers—"right desires"—with more light.

C. E. SEIBERLING, Ottawa, Ill.

I feel that I must have the Christian Science literature, for with the Bible and "Science and Health with Key to the Scriptures" it is my daily food. I used to give away my old copies of Science and Health when I obtained one of a new edition, but do not now think that the best way, as it has not had the desired results. I have three copies now, two of which I loan to those who appear to be interested in Christian Science. I have also given three copies of Science and Health to our public library, and with two other friends of our Cause have placed the *Journal* and *Sentinel* on the library table for the ensuing year. Later we shall doubtless subscribe for *The Christian Science Monitor*. I was informed recently that our news-dealer would have the *Monitor* on his counter when it came out. This dealer does not call himself a Christian Scientist, but both he and his wife think there is much of good in Christian Science.

The greatest returns which I or any other can receive, come from the investment of what mortal sense calls "money" in Christian Science literature, and the daily song of my heart is, "God bless our Leader."

HARRIET N. CORDWELL, Berlin, N. H.

With a sense of devout thankfulness to God I wish to acknowledge what Christian Science has done for me. A year ago I was healed of severe throat trouble and last winter of an acute attack of illness. For these physical benefits I am grateful to God, and also for all the spiritual good that has come to me through Christian Science.

MRS. NELLIE GIBSON, Atchison, Kan.

PRAISE to the One that shows the way
To life and light from death and gloom!
Praise to the One that rolls away
The stone from o'er the rock-cut tomb!
Then let your gladsome voices ring,
And in an anthem joyous swell,
That all may know the One we sing.—
The Holy One of Israel!

HAROLD SUSMAN

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FROM OUR EXCHANGES.

[*The Universalist Leader.*]

What makes us real disciples of Christ? To devote ourselves to those ministries of helpfulness which were the substance of his mission and which led the people to call him "Messiah." We are friends of Christ only when we are messianic men ourselves, engaged in works of relief and righteousness. We shall believe a great many things, but our essential Christianity will be the spirit of our lives. We shall observe various forms or rites, but our true discipleship will always be measured by our goodness. We shall be saved, not by lazily believing that he brought in the kingdom, but by the works of justice and mercy which we ourselves do to establish the kingdom. His love for humanity made Jesus the Messiah; our love for men can alone make us Christians.

[*The Independent.*]

The rising of Christ in our own day is what concerns us; and it is the continuous incarnation of God in the world that cheers on the centuries. . . . There is not one stirring passion of our times, individual or social, that is not reflected in the Gospel. Jesus was a workman and in full sympathy with our labor struggles. He was a free thinker and in full sympathy with progressive thought. He was a leader in the greatest religious and social revolt the world has ever known. The genius of Christianity is found in its adjustability to changing conditions. We grow nearer rather than more remote from the simple-hearted Teacher who took his pupils back to nature in the gardens and fields of Galilee.

[*The Churchman.*]

The note of this age is synthesis and construction. God's mind and purpose and love for humanity are finding expression in every phase of existence. It would spell disaster for organized Christianity if it were to acquiesce in the sectarianism of a divided Christendom. The inspiring fact is that there is not a body of Christians on the earth to-day that is not being leavened by a catholic conception of Christianity. The petty quarrels of sectarianism, in theology as in science, are being supplanted by the great search not merely for truth but for the life that enfolds all truth and relates men and things to each other and to God.

[*The Outlook.*]

There are always those whose eyes are holden so that they cannot see the beauty and holiness that wait in any place where men live, but must go to the ends of the earth in a vain search for that which stands at their doors. Sir Launfal leaves the Christ at his gates when he goes on the long and idle quest, and finds his Master only when he has learned that the divine is always close at hand. The illusion of the remote, complex, and obscure is the thinnest of veils to those who have once seen life face to face and passed through the process to the reality.

[*The Christian Register.*]

The great days of the churches and the preachers are at hand for those who have any mission and message to the heart of man, and who know how so to conduct themselves that those who come within the circle of their influence shall go away with bowed heads saying, "I want to be a better man," and then in the daily life attempt to make the wish a reality.

[*The Advance.*]

So many make the first day of the new year a day of resolution—so far this is good—but if resolution means anything it means sentiment plus action, and every day ought to present a record of plain devotedness to duty.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

NEW CONCORDANCE TO SCIENCE AND HEALTH.—The new Concordance to Science and Health, revised and brought up to date to give the students of Christian Science every facility for the careful study of the text-book, contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural quotations in SCIENCE AND HEALTH. 607 pages, 10 x 7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church.—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

The Publishing Society announces that the supply of the List of Members of The Mother Church has been exhausted, and that no additional copies will be printed for the present.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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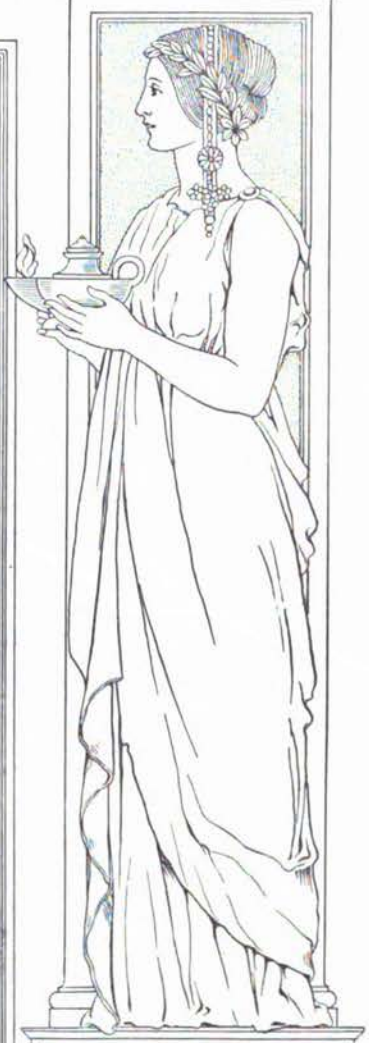
BOSTON, JANUARY 16, 1909

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ITEMS OF INTEREST.

National.

The United States Supreme Court has decided that the laws of New York state requiring the Consolidated Gas Company of New York city to furnish gas at eighty cents per thousand feet are legal. The gas company declared it could not afford to furnish it at that price. The court rules that the company cannot include in its list of property and good will its franchises, a free gift from the state, but which the company values at over $12,000,000 and on which it claims it must earn a fair return. "In this case," says Justice Peckham, who rendered the decision, "the complainant has a substantial monopoly of the gas business of the city of New York, and those who wish to use gas must take it from this complainant. In this case, as there is no possibility of competition, there should be no allowance for good will."

The Government's suit against the various railroads in the Union Pacific system and the half dozen men who control their affairs came on before a special examiner of the United States Circuit Court at New York, Jan. 5, for the actual taking of testimony. The Government's bill, alleging restraint of trade and competition, was filed in the district of Utah early last year.

It is expected that the coming sessions of the Legislatures of five New England states, Maine, New Hampshire, Rhode Island, Massachusetts, and Connecticut, will be particularly interesting this year, as the incoming governors in each state will recommend uniform legislation in the matter of forestry, fisheries, and automobiles.

National bank examiners will be put on a salary or per diem and expense basis, and the present fee system will be abolished, much to the betterment of all interests concerned, if recommendations made by Secretary Cortelyou, Comptroller Murray, and Deputy Kane of the Treasury Department are carried into effect.

The United States Supreme Court has declined to review the case of the $29,240,000 fine of the Standard Oil Company, which was reversed in the Circuit Court of Appeals and then carried by the Government to the highest court on a writ of *certiorari*. The case will now be retried in Judge Landis' court.

The total of public gifts and bequests for 1908 was smaller than the year before, but it still reaches $60,452,000. The distribution was: Educational institutions, $36,052,039; charities, $30,729,961; religious organizations, $4,413,950; museums, galleries, and public improvements, $9,401,631; libraries, $834,500.

The grand jury at Pittsburg, Pa., has found true bills against the seven councilmen accused of accepting bribes and conspiring to secure bribes, and the two former bankers accused of giving bribes.

Protests against converting the floor of the Hetch-Hetchy basin, a part of the Yosemite National Park, into a reservoir for a water-supply for San Francisco are being registered at Washington.

The sum of $400,000 has been appropriated by a Senate bill for the purchase or construction of a building in Paris as the home of the American ambassador.

The total excavations for December on the Panama Canal were 3,261,673 cubic yards, compared with 2,020,404 in November and 2,201,734 in December, 1907.

The Government receipts and expenditures for the first six months of the current fiscal year show a deficit of approximately $64,288,463.

The New York Teachers' College, affiliated with Columbia University, has just received a gift of over one million dollars in property.

International.

The Christmas postal traffic at London this year was very heavy, and in the parcels department a record was created. At St. Martin's-le-Grand it was calculated that during Christmas week about seventy million letters, cards, and newspapers were dealt with by London offices alone. The first colonial mail of importance was a despatch of 3,842 parcels to New Zealand, but the next mail took out 5,311 parcels. The total number of parcels despatched to India during the eleven weeks preceding Christmas was 73,072. The total number of parcels sent abroad from Mount Pleasant during the nine weeks ended the 10th of December was 468,736. During Christmas week 64,110 parcels were despatched to the Colonies and the Continent. During the week ending Christmas eve 58,861 parcels arrived from abroad.

Postmasters throughout the United Kingdom have begun the payment of old-age pensions under the act of the last session of Parliament to persons over seventy years of age. Seven hundred thousand applications for pensions have been received, of which two hundred thousand were disallowed, chiefly because the applicants have been in receipt of poor relief. It is estimated that the old-age pensions will cost the country $25,000,000 annually. The highest pension is five shillings weekly, which will be paid to applicants having an income below $105 a year. If their income exceeds $105 but is less than $155, small amounts will be paid.

The commission appointed in 1907 to investigate opium traffic in the Straits Settlements and the Malay States has presented a report against the closing of the opium shops, taking the ground that the evils arising from the use of opium are generally exaggerated and that they have not increased in the past decade. The commission recommends making the production and distribution of opium a government monopoly and increasing the price of the drug.

Belgium has relinquished the Pekin-Hankow Railroad to China upon the payment of the redemption price, about $30,000,000. China will at once dispense with the foreign employes of the road, retaining only the consulting engineers. China's initial success in constructing and operating the Pekin-Kalgan Railroad has created general confidence in her ability to take over and operate other foreign-built railroads as they become redeemable.

Wilbur Wright, the American, on Dec. 31, at Le Mans, France, broke all previous aeroplane records with a magnificent flight that lasted for two hours and nine minutes. He covered officially a distance of seventy-three miles. By his flight Mr. Wright wins the Michelin cup, valued at $5,000, and a money prize of $4,000.

With the induction into office of J. J. Fern as mayor, Honolulu became self-governing, in accordance with the charter granted the city by the Territorial Legislature at its last session. This is the first time in the history of the islands that local self-government has been delegated to any city or town in the group.

Industrial and Commercial.

The Memphis Steel Construction Company, capitalized at $100,000, announce that they will begin at once the establishment of a first-class plant for the manufacture of structural steel and bridge material. The company will devote much of its time to the construction of steel buildings in various parts of the South, most of which work heretofore has been done by northern and eastern steel companies.

Over nine hundred miles of railway have been equipped with automatic block signals during the past twelve months, and probably two thousand miles will be equipped during 1909. Other block signal progress is the addition of over one thousand miles of the "telegraph block system" by two companies, the Chicago, Milwaukee, and St. Paul and the Northern Pacific.

For the year just passed the fire losses in the United States and Canada amounted to $238,562,250. Aside from the Chelsea conflagration in April, causing a property loss of $10,500,000 and an insurance loss of $8,500,000, there were no fires of any great magnitude, but there was a steady stream of small losses throughout the year.

The principal plant of the Pressed Steel Car Company at McKees Rocks, near Pittsburg, Pa., which employs about six thousand men, has been placed in readiness for complete resumption soon. It has been practically closed in all departments for seven months.

Passenger travel across the Atlantic in the year 1908 shows a shrinkage of nearly one million persons, as compared with the preceding year. For the first time in many years, the eastbound figures are in excess of the westbound.

Early in 1909 New Bedford (Mass.) cotton mills will have in operation 2,137,811 spindles, an increase of 40,408. New Bedford cotton manufacturing corporations paid in dividends in 1908 an aggregate amount of $1,708,595.

Manufactures exported from the United States in the fiscal year 1908 aggregated $750,000,000. Of this grand total practically one-half went to Europe.

On Dec. 23 surplus cars on railroads of the United States and Canada were 222,077, an increase of 47,094 from Dec. 9.

Mining has the greatest future of any Siberian industry. Gold in placers is the chief mineral product at present.

An organization has been formed to promote the construction of a Toledo-Chicago inland waterway.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

EARNING AND GIVING.

REV. WM. P. MC KENZIE.

THE promises of good to the liberal soul are so many that liberality has been assumed to be a virtue to be striven for as such. Consequently men have deprived themselves of good in order to make a show of giving. The benevolent have been envied because of the prominence given to their donations; indeed, subscription-lists have been used to create classes and minister to pride—having the names of large givers in capitals. How different all this from the rule given by the Master, "When thou doest alms, let not thy left hand know what thy right hand doeth."

Ostentatious giving is not so much giving as it is spending. The main thought of interest does not rest in the good done by the giving, but centers in the prestige of the giver. There is no recognition of the Father who, seeing in secret, provides the reward of good within the heart of the giver of good. The pride of the spender must be sustained, and often he is not scrupulous in his endeavor to "buy and sell, and get gain." He does not make his wealth by earning so much as by exaction. Wordsworth often reminded men how much of life they were missing because of false ideals.

> The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers;
> Little we see in Nature that is ours;
> We have given our hearts away, a sordid boon!

Among Christian Scientists liberality has a different meaning from its usual sense. It is not measured by comparison, since in the case of each giver the offering bears relation to his own sense of good, not to the amount another may be giving. The basis for him is not so much "in the abundance of the things which he possesseth" as in the fulness of the life which he enjoys. It is based on earning, not upon exaction. When a man earns money, he does service for what he receives. Wages in that case represents love and good will. When a man accumulates a fortune by exaction, he wrings the money from reluctant hands, and every dollar represents a curse. He is built up by the losses of others. How then can objects to which he may contribute represent actual good, or be other than the manifestation of his spending ability, or ostentation? Whereas, when a number of people who have themselves been enriched by a sense of spiritual good, make plans together to provide a church home to which their friends and neighbors may be invited, a sense of love pervades their deliberations. They each realize and measure their own sense of good, and then their gifts, flowing from that realization as from an unfailing spring, have a richness unprecedented. The poor show themselves to be rich, the timid to be unafraid, the economical to be liberal. With assurance that sickness may be healed and errors overcome, the fear of inability to serve mankind and so earn the reward of service is diminished so much that it does not determine action; thus the field is left open for the impulses of love to rule. Through Christian Science people become free to do what the heart prompts. They give and give liberally, but they are able to obey the liberal desire because they have first earned what they give. And usually they have been able to earn because they have been healed.

THE STUDY OF OUR TEXT-BOOK.

ROBERT NALL.

MOST people read a great deal, probably far too much, even of good literature, for there is a limit to the capacity of our mental digestion; but how many read with the thought of study? Without study the best books may be useless. We may read them, may for the moment be impressed by their literary charm, their moral precepts, their practical admonitions, or their wealth of information; but this impression may be so evanescent as to have vanished in a few hours. To study, however; that is a very different thing. What do we mean by study? According to the dictionary definition it is to bestow pains upon anything; to apply the mind to it; to examine closely in order to learn thoroughly; to form and arrange by thought; to con over. If we have really studied a book in this way we know something about it—its purpose, its teaching, the mentality of the author. If we have merely read it, in the common acceptance of that term, we know very little, if anything, about it. Therein is all the difference between using precious hours and wasting them.

Now let us apply this to that book which is indeed a "Key to the Scriptures." Those who have studied Science and Health the most, love it the most and are best able to appreciate it. They have followed the advice of her who wrote it; they have studied thoroughly the letter and imbibed the spirit (see p. 495), and their reward has been in proportion to their fidelity to this wise counsel. So far as the individual is concerned, any book is just as good as he makes it, and no more so. We may remember how delightfully Ruskin in his "Sesame and Lilies" talks on this subject. Some of his maxims might well be remembered and practised as we take up our text-book. "Be sure," he says, "you go to the author to get his meaning; not to find yours. Judge it afterward if you think yourself qualified to do so, but ascertain it first." How many of us did this when we began the study of Christian Science? How many are doing to-day what some of us did—criticizing and condemning the book all the time that we were reading it? We virtually started our examination into this profoundest of all subjects with the assumption that we knew more about it than did she to whom a revelation had been made, and who through years of communion with God, and patient toil and research, had come to that clear and certain knowledge of Truth which enabled her to give it, in language that can be understood by all, to an expectant and spiritually hungry world. Is it surprising that at first the book yielded nothing to us? We wanted to get our meaning into it, not the author's.

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We came to it with preconceived and traditional theological notions, and with what we believed to be right interpretations of Scripture, and because we found that the teachings of the book did not harmonize with these, we rebelled.

It is easy to see how little advance would be made in the knowledge of any subject, if the study of its text-book should be entered upon with a belief on the part of the student that he knew as much as the author, if not more? Bias and prejudice are deadly enemies of true progress. In our study of Science and Health we are bound, if our quest for Truth is pure and earnest, to ask ourselves what is our motive. Are we prepared to be taught? Are we sincerely desirous of learning? Mrs. Eddy assures us that in Science there are "no secrets outside the teachings of Science and Health" (Miscellaneous Writings, p. 50). If therefore our purpose is really to know what Christian Science is, we shall come with an unbiased thought, and with the hearing ear and the understanding heart, to the diligent and respectful investigation of this book. In this attitude alone can we hope to ensure that profitableness which is the recompense of all devotion to spiritual research.

There are "books for the hour and books for all time," and this book is "for all time" because it voices Truth in a very remarkable way, and is entitled to be studied with intense purpose. It is not a book for cursory perusal, but it is one that comes under the rule laid down by Ruskin—to quote him again: "You might read all the books in the British Museum (if you could live long enough) and remain an utterly 'illiterate' uneducated person, but if you read ten pages of a good book, letter by letter, that is to say, with real accuracy, you are evermore in some measure an educated person." And without doubt if every one studied our text-book according to the method illustrated by Ruskin in the passage from "Lycidas,"—that word-by-word examination and search which alone can be called reading,—its real and therefore its true meaning would be more rapidly discerned and individual demonstration of the truth would be greater. It has been said that "true knowledge is disciplined and tested knowledge, not the first thought that comes." Carlyle mentions that he had heard of Mohammedan doctors who had read the Koran seventy thousand times—as if the mere reading meant the acquisition of true knowledge. But even with persistent and frequent perusal there may be missed the key to all profitable reading—that looking through the outward form of words *into* words, without which the effort to interpret a book is in vain.

As to when and where the study of the book shall be made, that is for the student to decide. A great preacher recently essayed the task of trying to teach the world how to pray. In doing so he attached much importance to physical attitude—prayer should be either when kneeling or standing and in one special place. What value attached to the attitude was not clearly defined. But there is danger, in laying any stress on details of this kind, that the objective will be overlooked. There are non-essentials which must be subordinated to the primary purpose when we are hungering for the truth, and there must be very earnest resolution that nothing shall frustrate the attainment of the object in view. The man who lost his one sheep searched "until he found it." The woman sought "diligently" for her lost piece of silver and was successful. The miner who abandoned his search for gold because it was not on the surface would soon discover that his pursuit must be profitless.

There is boundless spiritual wealth for those who seek aright. The source of supply never ceases. God has given; it is our privilege to take. But we must seek. The responsibility for spiritual poverty is ours if we suffer from it. "Men have come to speak of revelation," said Emerson, "as somewhat long ago given and done, as if God were dead. It is the office of a true teacher to show us that God is, not was; that He speaketh, not spoke." The spiritual understanding which we all need is here and now to be gained. How little desire there is for it. Has any one ever fathomed the immense spiritual riches still unearthed in the Bible? There are hundreds of passages, any one of which will yield a thousandfold if its deepest and truest meaning can be apprehended and applied. There is eternal truth in Science and Health, because it contains a divine revelation. There are passages in it which are gems of spiritual luster and brightness. The words are not true because Mrs. Eddy wrote them; she wrote them because they are the truth; and in her love for God and humanity she was impelled to proclaim them.

But if we are to learn from this text-book, we must come in a spirit of receptiveness. Are we willing to learn? And also a spirit of humility. Pride of intellect or theological prejudice becomes a stumbling-block to true spiritual education. There should also be some spiritual discernment. Truth is spiritual, and mortal mind is apt to resent that which will uproot its cherished passions and desires, because it is purely material. Mrs. Eddy tells us that "Christianity and the Science which expounds it are based on spiritual understanding" (Science and Health, p. 274). This spiritual understanding is available for all. The door of the temple of Truth is always open; but its spiritual riches are for those alone who enter. What food for thought there is in the pages of this book,—pure and inexhaustible, free to all, enriching and blessing all, in proportion to the effort made to infuse the spiritual teaching into their lives.

It is not necessary to dilate upon what the book does teach. The student finds, when he has gained some insight into its purpose, that its teaching is definite. The charge of incertitude or inexactness has never been brought against it. "In Christian Science mere opinion is valueless" (Science and Health, p. 341). Thomas à Kempis said that "he to whom the eternal Word speaks is delivered from a multitude of opinions." And the true prophet voices the eternal Word, which is Truth. It is our privilege by the exercise of patient care and heedfulness, and that disposition of thought which welcomes any new light, from whatever source it may stream, to discover the underlying truths and seek to interpret accurately that which was in the mind of the author. In Christian Science, to a large extent, this task is greatly facilitated by the *Quarterly* Lessons, the daily study of which is indispensable to growth in the scientific interpretation of the Scriptures. To this must be added, as before indicated, a close analysis of terms, in order to become imbued with a knowledge of their meaning as used by Mrs. Eddy. This is necessary not only for self-education, but also that we may understand how much of the misapprehension of Christian Science teaching arises from a failure to understand these terms. Every author is entitled to use what words he pleases to express his thoughts; every real student bases his efforts to apprehend the views thus expressed and the knowledge thereby conveyed upon the acceptance of this fact.

Above all, we need to remember that this text-book is essentially pure and spiritual, and that if we come to its study in something of the same spirit, we shall more quickly find its treasures. In the Talmudic saying,

> To him alone can knowledge ever stay
> Who for its sake his baser self does slay,

we have a dictum that may well impress itself upon the minds of those who are hungry to hear the voice of Truth through our text-book. We need to come not in a critical spirit, but reverently and with the thought that here is a holy place where our highest impulses may be awakened,

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and where is that wisdom which is "better than rubies," and which, once our precious possession, will make for righteousness and peace beyond mortal comprehension.

ON THE WAY TO WORK.

THOMAS POGSON.

IN the Christian Science churches we sing a hymn by Bowring which tells of

> New regions blest, new pow'rs unfurled,

and it goes on,—

> So Truth reveals the perfect whole,
> Its radiance shall o'erflow the world.

When singing this at one of our services I realized how Christian Science gives us the clearer consciousness of the "regions blest" with the knowledge of the power of good.

A day or two after this I was going from one side of London to the other, on my way to work, and was enjoying to the full the glories of a spring morning. I skirted one of the city's great parks, where the tall trees were gently nodding in the breeze, and the many birds swinging in their boughs were piping out a blithe good-morning,—the joyous calls of the thrush, the chaffinch, and the blackbird. Under the great heads of the big trees nestled the smaller lilacs, full of mauve blossoms; and o'ertopping them were the laburnums, with their golden showers, while the air was sweet with the scent of the May trees. I crossed over one of the prettiest of the river bridges, and saw old Father Thames swirling away on a downward tide, twirling round the black buoy in mid-stream, and catching the sun's rays all aslant on his flowing robe.

Reaching the embankment on the other side—reminiscent of Turner, Carlyle, Rossetti, and George Eliot, I passed through the little garden in the middle of the road, where bunches of blue iris shot straight up out of the green lawn and the birds were hopping about to find their breakfast, and as I went on to the station it suddenly dawned upon me how different this journey to my work appeared to me now from what it did before I knew of Christian Science. Then I went to work simply because there was no other way of getting my living. Usually I left my going to the last minute, and scurried through the streets with my senses all benumbed. The environment was commensurate with my thoughts, because had there been a scene of beauty it would have been greatly in dissonance. Then my work was done merely as so much work for so much money. My mental attitude toward my employers and the managers was one of retaliation. Now, although I have not yet overcome all the problems, through Christian Science I am beginning to find joy in my daily task. I look forward to lending somebody a helping hand through the day, and at night I return home feeling glad that I know how to work for my living.

In England we hear much of the "right to work." Christian Science teaches me that my right to work is the right to work honestly, the right to work joyfully, and the right to work unselfishly,—to play the man; and as I demonstrate this the fear of failure in supply vanishes, for I have already found that Principle (good) rewards with both hands all right endeavor.

OVERCOMING TEMPTATION.

ALICE B. WORKS.

THE only evil we have to combat is the carnality of human sense, which is constantly whispering untrue, unkind, unholy thoughts,—thoughts of envy, jealousy, hatred, revenge, covetousness, and such like. Says Mrs. Eddy, "If mortal mind knew how to be better, it would be better" (Science and Health, p. 186); and this carnal mind has always been the bane of humanity. Even Jesus felt the working of the human mind when, at the beginning of his ministry, after being in the wilderness for forty days, he was three times tempted of the evil one; but even though "an hungred," he was able to overcome them all. When, at the pinnacle of the temple, the devil, in derision of his claim that he was the Son of God, tempted him to throw himself down from thence, assuring him it was written that God would give his angels charge concerning him, Jesus answered: "It is written again, Thou shalt not tempt the Lord thy God." Once more he was tried with a mortal, material thought,—a thought of how much worldly honor and prestige he would gain, what great power he would have over all the kingdoms of the world, what a following would be his, if he would renounce God and serve evil; but Jesus said, "Get thee behind me, Satan." Then, we are told, evil departed from him for a season, and "angels came and ministered unto him."

Mortal mind was then as now ready to whisper thoughts of distrust and discord. In the garden of Gethsemane, Jesus prayed that if it were possible the cup might pass from him; but even then he said, "Nevertheless not as I will, but as thou wilt." Temptations pursued Jesus up to the time of his crucifixion on Calvary. We hear him saying, "My God, my God, why hast thou forsaken me?" The physical or mortal element was fighting against the spiritual; but Spirit overcame, as it always does if we "cling steadfastly to God and His idea" (Science and Health, p. 495). What Jesus overcame he knew others could overcome, for he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Nor was he unmindful, when he gave this command, of "the sin which doth so easily beset us." The apostle Paul says, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." If then Jesus, our elder brother, was beset with the same temptations of mortal mind that we are, he understood the many false beliefs we have to overcome; and being the Wayshower, he left his example for us to teach us how to do this. He vanquished evil and proved the power of God, good. Every evil belief that came to him was met and overcome —its nothingness proved—according to divine Science. Through our inspired Leader the way which had been lost through the pride of this world and the lust of the flesh, has once more been opened to suffering and sin-sick humanity.

OUR RESPONSIBILITY.

ROSE GIDDINGS.

THE record of Uzzah's sin, as given in II Samuel, has been a salutary lesson to the writer, who in the first years of membership in the Christian Science church erred, as did Uzzah, in thinking that her responsibility was to steady the ark of God. A spirit of criticism crept in; it seemed that church rules were lacking; that the Readers were not wisely chosen, etc.; and all this was through pride of opinion and a lack of faith in the absolute government of divine Mind. But how a few years of real work in Christian Science has changed this mental condition!

Do we stop to realize how we are limiting the work of others, how we are checking the natural unfolding of their spiritual perception, when we hold up a standard too high for their present understanding to reach, instead of gently fostering the budding thought of Truth and helping it to grow? We all had to have a beginning, and many of us remember with love and gratitude those who gently led us along and helped us to trust "Truth, the strong deliverer."

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to guide us "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

It is only when we become confident that "divine Love alone governs man" (Church Manual, p. 40), and are able to rest in this assurance, that we begin to see that the new cart (church organization) is solidly made and supported by Truth; and thus we are able to give up meddling with the perfect work of divine Mind. To know the truth, and to live it so as to be a shining light to those who at present seem immersed in darkness,—this is our present responsibility.

HAPPINESS.

VIOLET KER SEYMER.

IT is not conceivable that a God who is at once goodness and Love, should not have provided happiness for His creation, since every idea must be a reflection of the creator's own pure joy. "The fruit of the Spirit is . . . joy," says St. Paul. This being so, why is not happiness apparent on every side? Because "happiness is spiritual, born of Truth and Love" (Science and Health, p. 57), whereas mortals seek happiness in matter. Genuine happiness does not depend upon youth or environment, for where there is spirituality there is a happiness which increases as the spirituality increases, and as surely diminishes if the spiritual activity diminishes. Spirituality produces a mental and kindly activity, while materialism is slothful and selfish.

Properly speaking, spirituality itself cannot change, but the human being who, in seeking to demonstrate it, has yielded to the perpetual suggestions of apathy, laxity, indifference, procrastination, or false pleasure, for the time being, foregoes true progressive happiness and gives up something in exchange for nothing. Happiness comes as a result of obedience to Principle, and it indicates a degree of at-one-ment with Life, Truth, and Love. Our text-book gives the recipe for it in these words: "For true happiness, man must harmonize with his Principle, divine Love" (Science and Health, p. 337). Such accord entails literal obedience to the constant behests of God, good. It involves, in moments of fear or other temptation, complete loyalty to the acknowledged fact that God is all-powerful and ever-present; it means prompt thought and action, and as prompt a rejection of false thought before it can be expressed in speech or action. This harmonizing means the seeking of happiness in goodness, and the bestowal of it upon others in all the little every-day human expressions of divine good will toward men, whoever they may be. Pure happiness of this kind is safe in God's keeping, for it is the precursor of spiritual joy, just as disinterested human kindness is our link with and our sure proof of divine Love. Thus the reason of any lack of happiness is not far to seek; and the way to its possession is even closer at hand for all who are willing to seek it in "the straight and narrow way" of spirituality.

HELP ACKNOWLEDGED.

B. SOLON HAGLER.

AN article on "Compassion" which appeared in the *Sentinel* some time ago brought to me a special lesson and much comforting assurance. Ever since I became a student of Christian Science, a few short years back, and through its beneficent influence gained a desire for purer affections and a transfer of faith in material things to the things that are real,—to spiritual things,—I have often been burdened and cast down through the seeming reality of the belief in matter, and because my friends and family continued to hold this belief, and no explanation I could give would change their views or induce them to make anything like an honest investigation of Christian Science as given to the world in Science and Health and Mrs. Eddy's other writings. In this way I sometimes came to feel that the truth would be my destroyer, because it seemingly isolated me from the ones I held most dear; but at length I was forced into knowing that truth does not destroy any good thing. I came to see that the agony I endured was only self-seen mortal mind being forced by its own convictions of the truth to give up its belief in matter, and in dependence upon personality. The process was to me a great struggle, but after each battle with self, and the burial of the dead beliefs, I took a new lease of life through a better understanding of the allness of God, good, and the impartiality of divine Love.

Such an understanding leads us to relinquish any and all strenuous expressions or actions in our efforts to change others' opinions. Rather do we learn to look inward for the erroneous beliefs which would drive us to attempt to do God's work, or any work, without the knowledge and guidance of divine Love. But Christian Science is an inexhaustible subject, and I rejoice that so many are now writing such valuable and helpful articles for our periodicals, by which we are helped on our way to the realization of the truth of being.

DOING AND WAITING.

STOKES ANTHONY BENNETT.

THERE are few who are not familiar with Longfellow's beautiful lines,—

> Let us, then, be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labor and to wait.

Mrs. Eddy quotes this as a conclusion to that dynamic article, "Improve Your Time," on page 230 of "Miscellaneous Writings." How beautifully inspiring in every word are these lines! How full of real sentiment, promise, and veritable hope! As a panacea for that dreaded of ills, discontent, they lift their healing lights high above all, showing that in real and honest effort there is joyous peace, complete satisfaction, and righteous ambition.

Ere I found the truth in Christian Science, the quatrain in question was but a creation of pretty euphony. Despite the frequent study bestowed upon the sentiment, and its verbal repetition, it failed to convey what I deemed it should, sinking me deeper and deeper into speculative and most inharmonious conditions. To-day it rests like a benediction upon me, coming into my thought as a message pure and undefiled. It explains away a longing that has dwelt with me since early years—a longing for rapid and lofty advancement, notwithstanding the marked absence of due preparation. Now, after some pointed and impressive lessons, I realize that Longfellow understood full well his intrinsic purpose when he gave expression to these verses, of which our beloved Leader has made such noble use. Their uplift, which means so very much to me in daily endeavor, has been wholly interpreted through my transformation in Christian Science.

As the hours come and go, I rejoice with all my being that the understanding of Truth has entered into my life and is proving to me that in doing what my hand findeth to do and patiently awaiting my reward, I am progressing as I never progressed before. I am thankful beyond measure for just this one lesson, which is constantly emphasizing itself and which, after all, is the chief cornerstone in the foundation upon which I am striving to build a sure and lasting superstructure. My unceasing prayer is that I may always be awake to the call of duty; that I may respond more efficiently each and every day, and that I may imbibe the spirit of holy activity in the way which God has appointed through Christian Science.

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SELECTED ARTICLES.

[From an editorial in the *Philadelphia Public Ledger*.]

Where it is not a matter of principle, there is often needless controversy, simply because some people never learn that there is such a thing as bending without breaking, and that a man may give in for the time without giving up for always. Tactfulness, diplomacy, often accomplish more in ten minutes than a month of bulldozing and browbeating is able to achieve. A recent Arctic explorer has said that the reason for failure to attain "farthest north" in the generality of cases was the leader's inability to manage men. Cecil Rhodes always wore the shabbiest hat at the directors' meetings of his companies, and he always came away with what he wanted. That was because he knew how to overcome this man's crotchets and the other man's idiosyncrasies with his infinite tact and urbanity. To try to get along in human society without these qualities is like trying to keep machinery in motion without oil.

To get along with people one must be conversant with their language and their peculiar dialect of that language. "Honor among thieves" is not quite the same thing as honor among honest men. "It takes two to speak the truth," says Thoreau, "one to speak the truth and one to hear it," and he meant by that, of course, that there must be a receptive medium as well as an audible sound. Otherwise it is a waste of time to speak. They that have ears to hear will do the hearing, and no others.

Sometimes there are tragic misunderstandings where a word or two would set all right, and yet that word remains unspoken. It may be false pride or undue sensitiveness that keeps one from explaining. The one who feels the first impulse toward explanation that may lead to reconciliation should give that impulse rein. The apostle admonishes, "Let not the sun go down upon your wrath." We sometimes let our resentments and reasonless suspicions smolder beneath the surface, consuming us inwardly, when it would be far better for our spiritual health to allow the fierce blaze of a moment's anger to burst forth. And then, our wrath being open and evident, it would be possible to salve the wound or make atonement for the deed that was the cause of it.

People who get angry at you and never tell you why, are the more difficult human beings to get along with. The best way is to make peace with thine adversary quickly, to go to him and request of him an explanation. More than half the time the result of such frankness will be the discovery that, after all, there was no cause for quarrel—that it was due to a mere misunderstanding.

How grateful we are to any one who interprets us aright—to those who read our real motives and do not impute motives of which we are innocent. With some persons we know that we do not have to explain ourselves, that we shall be understood even before we speak. A word, to their wisdom, is sufficient to make clear our intent. We are under no necessity of explaining at great length just what our motive might have been. The real friend knows us better than we know ourselves, and has more faith in us than in our lifelong acquaintance with our own natures we have acquired.

Many misunderstandings are due to an unfortunate expression in a letter. Few misunderstandings survive the contact, face to face, of honest men. A man's countenance is too eloquent in his own behalf or against him. His handclasp, his attitude, his manner, tell you almost more than what he says. There are all kinds of overtones and undertones in conversation, however, that are lost on paper and cannot be noted through the receiver and transmitter of the telephone. The best way to compound a difference is for the parties to the quarrel to meet *in propria persona*. It is astonishing how often furious wrath is appeased, and anger reduced to the "still small voice" of peace and harmony, when "two strong men stand face to face." The meeting proves fatal to the misunderstanding.

[Frederick Dixon in the *Weston Super-Mare Gazette*.]

"Sickness," writes Mrs. Eddy on page 460 of Science and Health, "is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." Where the critic has come to grief is in not understanding in the very least what is meant to be conveyed, in Christian Science, or in scientific idealism for that matter, by the word real. To the Christian Scientist that only is real which is of God, all else is a mere temporary sense, relatively true or untrue, of something unlike God. When, consequently, he says that a man is healthy, he is alluding to the spiritual man, made by God, who is Spirit, perfect, in His own image and likeness, and not to the material counterfeit of that man, subject to all the laws of the flesh, to sin, disease, and death. Devoting, as he is, every moment he can spare to the effort to arouse mortal man from a false sense of life into "the glorious liberty of the children of God," the Christian Scientist is little likely to underrate the agonies of human suffering. But because in his struggle with sickness and misery and sin he declines to handicap himself by describing them as real, that is, as part of the divine creation, it does not imply that he denies that they may seem, relatively, very real indeed to the human consciousness.

Finally the critic explains that the way to get rid of sickness is by prayer in conjunction with a doctor. Now no Christian Scientist has a word to say against those good men who have engaged in a lifelong struggle with disease and pain in the way which seems truest to them, but for themselves they are conscious that they have found a better way, a way that binds up not only the physically wounded but the broken-hearted, which heals not only pain but remorse, which conquers sin as well as sickness. Which kind of a physician did the speaker really think Luke was? Does he believe that the man who raised Eutychus from the dead in the street at Troas, sent for a man practising the medical methods of the first century to heal him of some minor form of sickness? The medical methods of the first century have been laid bare to us by Pliny. They were of the nature of spells and serpent-gazing. The gall of a weasel was a specific for an asp's sting, the blood of a tortoise for that of a serpent. Bad sight could be healed by means of the liver of a she-goat, poison could be dissipated by tabloids of charred viper's flesh. Will your readers accept such a picture of the "beloved physician," or will they accept that of that great scholar, Professor Harnack, who has written, "His medical profession seems to have led him to Christianity, for he embraced that religion in the conviction that by its means, and by quite new methods, he would be enabled to heal disease and drive out evil spirits." This method Harnack boldly terms the Science of Christianity.

[Jno. M. Dean in *The Commercial Appeal*, Memphis, Tenn.]

There is not the slightest element of "mysticism" in Christian Science; it is a revelation and not a covering up. That it differs radically from other systems is true, but unthinking acquiescence in established opinions does not make them true. Every great truth has met with scorn and derision when first presented. Jesus was crucified because his teaching was against the accepted order; Galileo was imprisoned for daring to assert that the earth was not flat.

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As to diagnosis, probably the doctor is not aware that a large majority of those who come to Christian Science for help turn to it as a last resort only after they have "suffered many things of many physicians," and were "nothing bettered, but rather grew worse." Thus the diagnosis in most cases is that of the physician and not of the Christian Scientist. That "Christian Science is cruel" is so pathetically untrue that one who knows realizes at once that the assertion is prompted by prejudice against or ignorance of the subject under discussion. No one should or does express more of loving, gentle compassion than the Christian Science practitioner, and it is the divine Love thus expressed that heals the sick and the sinner in the way the Master taught.

If our brethren of the medical profession had made but a moderate percentage of failures there would never have been a demand for any other method of healing, and the very fact that Christian Science exists as such only goes to prove the woful inadequacy of a system that has existed in varying forms for more than four thousand years. It would seem that until the medical profession has drawn a little nearer to perfection, less adverse criticism along certain lines would be more becoming to its votaries.

[From an editorial in the *Toledo* (O.) *Times*.]

Dr. George Cutton, the University of Chicago professor who assailed Christian Science in his recent lecture in Toledo, went a step too far when he branded the views of Mrs. Eddy as "hodgepodge." If the distinguished gentleman were convinced of the truth of his statement, he surely possesses enough common sense to know that he lowered the dignity of his discourse by personal abuse. His contempt for a book which is recognized to-day as a masterpiece on the subject of Christian healing, and which has done more to revolutionize the thought of mankind than any work of recent years, his utter disregard of the personal convictions of others, has made him the logical target of scores of Toledo people who do not accept the teachings of Christian Science.

However deeply rooted one's convictions may be as to the value of Mrs. Eddy's work, the fact remains that this book, which is accepted by her followers as a spiritual interpretation of the Bible, has brought more comfort to the suffering, has alleviated more pain, has uplifted and upbuilded more men and women than all the medical treatises in the average physician's library. Had the volume done nothing more than set men to thinking, it would be given a high place of honor in the world of literature, but the work is used as a commentary and key to the Scriptures by Christian Scientists. The Chicago professor shows very little respect for the Christian Science church and for Mrs. Eddy when he condemns a work and a movement which has done so much good and is based on such sacred teaching. Had he referred to any other church the members of that church would have been up in arms and made it decidedly interesting for him. The only consoling thought is that after all the address is but one man's personal abuse, and it should be treated accordingly.

LINCOLN DAY LESSON-SERMON.

The Society is prepared to furnish leaflets of the Lincoln Day Lesson at the following prices, postage prepaid: 5 copies, 7 cents; 10 copies, 12 cents; 50 copies, 40 cents; 100 copies, 75 cents.

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Falmouth and St. Paul Streets, Boston, Mass.

THE LECTURES.

PEORIA, ILL.

A packed house greeted Rev. Arthur R. Vosburgh of Rochester, N. Y., at the Grand Opera House last night [Nov. 2], to listen to his lecture, "The Idealism of Jesus." He was introduced by Miss Edna Earnest of this city, the Second Reader of the Christian Science church in Peoria, who said in part,—

Time was when Christian Science had few friends, when it suffered persecution from pulpit, press, and home. Nothing but its redemptive work, proving it to be the truth, could have brought it safely through the darkness of misunderstanding into the light of the broad-minded charity of the present. To-day Christian Science takes its rightful place as the healing and saving religion which mankind have always sought. It has won its way to respect and permanency by its fruits—the healing of sickness and sin. Thousands of sane and intelligent men and women witness to this healing.—*Peoria Herald-Transcript.*

CAMBRIDGE, ENGLAND.

A lecture on Christian Science at the Victoria Assembly Rooms on Thursday afternoon [Oct. 29] attracted a large audience. The meeting was held under the auspices of the Christian Science Society in Cambridge, and was presided over by A. Hervey Bathurst. The lecturer was Clarence C. Eaton, Tacoma, Wash. In opening the proceedings the chairman remarked that the subject of Christian Science had been frequently misrepresented, but always by those unacquainted with its teachings. Mr. Eaton had not come that afternoon to proselytize, or even to suggest they should accept the teaching of Christian Science, but he had come to tell them the plain truth about the subject and its Discoverer. Mr. Eaton had a message to deliver, a message which so many had learned to apply to their own needs, and it was because of the practical proofs they had experienced of the healing of physical suffering and the destruction of discord and sin, that they were able to say, in the words of Job, "I know that my redeemer liveth."

Cambridge News.

ROME, GA.

An event out of the ordinary, and of more than the usual interest to all thinking people, was the lecture on Christian Science Sunday afternoon [Nov. 15] at the Opera House, when Mrs. Livingston Mims of Atlanta charmed her hearers. The speaker was to have been introduced by Dr. J. B. Robins, pastor of the First Methodist church, but at the last moment he found himself unable to attend, and instead wrote the following note, which was read to the audience:—

I write this note to express my regret to those interested in the lecture by Mrs. Mims, and also to express my personal disappointment. It is always a privilege to hear a cultivated, thoughtful, refined woman talk, and especially one like Mrs. Livingston Mims. I long ago reached the point, in my own religious thinking, where I do not ask what one believes or professes, but what can he do to make the world better. Can he think some better thought for it, give it some larger view of life, or reduce its sadness and increase its joy. Mrs. Mims, through her strong life and well-equipped mind, has brought sunshine to many a life and gladness to many a heart. She is trying to make the world better, and I wanted to hear her this afternoon.

Before the afternoon was over, all within sound of Mrs. Mims' voice were heartily willing to agree with Dr. Robins' estimate.—*The Rome Tribune-Herald.*

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CHICAGO, ILL.

Bicknell Young delivered a lecture on Christian Science for Eighth Church of Christ, Scientist, Nov. 7. He was introduced by H. O. Sprogle, counsel for the Civil Service Commission, Chicago, who said:—

We are to have the pleasure to-night of listening to an exposition of a subject which is commanding wide attention. Only those who have some familiarity with the Christian Science movement can appreciate how far-reaching the interest in it is. Christian Science has spread over this continent, over Europe and Australia, and its benign influence has penetrated even into Africa and the Orient. Without some apprehension, to a greater or less degree, of what Christian Science really teaches, one perhaps cannot realize the magnitude of the promise it brings to mankind. In its fulness it professes to solve every perplexity, to banish every anxiety and care, to cure every ill; in a word, to remove all the evils that confront and hedge about the individual and the human race.

Many of those present in this audience have demonstrated to their own satisfaction its efficacy, in sweeping from their paths, by Truth's power, the thorns which heretofore infested their way, in the shape of sickness, sin, anxiety, and fear. Others have but a vague idea of what Christian Science really is, and they come seeking more light. This occasion is arranged for the diffusion of light. How we may come into the knowledge, to some degree, of this wonderful power, we shall learn this evening from one who comes to us with the authority to expound it.—*Correspondence.*

PITTSBURG, PA.

A large and appreciative audience listened to a lecture on the subject of "Christian Science and Christian Scientists" by Dr. F. J. Fluno of Oakland, Cal., in Carnegie Music Hall last night [Nov. 16]. The lecturer was introduced by Col. Samuel Harden Church, secretary of the Carnegie Institute, who spoke in part as follows:—

I believe most firmly in the efficacy of faith-healing. But the cure of the sick is not the whole business of life, most happily. There are other questions that come up in the religious lives of men and women. It is sent to heal the broken-hearted, and to cure the mind of its afflictions. And this is much more largely the work of the Christian Science church than of this much-disputed question of healing the sick. Why, only this morning, in conversation with a Christian Science friend, when we were discussing the case of a poor woman whose life had been blighted by the cruel treatment of her husband, and I was indulging in some quite severe denunciation, I observed that my Christian Science friend was not mad at all, and pretty soon I stopped and gave him a chance, and he went on to talk in the most quiet way I ever saw about the happiness and love that was still left for this woman's life. Every life has or will have its tragedy, and every human soul must have its day of crucifixion, and the episode of this morning, and many others that have come to me with my friends in the Christian Science church, have shown to me the marvelous degree of power that lifts them out of their afflictions and teaches them, as my friend showed me this morning, that in spite of the darkest clouds there is still some happiness and love for every one. So I was pretty nearly ready to join this church. But now, my friends, that is the message which will repay us to come to hear. When we see fruits of the Spirit such as this—and it is impossible to look upon the membership of such a church, filled as it is with noble, intelligent, and elevated people, and see the softening power of its influence upon their lives, as I saw it this morning, without feeling that this church does embrace a most overwhelming part of that philosophy and wisdom and truth which can come from no other source but God in heaven; and that is what I firmly believe.—*Pittsburg Herald.*

LYNN, MASS.

One thousand people assembled in the Auditorium Sunday afternoon, Nov. 1, to listen to a lecture on Christian Science by Frank H. Leonard of Brooklyn, N. Y. The speaker was introduced by Edward H. Keach, First Reader, who spoke in part as follows:—

All down through the ages, perhaps with varying degrees of interest, there has been a growing desire for more light, for a better understanding of God, for a higher consciousness of His ever-presence, and for a greater knowledge of God's relation to man and of man's relation to God. This desire, with the unreserved freedom of expressing it and with the breaking away from conventionalities, is greater to-day than ever before, and we feel that the teachings of Christian Science have been a great factor in bringing about this condition of thought.—*Correspondence.*

SANTA ANA, CAL.

A large and attentive audience of representative citizens greeted Judge Hanna at the Opera House last evening [Dec. 1] and listened attentively to his interesting lecture. William Gregg, First Reader of the local Christian Science church, introduced the lecturer, saying in part:—

Your presence here would indicate a desire to know more of this great subject that is arresting the attention of all thinking people. We are living in an age of thinkers. Dissatisfaction with old conditions, and a consequent advancement in arts, sciences, and inventions, have marked the century. In the line of the spiritual, too, there has been an earnest seeking after the truth, such as has not been seen since the days of primitive Christianity. To-day the efficacy of prayer is more generally believed in and thought is more receptive to the teaching of our great Master, Jesus of Nazareth. In our reaching out for more light and a betterment of human conditions, we have found the teachings of Christian Science sufficient for our needs. In my own experience I have witnessed the healing of various forms of sin and sickness through the understanding of this truth. I have seen love and kindness replace hate and envy, poverty give place to competence, and sorrow to peace and joy.—*Daily Blade.*

LONDON, ENGLAND.

Clarence C. Eaton's second lecture, at the Queen's Hall, on Friday night [Oct. 30], attracted as large an audience as on the occasion of the first, and though the lecture was mainly addressed, and the seats for the most part allotted, to non-members of the Christian Science community, every word of Mr. Eaton's long discourse was followed with the closest attention, and the firm hold he soon succeeded in establishing on the interest of his audience was none the less remarkable because it was made up of representatives of every section of society—not by any means the type of audience likely to furnish appropriate material for the making of a packed house.—*The Onlooker.*

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE WAY OF WISDOM.

MARY BAKER EDDY.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matthew 6 : 24.

THE infinite is One, and this One is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a "suffer it to be so now" until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ,—born of God,—the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil.—and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success,—to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all.* "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated.

"I HONOR MY FATHER."

NOT infrequently in times past heroic struggles for freedom have been attended by the sacrifice of thousands of lives and the loss of untold millions of property. Nations have willingly hazarded such a possibility and bravely borne the consequent grief and burden of debt because they knew of no other way to secure the coveted prize. The destruction and death have not been the less dreadful, but the longed-for freedom, though "bought with a price," has seemed to compensate them for their sufferings. When, however, a catastrophe like that which has recently visited one of the most historically interesting and picturesquely beautiful regions of "Sunny Italy" is utterly barren of any emancipating or educational significance, and no hint is given of a way of escape from the possible repetition of its meaningless horrors, so that there is absolutely nothing to mitigate the dreadfulness of the experience, then its incongruity with any right and just order makes irresistible appeal to thought; it is manifestly altogether out of keeping with the government of a beneficent intelligence.

Dreadful, however, as this catastrophe may be, we can but realize that it is quite insignificant when compared with the loss to the Christian world were it to be separated from that faith in the wisdom, justice, integrity, and love of God which has ever been its most priceless possession. This greater loss cannot come for the many, though it may be hazarded to-day for some as the result, strange to say, of an entirely unwarranted adherence to that medieval and materialistic concept of God and His law which Christian Science has shown to be no less unscriptural than unphilosophical.

A prominent Christian weekly lies before us, which enlarges upon the urgency of the call for help for the Italian sufferers, and which then adds,—

We appeal to every reader of this paper to do promptly his share toward relieving the fearful disasters that follow this inscrutable dispensation of Providence.

It would seem that the contradiction embodied in this remarkable statement must appear to every thinking person, for if, as Jesus taught, God is wholly just and good, all that results from His activity must also be good, and if, as the above statement intimates, earthquakes were the manifestation of God's law ("Providence"), then they would be the expression of absolute right and justice, and hence could not bring "disasters." If we stand for a God who is infinitely good, we cannot question the good of His manifestation without violating the requirements of consistency. Again, all Christians agree that to honor God is the very vital of Christianity, but when He is made responsible for conditions which are unspeakably cruel and unjust, a concept of the divine nature is presented from which thoughtful men can but turn away with sadness in their hearts or a sneer upon their lips.

But, it is queried, what other can Christian Scientists say of such dreadful events? This: that they are the phenomena of a false, material-sense world which is the expression of error, not Truth, of false mortal belief, not divine Mind, and that God is no more responsible for them than He was for the torture of the poor woman whose ills Jesus attributed wholly to Satan. Says Mrs. Eddy, "The manifestations of evil . . . are called in the Scriptures, 'The anger of the Lord.' In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit" (Science and Health, p. 293). Christian Science honors God by holding Him superior to and wholly separate from any act or manifestation which violates His integrity as infinite good; and men are rapidly coming to see the contrast between this concept of God and His government and that which is still entertained by many Christian believers. More than this, they are also coming to see the significance of this worthier concept to the world's retention of a spirit of respect for that source of all true being, of whom Jesus said, "I honor my Father."

JOHN B. WILLIS.

SPIRITUAL WRESTLINGS.

IT is not possible to overestimate the value of the spiritual unfoldings which come to us as we study the Scriptures in the light of Christian Science. As we begin to recognize spiritual facts, we likewise see material conditions which have seemed very threatening to human sense, disappear before a dawning apprehension of Truth and Love. A spiritual fact or experience is as indestructible as Truth itself. It has its place in universal consciousness, and is there to enrich all those who have eyes to see and ears to hear in all time.

Such is the story of Jacob's experience at Peniel, when he wrestled with the angel and communed with God "face to face." Jacob had left his father's house many years before, because of the fierce anger of his brother Esau,

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but the time came when he was bidden to leave the idolatrous surroundings of Padan-aram and return to the land of his kindred. We read that he was pursued by Laban, his father-in-law and business partner, and that a treaty of peace was made between them after their differences had been settled. Then we are told that, as Jacob went on his way, "the angels of God met him," and helped to prepare him for another peaceful victory. Our revered Leader gives us an enlarged sense of angels when she tells us that they are "pure thoughts from God, winged with Truth and Love, no matter what their individualism may be" (Science and Health, p. 298). By their coming Jacob was better prepared to meet his brother, who in the days gone by had threatened to kill him, and who was now approaching with four hundred men.

We are told that Jacob sent on his servants with a princely present for Esau, but well he knew that something above and beyond the material was needed to heal their feud; so we find him alone with God, in the silence of the night, face to face with the infinite demands of Truth and Love. Wonderfully does Mrs. Eddy describe Jacob's wrestling and its perfect result. She tells us that he "did not loosen his hold upon this glorious light until his nature was transformed" (Science and Health, p. 308). From this victory came his name Israel,—a prince who had prevailed, and who had "power with God and with men."

This beautiful story would be incomplete without the meeting of the long-alienated brothers. We are told that they embraced each other and wept, and that Esau declined Jacob's proffered gift, saying, "I have enough, my brother; keep that thou hast unto thyself." But Jacob pleaded, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing. . . . because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it."

How often does it happen to-day, that in the face of impending danger, whatever its character, men are willing to be alone with God, as was the patriarch, and to wrestle spiritually until the light breaks upon them? Would failure ever be possible to the one thus prepared? Never since the days of Christ Jesus have so many found what is to be gained by the wrestling which says to the divine idea, "I will not let thee go, except thou bless me," but still more should seek in the spiritual Peniel their own healing and that of others. Truly says the poet,—

> For hath one such uplifted hour
> Upon the sense redeeming power;
> And in its light through after days
> We travel our appointed ways.
> And all the lowly vale grows bright,
> Transfigured with remembered light;
> While in untiring souls we bear
> The freshness of the upper air.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Essex Junction, Vt., Jan. 5, 1909.

Beloved Leader:—Words cannot express my gratitude for the sweet messages of love you have sent me by my husband. We are making no sacrifice for you, dear Leader, but our hearts are filled with joy that our thought has been so lifted up that you could ask us for help. Only twice has the thought of separation suggested itself, as Robert and I sat down to breakfast, and then it was quickly banished.

My reward is the proof of healing. This morning, about eight, my sister asked help for her oldest boy, who said his head ached and his throat was so sore he could not get up. At noon his father came and said the boy went to school as usual.

These words in the late edition of Science and Health are with me continually,—

> Oh! Thou hast heard my prayer;
> And I am blest!

Robert joins in love to you,

CHARLOTTE W. BOWMAN.

Concord, N. H., Jan. 8, 1909.

Rev. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—At the annual meeting of the members of First Church of Christ, Scientist, Concord, N. H., held Jan. 7, 1909, the following resolution was unanimously adopted:—

Resolved: That we, the members of First Church of Christ, Scientist, Concord, N. H., assembled in annual meeting in the beautiful church edifice which is the generous gift of Mary Baker Eddy to us, desire to and hereby do express our appreciation of and deep gratitude for such a Leader and friend as she has been to us, and we pray that divine Love may bless her and the noble and unselfish work which she is so faithfully doing for mankind.

Lovingly yours in behalf of the church,

ANNA MEEHAN, MARIAN W. HERING,
EVA MOORE CLARK, *Committee.*

Brookline, Mass., Jan. 6, 1909.

Dearly Beloved Teacher:—Would that I knew a language which could adequately express my love for you, and my appreciation of your faithful work for the betterment of mankind. Surely our debt of gratitude is very great, and the least we can do is to watch and pray with you.

Quite recently I had such a beautiful dream about you and me. Words are again inadequate to describe the sweetness of it. The seeming was of two individual natures welded together. We seemed submerged in a sea of love. I never before experienced anything so wonderfully sweet, and the sense of it remained with me for many days; I consider it a foretaste of perfect Love.

Our *Monitor* has been well received by the whole world. A few days ago I visited the observatory in the publishing house from which the public can see the wonderful printing-presses at work, turning out this splendid paper by thousands,—indeed an inspiring sight; to my sense, a press in action is a wonder. You would be pleased to see the boiler-room, so neat and orderly. I wish I could put you in my pocket and show you the beautiful church and publishing house. The changes that have taken place within the last six years are truly marvelous. Our Cause is truly a great Cause.

God bless you forever, our beloved Leader, is the prayer of Your grateful student,

JEANNETTE R. MCLELLAN.

New York, N. Y., Jan. 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Listening to God's voice through every avenue for good, I have this day chosen to follow Spirit, not matter, striving thereby to become a consistent Christian Scientist. Through your teachings and writings I have gained health, joy, and understanding. For these precious gifts I tender loving, grateful thanks.

With love for thee and thine, faithful Christian Scientists throughout the world,

Devotedly yours,

GEORGE WILLIAM OTIS.

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Boston, Mass., Jan. 5, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I often think of the wisdom which led you to ordain the Bible and "Science and Health with Key to the Scriptures" to be the "only preachers" for your church. These books furnish an endless variety of lessons or sermons, appropriate for all occasions, and they teach unadulterated Christian Science. When you avoided the shifting sand of human personality, and instituted this impersonal preaching, you built your house upon the rock.

The attendance at The Mother Church during the past quarter has been uniformly good, and the testimonies at the Wednesday evening meetings have been particularly helpful.

Gratefully yours,

CLIFFORD P. SMITH.

Ipswich, Suffolk, England, Dec. 27, 1908.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Fifteen months ago four persons began to meet in a home for the study of the Lesson-Sermon; to-day, with some few added to our number, we are taking the first step toward the establishment of Christian Science services in this town, by the transfer of our meeting to a public room. With hearts overflowing with love to God, we feel impelled to send an expression of our deep gratitude to you, whose devoted love and life-work reach even this far-away corner of East Anglia. In humility we rejoice in the blessings that have come to us through your inspired teachings; and our earnest prayer is that divine Love may so govern our every thought and deed that we may grow into fit channels for His healing truth, and become worthy of the name Christian Scientists.

Lovingly and faithfully,

EUGENIE GOODCHILD, CHARLES J. SMITH,
DOROTHEA BUTCHER, ELIZA SMITH.

Lynn, Mass., Jan. 6, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Lynn, Mass., in annual meeting assembled (Dec. 17, 1908), hereby express our gratitude and thanks to you for the truth which, because of your close walk with God, you were able to bring into our consciousness and understanding. We also wish to tell you of the growth of Christian Science in this city—at one time your home. That there are many here who are yearning for a greater understanding of God, is evidenced by the constantly increasing attendance at our church services. The growth of the Sunday School is equally gratifying. We are continuing the practice of devoting the collection taken on the first Sunday of each month to our building fund, and at the proper time we shall have a church home of our own. We feel that it is a great privilege to be permitted to work in the city where the revelation of this great truth first came to you, and where you are held in kindly remembrance by so many.

With heartfelt gratitude for your years of faithful, glorious work, we remain

Lovingly yours,

EDWARD H. KEACH, ANNE MAY LILLY,
EMMA F. PRESCOTT, *Committee.*

Syracuse, N. Y., Jan. 5, 1909.

Mrs. Mary Baker Eddy.

Dearly Beloved Leader:—There has been an irresistible longing on my part to express to you in this humble way my gratitude and thankfulness for my healing. Five years ago I telegraphed a relative in Buffalo, N. Y., for treatment. I was instantaneously healed of the drinking habit of fifteen years' standing. I had tried every known means to free myself of it, but to no avail. I was also healed with one treatment of lung and throat trouble, for which I had twice made a change of climate, but with no lasting benefit.

The physical healings I have received have been many, and I am indeed grateful, but they are only a drop compared to the regeneration of self,—the constant uplifting and purification. My whole life has been renewed, and that which seemed to be life and substance has vanished into the nothingness of no thing. I am deeply grateful for all our reading-matter, including our daily paper, the *Monitor*. These are daily food to me; they sustain and nourish and comfort. I connected myself with our loyal church, also with The Mother Church, and have, as opportunity has presented itself to me, been able to lift others from the bondage of sickness as well as the enslavements of wrong habits. I am earnestly striving to bring out more of the truth in my life, that I may be better fitted for the only work which never fails to give us our reward. My one desire is ever to follow your teachings, and learn from them as you learn of the great and only intelligence.

With sincerest gratitude and love for what you have given and are giving to all the tired children of earth, through your inspired book, "Science and Health with Key to the Scriptures,"

I remain lovingly and obediently,

ABBIE M. CRANDALL BACHMANN.

Corvallis, Ore., Dec. 28, 1908.

Mrs. Mary Baker Eddy.

Dear Leader:—Words cannot express the gratitude I feel for the many blessings that have come to us through you; first the healing of lung trouble, which was fast taking my husband from me, nineteen years ago. (He is still with me, and is now hale and hearty.) This healing was followed by numerous demonstrations, all proving the power of Truth. Now comes the daily blessing in the form of the *Monitor*, presenting only clean, wholesome news in our family. I feel that we can best show our love for you by living as becomes loyal Christian Scientists, striving to follow our Leader as nearly as we can.

With love and gratitude,

RETTA G. WHITING.

NOTICE.

Some of Mrs. Eddy's writings in new bindings are now on sale. See notice in the column of special announcements, page 398.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* is two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico is five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms. Subscribers in Greater Boston and New England who desire carrier service, may order the *Monitor* directly through their local newsdealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

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AMONG THE CHURCHES.

LOS GATOS, CAL.

Work on the fine new Reading Room of First Church of Christ, Scientist, on Broadway, is progressing very favorably. The building is all up, roofed and enclosed, and though none of the rooms are finished as yet, one can readily imagine that they will all have a very cozy appearance when completed. The exterior will be an attractive rustic finish.—*Los Gatos Mail.*

SANTA CRUZ, CAL.

At a meeting of the members of the Christian Science church to-day [Nov. 23] it was decided to proceed with the erection of a church edifice on their lot at the corner of Ocean and Dakota avenues, and work will begin at once on the first section of the building. The exterior will be finished in cement and will present a handsome appearance, being designed in the Greek-Corinthian style, surmounted with a large dome.—*San Francisco Chronicle.*

CHAMPAIGN, ILL.

The new church edifice of First Church of Christ, Scientist, located at University avenue and Elm street, was dedicated Sunday, Jan. 10. Only a portion of the building is at present completed. The building is constructed of Bedford limestone. Its general form is of the type of the early Christian basilicas. The design is based upon the form of architecture developed by the Christian church in the days before ecclesiasticism had produced its effect upon it. It is a style of architecture of the utmost simplicity, yet having at the same time a most profound religious quality. It was not, however, the thought in the minds of the architects to reproduce a particular phase of architectural development, but rather to use the above-mentioned type and mark a step in advance of it, producing a form of building and type of design which shall be distinctly characteristic of the fundamental teaching of Christian Science.—*Champaign Daily Gazette.*

TRENTON, N. J.

In an address at the dedication services of First Church of Christ, Scientist, Dec. 13, the First Reader said in part,—

Looking back a little over five years, we trace the history of our church to the appearance of a little sign, placed at the entrance of one of the public office buildings on East State street. This sign had printed upon it simply the words, "Christian Science, Room 14." Many passed it unnoticed, but soon it began to attract the attention of one and another whose eyes and ears were receptive to the call of Truth, and these found their way up the two flights of stairs to ask about Christian Science and to seek aid for themselves or others. Meantime, beginning Sept. 3, 1903, Sunday services were held in the little room, with an attendance of three in all at the opening service. Soon others joined the trio, and it was not very long before Wednesday evening meetings were held and the newly awakened were led to give grateful testimony for benefits received. As the weeks passed the room began to fill, and at the end of the first year thirty-three found their way to this unpretentious place for Sunday worship.

June 17, 1904, we were duly incorporated under the laws of the state as "First Church of Christ, Scientist, of Trenton, N. J.," with twelve charter members. The growth continued steadily, and progressive steps were taken. Though the difficulties which confronted us at times seemed great, we found it indeed true that according to our faith and obedience we were prospered. At length it became apparent that the time had come to take a more public stand as a church, and enlarge the place of our tent.

In February, 1907, a building fund was started, the collections taken the first Sunday in each month being set apart for this purpose, and no sooner had this stand been taken than—to our great joy—word came from one of our dear members that a lot had been secured, and would be presented as a gift from her to this church. Plans were considered for a modest structure to cost about two thousand dollars, but finally they developed into larger proportions, a five or six thousand dollar building being thought better suited to our needs, and the laying of the corner-stone took place on the morning of Easter Monday. Contributions to our fund were all voluntary, and to those who have worked and contributed so lovingly to the building of this church, it is indeed a temple of God, "an house not made with hands."—*Correspondence.*

ALEXANDRIA, EGYPT.

Our readers will be interested to learn that the Christian Scientists have of late made considerable strides not only in Egypt, but throughout the civilized world. Here in Alexandria the work started, as we suppose it did in many other places, by friends reading in private. But the time has now come when even these few have seen the advisability of taking suitable premises, and after a little search have decided on Davies Bryan's Buildings in Cherif Pasha street, to be the Christian Science Reading Rooms. The premises are suitable in every respect, and the position is central and easily accessible. A lift takes one to the third floor, where one finds three well-lighted, comfortable rooms. There is an assembly room, which we understand will be the library and will be open half an hour before and after the services. This leads into a spacious apartment intended for the service. To the right of this lies the Reading Room, where silence is the one requirement for the privilege of its use. Service is to be held each Sunday at eleven o'clock, to which the workers extend a hearty invitation to those who are seriously interested in the subject. We are indeed pleased to learn that our local friends have made such headway in a work from which good must naturally result, and we wish them continued and even greater success.—*Egyptian Daily Post.*

MEMPHIS, TENN.

First services in the new church home were held by the congregation of First Church of Christ, Scientist, Sunday morning [Dec. 27]. The first floor of the new edifice, Dunlap street, at the corner of Monroe avenue, opposite Forrest park, has been completed, and will be used until the entire building is finished. This part of the church has been fitted up in an attractive way. The church plans to use the room which has been completed for a Sunday School room, when the upper story is finished. The new part will contain the main auditorium. By following the plan of completing part of the building now, the congregation is provided with a home for the winter.

The membership of First Church has been growing steadily, and the prosperous condition of its affairs is shown by the handsome building, now partly completed. When finished the building will be one of the finest church homes in Memphis.—*Memphis News-Scimitar.*

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TESTIMONIES OF HEALING.

About four years ago I noticed that several warts had appeared upon my hands. These were thought little of at the time, although others suggested material remedies for their removal. Though I had not yet begun the study of our text-book, I was becoming interested in Christian Science, and did not resort to drugs or chemicals for the removal of the excrescences. When at length I turned earnestly to the investigation of Science, it was not for physical healing. I was hungering for the spiritual food it had to offer. In the blessed pages of "Science and Health with Key to the Scriptures" by Mrs. Eddy I found the wonderful truth that fully satisfied me. With the light of the truth which was penetrating into my benighted consciousness I was enabled to conquer many false desires and ambitions, to eradicate errors that infested mortal mind, and to make several demonstrations over various acute physical disorders, but I did not yet realize the necessity for active work in destroying the parasitic growths upon my hands. In this period, when mental indolence assured me that a cursory treatment now and then was all that was needed to destroy so harmless, albeit unsightly, a manifestation, they multiplied. There were twenty-six upon one hand alone, and they appeared also upon my arms and dotted them to the elbows.

Having become somewhat sensitive concerning the condition, and finding my own fear-begotten efforts of no avail, I went to a practitioner. I had been speedily helped on previous occasions when it was necessary to call for aid, and I believed that this last difficulty would yield as easily; but although the dear lady labored faithfully for many weeks, and lurking errors in mortal mind were uncovered and destroyed, not the slightest change was discovered in the state of my hands and arms. Several months later another practitioner worked for me a long time, but with no outward result. I gained in spiritual understanding each day, however, and was able to overcome financial difficulties, fear, and worry. After witnessing the healing in Christian Science of a woman whom five physicians had failed to help, and beholding the disappearance of two alarming diseases before the declaration of truth, an added understanding and faith in the power of the word as spoken in Christian Science were given me.

At this time I was also awakened from a dream in which sense testimony had long held me, and made to see that selfishness and indifference largely permeated my thought. With this realization I turned humbly to my neglected duties. Although these were of so pressing a nature that they left me but little leisure, I yet found a few minutes each day in which to realize the truth concerning myself as God's child; that man is spiritual, not material, reflecting purity, spotlessness, and perfection; that "the word of God is quick, and powerful, and sharper than any twoedged sword,"—that it is indeed adequate to destroy in mortal mind all selfishness, hardness, and indifference, and in the mortal body all appearance of abnormal growth. The result of this realization of the truth was not long in coming. Almost immediately the manifestations began to disappear. For three weeks I spoke the word each day, and at the end of that time all the warts had disappeared. This occurred a little over a year ago. Since then the scars which indicated where they had been have nearly all faded out.

For this and many other proofs of the healing truth concerning man's real being, as revealed in Christian Science, I am deeply thankful; but an even larger gratitude fills me for the spiritual help accorded at all times. I am realizing more fully each day that God never leaves us nor forsakes us, and my daily prayer is for more gratitude to God, and to our revered Leader for this great revelation, Christian Science,—a gratitude which may be best expressed in good thoughts and deeds.

BELLE KANT, San Francisco, Cal.

I have thought many times I should write and let others know of my healing by Christian Science. About three years ago I was taken with a terrible pain in my back and legs. A local physician treated me without any benefit. He then advised me to get some other physician, as he was afraid he did not understand the case. I sent for the best in the state, and he pronounced the case a dreaded disease and incurable. He also said that I had but a short time to live, and that if I did live longer I could never walk. I then turned to Christian Science, without much faith in it, but at the second treatment there was a decided improvement. I have never had any return of the disease since. I am over seventy-three years old and am in better health than for some time.

Words cannot express my gratitude to God, and to Mrs. Eddy, through whom this great blessing was brought about.

EDWIN NICKERSON, Pentwater, Mich.

I feel it a duty as well as a pleasure to acknowledge publicly what Christian Science has done for me. I took it up for the physical healing, as the last resort. I had been an invalid for more than two years, suffering with intestinal trouble in its worst form. Every known remedy in *materia medica* had been exhausted. I had had the best medical aid, and three reliable physicians had told me that I could have only temporary relief, but that by adhering to a strict diet I might live for some time. I was, however, gradually losing flesh, and after two years' trial of this way of living, material remedies ceased to have any effect. I was entirely healed in Christian Science in less than ten days. I have not taken any medicine since the first treatment, and have gained twenty pounds. I have had many other demonstrations, both physical and financial, besides the great spiritual benefit.

Words cannot express my gratitude to God, and to our Leader, who has labored so patiently to give us this spiritual understanding.—MRS. C. L. GAMBLE, Evansville, Ind.

In love and thankfulness to God, I wish to acknowledge some of the many benefits I have received from Christian Science. It healed me of a fever when my life was despaired of, and later of a distressing headache and all its accompanying ills, from which I had suffered all my life. I sought help from many physicians, who attributed the head trouble to everything from the stomach to a tumor on the brain, but I received no help till I turned to the truth which gave me light for darkness and love for hate. I have had many difficult problems to solve, and have passed through dark places of fear, but with the light of Christian Science I have always been able to see my way. A few years ago, my entire face, neck, left arm and hand were terribly burned by an explosion of gas. By applying the understanding of Truth and Love, they were healed without a scar.

That I have been able to demonstrate this truth is due wholly to the example and teaching which have always shown me the way. May divine Love help me to lead such a life that I may add one jewel to Mrs. Eddy's heavenly crown and be worthy to be called a Christian Scientist.—MARY HOOPER PRINDIVILLE, Chicago, Ill.

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As I have read a good many testimonies published in the *Sentinel* and *Journal*, and have found them very interesting, I resolved to write my own experience. I am a member of the dental profession, and like so many dentists, in the course of years I got run down till I was a physical wreck. I then consulted a physician and was drugged to the limit. At length I was ready for Christian Science, and through the aid of a practitioner I was restored to a normal condition. I certainly could not describe the happiness thus gained—it was heaven all about me.

I must also tell of another instance of healing which occurred last winter. My beloved daughter, on leaving the house, slipped on the ice and struck the back of her head so that she was unconscious. She was brought in the house, and when she came to had an alarming attack of considerable duration. We telephoned at once to the faithful practitioner who had helped me, and with her aid my daughter was healed almost instantaneously. My daughter had also been of an irritable disposition, but since she received Christian Science treatment she is a different child; is obedient and affectionate in all her ways. She had also been troubled a great deal with an eruption on her face, but this is disappearing, and all through Christian Science.—J. F. GOGER, D.D.S., New York, N. Y.

When I first began to read "Science and Health with Key to the Scriptures" it was to help my husband, but after nearly a year I found that several ailments from which I had suffered had disappeared. I had been subject to headaches which seemed to prostrate me from thirty-six to forty-eight hours at a time, leaving me so weakened that I could scarcely move. I had one or two of these attacks during this first year, but had no desire to resort to medicine for them. Then, for a period of about six months, I had no more headaches, and thought that I was free from them. At the end of that time I became a member of a Christian Science church here, but evidently the fear of headaches was still with me, for one morning soon after I awoke with the sense of headache. My first thought was that I had burned my bridges behind me, that I could not take any medicine now. This fear caused the pain to become intense, but I fought it all the morning. I had promised to spend the afternoon and evening with a friend at her summer home. On reaching there I was obliged to lie down immediately, but after resting a while I called my daughter and told her to telephone for help to a Christian Science practitioner. This lady sent word to have no fear; that man is God's perfect child. I seemed to realize the truth of that statement, and I lay quiet and peaceful for a time. Soon I became conscious that the pain was gone, that I was well; and oh, so grateful for the release from suffering. I then got up, dressed and went downstairs, and ate a hearty supper. The next day I did my regular work without being troubled by any lameness as formerly. This healing took place about a year ago, and I have never had the least sign of a headache since; and what is better, no fear of one, for I am sure I "stand fast . . . in the liberty wherewith Christ has made us free."

MARY E. PRESTON, New Haven, Conn.

I wish to express my gratitude for what Christian Science has done for me. About eight years ago I was healed of stomach trouble of fourteen years' standing, after all medicines had failed to help me. I was very weak, as what little food I ate disagreed with me, and I could not do any work. One day I met a lady who advised me to try Christian Science, and she explained to me what it is and what it does for those in need. I believed what she told me, so I bought a copy of Science and Health and had read it about four days when I found out that I was healed of my stomach trouble and a pain in my right side which I had for many years; also of weak eyes. All these ailments left me at once, and now I feel young in place of old.

For the last few years I have been able to treat myself and have helped others, so I am very thankful to God, and to Mrs. Eddy for giving us this spiritual understanding, the understanding of Life and Love.

SAMUEL HOCHULI, Los Angeles, Cal.

In January, 1908, a family in an adjoining flat was quarantined on account of throat trouble, and as we were afraid for our two small children we went to visit relatives. After the quarantine was removed we returned, my husband bringing with him a copy of Science and Health which he had borrowed, and we both became interested in reading it. Another case of throat trouble developed in the building, and in a few days our baby, ten months old, became ill. We did not wish to use material remedies, and did not know that there was a Christian Scientist in the town, as we had lived here only a short time, so we read Science and Health ourselves one day and night. The second day the symptoms became so alarming that I telephoned to my husband, who then went in search of a practitioner. He learned where the Christian Science service was held, and a gentleman in the building gave him the address of a practitioner, who was soon found. Treatment was given the child at once, and the improvement was almost immediate. In two hours he was able to take the first nourishment since the attack; he slept soundly all night, and was entirely well in the morning. Since this experience Christian Science has been our only remedy for all discord. We are continuing the study of Science and Health with the *Quarterly*, and hope soon to unite with the church. We are attending the services and our oldest child goes to the Sunday School. Words are inadequate to express our gratitude to God; and to Mrs. Eddy for her unselfish devotion to mankind.

MRS. BLANCHE RYDBECK, Independence, Mo.

[The above testimony also signed by G. A. Rydbeck, the husband of the writer.—EDITOR.]

I am very thankful for all the help we have received in Christian Science during the past ten years. This year was our first experience with a so-called contagious disease in the case of our little girl. We were in doubt whether or not to report the illness, but the Christian Science practitioner told us to do so. The next day, when the health officer came, the child was playing about the house, with only very slight signs of the eruption. He asked several questions, and particularly who was the physician. I replied that we had a Christian Science practitioner. He then asked if we had ever had a contagious disease in the family before, and I told him this was our first experience. Before he left the house we had a very pleasant conversation on the subject of Christian Science, and I invited him to visit some of the churches in the city. He made his third visit a day before the time for the fumigation, saying that he was in the neighborhood and thought that I was probably anxious to be through with it. Before he left he said we had done the proper thing in reporting the case, even though we had Christian Science treatment.—MRS. BELLE PRIM, New York, N. Y.

Having been interested in Christian Science for some years, and realizing the great blessing which it has been to my children in always bringing about quick healing, I would like to tell of some instances. The children have not had any medicine for nearly six years. The first demonstration was the healing of a dreaded cough in the

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case of my little daughter. This cough was the thing which I greatly feared, but I had Christian Science treatment for her and studied Science and Health, and to my surprise, after the first few treatments there were no more of the distressing symptoms, and in a very short time the coughing ceased. The healing of other ailments was also brought about most beautifully under Christian Science treatment, in four or five days. One night, after coming home from one of our Wednesday evening meetings, the little daughter manifested a severe cold, and my first thought was that she had been out too late. I then took her up and repeated to her the first stanza of that beautiful hymn, "In atmosphere of love divine," from the Christian Science Hymnal. I continued with the rest of the hymn, and then put her to bed. She went to sleep, and there was no more thought of cold or a croupy cough. Recently, this daughter, while running home from school, fell and ran two rusty nails into the palm of her hand. Two ladies brought her home, and at once began to advise me what to do, and to tell me what might happen, which seemed to frighten us both. The child's hand began to swell, and she was so restless and feverish at night that it seemed best to ask for help in Christian Science. Treatment was begun on Saturday afternoon, and by Tuesday she was healed. That night I telephoned to the practitioner that the child was entirely healed; she had been using that hand the whole afternoon. Before coming into Christian Science my oldest daughter was subject to a distressing cough as soon as cold weather came. This trouble has entirely disappeared since she has been studying Christian Science.

Words cannot express my gratitude to God for what has been accomplished in my own case. I feel most grateful for the spiritual uplifting; and my daily prayer is that I may reflect more of Truth and Love. My deep gratitude goes out to our revered Leader, the Discoverer and Founder of Christian Science, for her loving labor in bringing this truth to mankind.

MRS. DORA L. DIEHLMANN, Baltimore, Md.

I wish to tell others what Christian Science has done for me, in the hope that this may lead some one to the truth that makes free. I suffered from stomach trouble for twenty years and tried all kinds of medical treatment and medicines with only temporary relief, and most of the time not even that, until I came into Christian Science five years ago. I am very grateful for this truth which teaches us how to work out our salvation from all evil. I was also healed of rheumatic trouble and mumps, the latter being destroyed after a few treatments. I am thankful to God for revealing this truth to our beloved Leader, Mrs. Eddy. It has led me out of darkness into God's glorious light. I am indeed thankful for the many blessings I have received from following the straight and narrow road of Christian Science.

KATIE CRUMRINE, Helena, Mont.

I have been helped so often by the testimonies of others, that I wish to add my own and express my gratitude. I heard of Christian Science about seven years ago, but paid little attention to it until I began to suffer with a sore finger, which a physician pronounced serious. After suffering for two weeks, walking the floor night and day, I finally decided to try Christian Science. In a very short time I was relieved from pain and slept at night. The finger remained disfigured for a short time, but there was absolutely no pain.

I have three children, all of whom were born under Christian Science treatment. The births were natural and almost free from pain, and in a few days I was able to be up and about my work. About three years ago, when a dreaded epidemic was at its worst here, my eldest child, then four years old, was suddenly taken ill with all the symptoms of this disease. I immediately telephoned to a Christian Science practitioner for help, and within a few hours the fever went down. That evening she was able to be up and dressed and went out to meet her father. A day or two after this she became perfectly yellow, even to the white of her eyes, and the clothes which she took off were yellow as with age, so I knew that she had been spared from the dreaded fever.

About three years ago the three little girls were taken with a severe attack of an eruptive disease. The two older ones recovered very quickly, through Christian Science help, but the baby became very ill, and one night I telephoned to the practitioner that I feared she could not last throughout the night. The practitioner reassured me, saying that I could make no laws for God's children, that the baby was in God's hands and that I need not fear. I went upstairs much relieved by being thus reminded of the Father's care for His little ones, and by morning the child was very much improved. She opened her eyes,—a thing she had not done for some days,—was able to take a little nourishment, and was soon herself again. She is now a fine, healthy child.

I have not had any medicine in the house since I have known of Christian Science, and have found God to be an ever-present help in time of trouble. I am indeed thankful to God for all the help I have received, and grateful to our dear Leader, Mrs. Eddy.

MRS. ALINE VEZOUX, New Orleans, La.

It is with great thankfulness that I testify to the healing power of Christian Science. It has never failed me once since I first began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, more than twelve years ago. I did not come to Christian Science for physical help—the need was far deeper than that—but the healing followed, and from being a delicate girl with a strong tendency to lung trouble, I became a strong, well woman. I have found the peace and contentment that belongs to each child of God, and no day passes without some proof of the truth of Christian Science coming to me, either in my own home or in some other.

Recently I have been healed of eye trouble, and will tell of this demonstration because it proved to me many things. My eye had been injured many years before. It was considered only a slight injury at the time, but later the eye was apt, under certain conditions, to give me pain. Finally the pain became continuous, and it was nearly a week before I was free from it, even with the help of Christian Science; but when the healing was accomplished, I had gained in many ways. I found that Mind is the only substance, for this material condition did not stop me from doing anything that was necessary and right. I wrote letters, read, and went about as usual. But far more significant than all this, I was able, when suffering most, to heal a very sick child, to bring this little one out of fever and unconsciousness in less than three hours. *Materia medica* would have placed me in a dark room for some time, and then given me glasses to wear; while to-day, through Christian Science treatment, I am free from every sense of pain and my sight is normal. A year ago I met with a serious injury to the other eye, and this was overcome in less than two days.

Our three little daughters are always healed through Christian Science treatment, and there is never for one moment the slightest doubt but that they will be benefited, no matter what the ailment may be. Our love and gratitude to Mrs. Eddy must needs be great, for without her loving courage in giving Christian Science to the world our oldest daughter would be to-day a cripple. *Materia*

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medica said, five years ago, that the child would never recover from an attack of paralytic trouble, but Christian Science healed her absolutely in less than three months. Just recently a stranger, who saw her dancing, remarked to me afterward on her strength and fine physique.

God is good, and we who are naming His name and trusting Him to-day for our every human need, can declare understandingly that Christian Science is the truth. Mrs. Eddy has shown us the way of Life, has taught us what it means to be indeed the very "sons of God," and for this we can but love and revere her.

MRS. FRANCES C. GROVES, Chicago, Ill.

Often as I have desired to express my gratitude for Christian Science and what it has done for me, I really cannot find words to do so. I had been a sufferer for over thirty years and had tried all known remedies and many physicians, but got no permanent relief. My first experience in Christian Science was when, at the invitation of a friend, I attended a public lecture on June 20, 1907. The lecture so infused me with hope that I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have studied it faithfully ever since. I began to read this book at the chapter on Prayer, and the words of the first line of the spiritual interpretation of the Lord's Prayer (p. 16) gave me a glimpse of the heavenly light of Truth. In August, 1907, I had a severe attack of summer complaint, with which I had been troubled regularly for thirty-five years. I asked a Christian Science practitioner for help, and with the first treatment I was instantaneously healed of this trouble and of another ailment of over thirty years' standing. After taking several treatments I was also healed of rheumatic trouble, which I had about five years, and for several months just before I came into Christian Science I had not been able to use my right arm or bend my right limb from the effects of it.

In my home and in doing my work I find Christian Science a very great comfort and source of strength. I have had many difficulties to overcome, but Christian Science has dispelled them all. I trust that this testimony to the power of Truth may be a ray of hope to lead into Christian Science those who are seeking for health, happiness, and the true way of life, knowing as I do that it will help them as it has helped me if they will only accept the truth in God's way. My heart goes out in love and gratitude to Mrs. Eddy for the blessings I have received and for the good work she has done and is still doing for the world. I am most grateful to God that He has guided me into His truth, that I may have life and have it more abundantly.—MRS. CHRISTINA KERN, Canton, O.

Having been healed of a so-called incurable disease through Christian Science, I feel it my duty to express in some way my gratitude to divine Love for the healing work which has been and still is being done in my behalf. For about eight years I suffered with kidney trouble, which in August, 1900, was pronounced incurable by two local physicians. I took different material remedies, and also tried hypnotism and magnetism; but all to no avail. During the winter of 1902–1903 I was told to go out West for a change of climate, as a last resort. The western climate, however, did me no good, the trouble getting decidedly worse as time went on.

I had heard of Christian Science before this, but had not given it any serious consideration; now, when all was hopelessness and despair, I decided to give it a trial, much in the same spirit as a drowning man grasps at a straw. Instead of the straw, however, I here grasped the very foundation of health and strength. Three weeks later, I was working at my regular occupation, that of a locomotive fireman, and although my complete healing was somewhat slow, I kept on gaining health and strength until, after two years of almost steady treatment, the disease finally vanished into its native nothingness. In the fall of 1905 I had to undergo a physical examination, and the physician who examined me pronounced me well, not a sign of the former trouble remaining.

To God first do I render thanks, then to our faithful, beloved Leader. I have been awakened from dark error's dream, and with St. John I can say, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

FRED SWANSON, Duluth, Minn.

From the time I was four years old I was troubled with hay-fever and an affection of the eyes. For many days at a time I have had to stay in a dark room because of the pain in my eyes, and oculists failed to give permanent relief or even to offer much hope of curing me. About three years ago my mother took up the study of Christian Science, and shortly afterward she treated me. Almost immediately all symptoms of these ailments ceased, and since then I have been able to do many things that I had not dared to do before. For this healing, and for many other blessings which I have received since then, through Christian Science, I am truly grateful.

JAMES ZAMIE EMERSON, Denver, Col.

I write in loving gratitude for the peace that Christian Science has brought to me. For over twenty years I had been struggling for something I could not find, but I have found it in studying "Science and Health with Key to the Scriptures." For several years I would come down regularly with an attack of illness, and in February, 1908, I had a severe attack. This time I called a Christian Science practitioner, and was healed immediately, so that I was able to be up and eat supper with the family. I am thankful every day that Mrs. Eddy has given us this "Key to the Scriptures," so that we may learn more and more of the power of divine Love.

MRS. MALINDA FRAZER, Lake Charles, La.

[Written for the *Sentinel*.]

"PRAISE YE THE LORD."

EDITH PITKIN.

PRAISE ye our heavenly King!
Let every nation sing
Praise to His name.
His love and grace are such,
That none can ask too much.
How gentle is His touch!
Praise ye His name.

God's ways are just and true,
Let every creature do
His holy will.
Praise ye His glorious name,
His loving-kindness claim,
His promises the same,
He will fulfil.

Then let your songs abound,
O'er the wide world around,—
To God we sing;
He is our Life, our all;
List to His loving call,
He reigneth over all;
Praise ye our King.

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FROM OUR EXCHANGES.

Universalist Leader.]

The closing words of Romans, 8; the apocalyptic vision of Matthew, 24 and 25; John's splendid description of the New Jerusalem and the river and tree of life, are specimens of that music of the spheres which beats and throbs and sings in the consciousness of the great souls who have felt the presence and the power of God. It will be useless to try to make Mr. Hardhead—Mr. Theological Hardhead—understand that all this means something more beautiful, suggestive, inspiring, prophetic than the old literalism and the ancient prose of faith. He has no wings. He cannot fly. He travels on the ground, not by the way of the sky, and so he misses all the high lights, all the glinting, gleaming, hinting glory of the infinite and illimitable. The world beyond the dawn, the perspective beyond the clear light of day, does not exist for him.

["The Optimist" in *Christian Work and Evangelist.*]

For the last fifty years the churches have been following the star. They have been taking their eyes off these lamps of earth and fixing them on this clear star of the heavens which is named mercy, love, justice, service, walking with God, the immortal life lived now. They have been following the star, and, lo, it is bringing them together on the road to Bethlehem, and they are all together taking their gifts to the Child. It is rather remarkable that just before Christmas all Protestant churches of America have been together in one room for the first time. For this happened at the Federal council of the churches in Philadelphia. They talked not one word of lamps and candles, but all had their eyes on the star, the star of God's love and man's love.

[Lyman Abbott in *The Outlook.*]

When men were brought to Jesus afflicted with disease, his compassion was aroused, not so much by the disease and its consequent suffering which sin had produced, as by the sin which had produced the disease and the suffering; and it was the sin which he wished to cure. How often did he thus identify sickness of body with sickness of soul, or look beyond the sickness of the body, and almost pass it by as a matter of no consequence, while he fixed his attention and that of the patient on the soul sickness! To the sick of the palsy—"Son, . . . thy sins be forgiven thee;" to the impotent man—"Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

[*The Advance.*]

That a man shall live his own life and think his own thoughts does not mean that there is no value to the lives that have been lived and the thoughts that have already been expressed. The one who is living most abundantly and thinking most truly is he who honors the lives of those who have given their best to the world in character and thought by embodying their noblest efforts in his life, for the sole purpose of assuring to those who shall come after a world that is still better.

[*Christian World,* London.]

The world wants, above all things, a gospel of cheerfulness. Our future needs a clean sweep of hoary superstitions and gloomy forebodings that have darkened it. For these are false to the order of things under which we live. We are in a good universe, whose character will bear investigation, and whose promises will be kept.

[*The Independent.*]

What we need is a real Christ-mass; a continuous resurrection of the spirit of Jesus in our hearts and our lives, in our ways of teaching, preaching, and voting; in our social as well as our private affairs.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel.* Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel.*

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

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FROM THE CHURCH TREASURER.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature which appeared in the *Sentinel* of Jan. 9 to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

In the Greater Boston postal district the *Monitor* will be delivered by carrier through the local news-dealer at the customary rate of 12 cents a week payable to the news-dealer. If delivered by mail $1.00 should be added to the annual subscription rate to cover extra postage.

A number of new Pamphlets and Reprints have recently been published by the Society and these will be found listed in the advertising columns on the opposite page.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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Der Herold der Christian Science

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A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

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CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. 47 pages.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A lecture delivered at Harvard University. 28 pages.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 21.

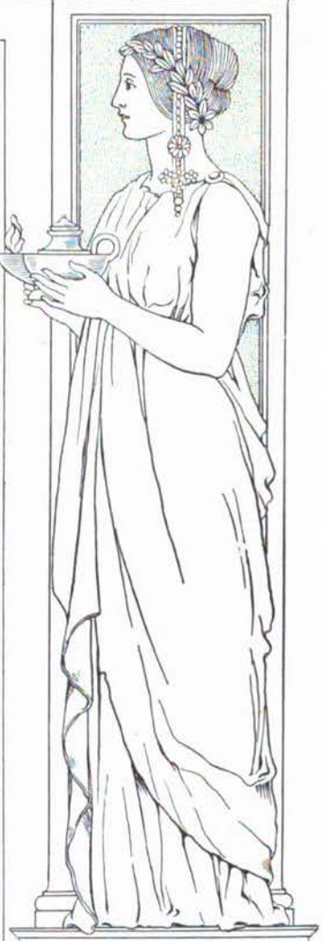


A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, JANUARY 23, 1909

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The commission on public service corporations appointed by the Connecticut General Assembly of 1907 reports that it would be desirable to vest in a permanent public utilities commission these powers and duties: To grant franchises to public service corporations; to supervise the condemnation of land and construction of fixtures by these corporations in so far as the same affects the public safety or interest; to supervise the capitalization of these corporations; to ascertain the facts relating to the financial condition of these corporations; the physical condition of their plants and equipments, and the cause of accidents resulting from their operation; to supervise their operation in so far as the same substantially affects the public safety; to fix the rates chargeable when existing rates are unreasonable.

A bill has been filed in the Massachusetts House of Representatives providing that, in any city or town accepting the act, party lines shall be forbidden in municipal elections. The bill provides for a preliminary election for nominations, candidates for nominations being required to file papers ten days in advance of the preliminary election, with twenty-five signers for each ward.

Secretary of State Root and Ambassador Bryce of Great Britain have signed a treaty for the settlement of all international differences between the United States and Canada. The agreement has been popularly alluded to as the "Waterways treaty," but its scope is much broader. Provision is made for a joint high commission, to be made permanent in character.

Comptroller of the Currency Murray is appointing examiners-at-large to supervise the work of the regular examiners, in accordance with his purpose of making a special examination of every national bank in the country found to be in an unsatisfactory condition, and requiring its affairs to be immediately placed in satisfactory shape.

On appeal from the Probate Court the Supreme Court of Massachusetts decides that the law is constitutional which directs that deposits in savings banks, remaining unclaimed for more than thirty years, may be turned over to the treasury of the commonwealth. A further appeal to the Federal Courts may be taken.

The Senate Committee on Appropriations has voted to increase the salary of the President to $100,000; Vice-President and Speaker of the House each $20,000; chief justice of the Supreme Court, $18,000; other Supreme Court justices, $17,000; Federal Court judges, $10,000.

The President has appointed a commission to investigate and report on the uses of the St. John river. This river forms part of the boundary between Maine and Canada and differences have arisen from its use by lumber interests.

The estimated amount required to resurface the state highways of Massachusetts the coming year is $684,000. It is estimated that $366,000 of this will be required to repair the damage done by automobiles.

The total immigration for the fiscal year ending June 30, 1908, was 782,870, which is 502,479 less than for the year 1907. In the fiscal year 1907 13,064 aliens were rejected; in the past year 10,902.

Prof. Abbott Lawrence Lowell has been formally elected president of Harvard University to succeed President Charles William Eliot, whose resignation will become effective in May.

The United States battle-ship fleet is now at various points in Mediterranean waters, and receptions are being arranged. A few of the ships are rendering aid at Messina, Sicily.

Secretary Root has signed with Dr. Lafinur, Minister from Uruguay, a treaty providing for the settlement of disputes between the two countries by arbitration.

The electoral vote for the next president and vice-president will be counted in the House of Representatives Feb. 10, at one o'clock.

The appraised value of the estate of the late Marshall Field of Chicago was placed at $83,459,032.

Eight men on trial in Kentucky, for night riding and murder, have been found guilty by a jury.

International.

The Russian Douma has unanimously rejected the ministerial bill regulating the disposal by public sale of oil-bearing tracts of land in Baku province. The public sales of land as conducted in the past increased the holdings of the large oil producers, whose monopoly the Douma desires to limit.

The diplomatic corps at Pekin has made a strong collective representation to the Chinese government concerning the board of communications having usurped the full control of the Pekin telegraph office, which the Chinese government in 1901 agreed should be under foreign superintendence.

The International Association of Aeronauts, which has just held its second session at London, adopted a resolution that the Federation should found prizes to the value of $240,000 for aviation and dirigible balloons.

During the year just ended 1,057 persons were sentenced to death in the Russian empire and 782 executed. Sixty-three newspapers were suppressed and others fined to an aggregate amount of $53,000.

The Russian loan of $225,000,000, recently authorized by the Douma, is to be issued simultaneously at St. Petersburg, Paris, and London on Jan. 23. London bankers will take $30,000,000.

The British, French, Russian, and Italian war-ships have done good service this last week, says the *Independent*. Why not turn all the navies over to the Red Cross Society?

The Brazilian government is planning the construction of about ten miles of new docks at Rio Janeiro in addition to the two miles already provided for.

The English Treasury Return of Revenue and Expenditure for the first three quarters of the financial year (April 1 to December 31) is £92,868,347.

The Turkish government accepts the offer of Austria-Hungary of £2,500,000 as an indemnity for the annexation of Bosnia and Servia.

The Gas Light and Coke Company of London sells its gas at 2s. 9d. per one thousand cubic feet.

It is announced that King Edward and Queen Alexandra will visit Berlin in February.

The Imperial German Bank, Berlin, on Jan. 7 held $202,750,000 in gold.

Industrial and Commercial.

The Pennsylvania Railroad has gained its point in regard to specifications in its negotiations with steel rail producers, and orders amounting to one hundred and thirty-five thousand tons have been accepted by the manufacturers on its terms. About twenty-five per cent of the top of the steel ingot is now cut away before the rails are rolled, which insures a "sound rail." The specifications declare that the name of the maker, weight, type, and month and year when made shall "appear on the web of each rail in raised letters and figures." In many accidents of past years there have been misunderstandings as to when and by whom the rails were made.

It has been decided to build a railway line from the main line of the Southern Pacific into Mexico, beginning at a point east of El Paso, and extending through the new oil-fields in northeastern Chihuahua and the timber region of north-central Mexico to a connection with the Guayamas and Guadalajara line now being built.

Arrangements are being made for the exportation to Japan of large quantities of crude oil from Mexico. An oil refining plant erected at Yokohama, Japan, at a cost of $3,000,000, finds the domestic supply of oil insufficient for its needs.

The dividends paid by South African gold-mining and other companies in 1908 amount to £13,070,442, as compared with £12,618,341 in 1907. The total dividends to date paid by the Transvaal gold-mining companies reach the sum of £55,506,080.

Over 1,500,000 tons of shipping are laid up for want of employment, and freights all over the world are lower than ever before. There are at least one million tons of old and obsolete tonnage that could be discarded to advantage.

The first steel rail has been turned out at Gary, Ind.,—a new city built up wholly by the Indiana Steel Company's plant.

Last year, for the second time in its history, Michigan produced more than six million barrels of salt.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

SPEECH "SEASONED WITH SALT."

M. G. KAINS, M.S.

PROBABLY every one has played that amusing and instructive game which has so aptly been called "gossip." A dozen or more people take part, the more the merrier and the better the chances of success. Number one whispers some remark to number two, who, without waiting to make sure of what was said, repeats the remark as nearly as he can to number three, and so on until the last person gets the message and announces it to the group. The characteristic result is a message so distorted that it may bear no resemblance whatever to the original either in thought or words, and when compared with what each person actually said to his neighbor will show unaccountable alterations from start to finish. This will occur even when every member of the group honestly tries to repeat exactly what was whispered, but when some members—just for fun, of course—distort the remark purposely, the effect is still more striking, although this is not, strictly speaking, a legitimate method of playing the game.

If we, the reader and I, happen to belong to that rare class of people who have become addicted to thinking, this game, or even its description, will teach us a lesson. We will see that if an innocent remark in a harmless game can so easily become distorted, the same result is more than likely to follow in every-day life, especially when a little tang of malice, or envy, or jealousy, or spite is added, consciously or unconsciously, as the remark is bandied from mouth to mouth. Then, turning our thoughts upon ourselves, we will see the wisdom of protecting ourselves by maintaining a golden silence rather than by risking the possible passage of counterfeit silver speech when a thought presents itself for utterance. Nay, further, we will wisely refuse to accept such thoughts when presented not only by people who may be more or less envious, spiteful, or malicious, but by those who imagine they are giving us a timely and kindly warning by promiscuously ladling out unkind stories. We will see that if we lay ourselves open to accept such things from and about others, we must expect to have similar things said about ourselves; therefore, we will take to ourselves that well known and but imperfectly heeded verse,—

If you your lips
Would save from slips
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where.

If you your ears
Would save from jeers,
These keep you meekly hid:
Myself and I,
And mine and my
And what I do, or did

This whole matter of gossip comes under the jurisdiction of the ninth commandment, "Thou shalt not bear false witness against thy neighbor." But self-justification, always alert to elude the law, offers as extenuation or as proof that some one saw the act, heard the remark, or told what occurred, and as this person could not possibly be mistaken, therefore, etc.! What of it? How many people are yet free from mental strabismus? Have we not all, through association and false education, acquired the busybody's squint? I mean, do we not still accept sense testimony, not only as reliable but as convincing, authoritative, final?

Some eager self-justifier, however, will say: "Now that we have come into Science we know that those things are unreal," but why should those who have come into Science continue to think, talk, and act as before they came in? And what is it to "come in"? Is it merely to be cured, or is it to be healed? Is it to give verbal assent to the Christian Science tenets, or to put the tenets in practice? Is it to become a member of some church, or to busy one's self about our Father's business? Is it to overwhelm the novice with familiar-sounding but meaningless words,—to him a veritable jargon,—or is it so to manifest Christian tolerance that we will draw the sinning, the sick, the world-weary to our little fountain for the pure water of Life? What *is* the test for a Scientist? Let us listen! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father."

This doing the will of the Father seems to be the hard part with all of us. So long have we found it easy to talk about others' sins of omission and commission and to conceal our own (to believe we do, rather!), that some of us have required ten or even more years to become aroused to our wrong methods of thinking and acting. Even yet we do not seem to have gotten quite all the sleep out of our mortal eyes. We wonder why we or members of our families have bodily pains, poor business, false friends, lack of means, or a dozen and one other things unpleasant or worse. We slash away at some bodiless embodiment of "error" to which we give a pet name, while all the time feasting this unrecognized guest, false thinking, on choice morsels of false witness, quite forgetful of Paul's counsel, "Let your speech be alway with grace, seasoned with salt."

But what is it to bear false witness? In ordinary parlance it is almost limited to perjury in court, but somewhat less popularly it has also the wider application of telling an untruth about any one. Upon this basis, however, many things pass current as true because we have seen them with our eyes, heard them with our ears—in a word, accepted sense testimony. Too often we have not gone deep enough to examine motives, but have judged by mere surface indications, and have consequently been deceived. When, however, even a rudimentary understanding of Science has been gained, we learn that all testimony such as this must be rejected, because it is not in harmony with the definition of man as the image and likeness of God. When once we actually comprehend this definition, and even begin to live up to it both for ourselves and for others, we will see the folly of talking gossip and strive

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to do the more eagerly as our Leader counsels us (No and Yes, p. 8): "Be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege—namely, silence whenever it can substitute censure."

"CLOTHED UPON."

HELEN FRIEND-ROBINSON.

LAST spring, when the call went out for more funds to build the Christian Science publishing house, I searched in my inmost heart for reasons why I, personally, should help to build this "watch-tower of the world" (Science and Health, p. 235), which has for years been sending out the beacon-light of wisdom and love to all mankind, and radiating a full salvation from sin, disease, and death to all who walk in this light. In meek retrospection I pondered on my life before and after coming into Christian Science.

I thought of my lifelong bondage to earthly pleasures, resulting in three years of hopeless suffering from nearly all the ills to which flesh is heir, and of the fulness of joy that had been my portion since I was instantaneously healed of all these ills during my first visit at The Mother Church. I thought of my home, made discordant and unhappy in the past by the selfishness and irritability of chronic invalidism, and of the permanent peace now established there by the possession and study of all the works of our Leader, and of the welcome advent of *The Christian Science Journal* and *Sentinel*, ever bringing the "Peace, be still," of hope and good cheer to still the turbulent waters of worldly thoughts and aims. I thought of the many periods of sickness which had assailed my child, and of my constant fear and dread that some contagious disease might at any moment rob me of her forever, now replaced by confidence in the power of divine Love to shield her from harm at all times and in all places.

I thought of the oft-repeated visits of the family physician and of his quite as frequent bills for services, superseded by a long-continued reign of health and harmony, ruled over by the "great Physician," He "who healeth all thy diseases," who answers every call without money and without price. I thought of the financial lack and limitations in the old régime and of the liberal benefactions of the present, through the understanding that spiritual supply is equal to every demand made upon it with right motives. At last I thought of the years of helplessness to alleviate one iota of suffering, either for myself or my fellow-man, through the study of the Bible as taught me formerly; and now the Bible so illumined by the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that the days are full of loving helpfulness to humanity. With this dominion within, this understanding of the Christ-healing, the Christian Scientist may speak with authority to any and every phase of disease, and when called to the bedside of invalids he can with this Christ-spirit raise the suffering ones to speedy health, in proportion to his fidelity to Principle.

This communion with self so overwhelmed me with the vastness of my obligations to the Christian Science teachings, that I exclaimed, "What sacrifice is too great to express my gratitude for all this!" Before this time I had been contemplating the purchase of a spring suit, which I had thought much needed, but this résumé of my blessings enabled me to give it up, and I gladly sent at intervals to the treasurer of the publishing house building fund the amount of money which would otherwise have gone to the purchase of this clothing. The sacrifice seemed very slight, for later I found that by a little renovation an old suit could be made quite presentable, and so I learned a further lesson in self-sacrifice. However, for the time being I went on my way, rejoicing in the secret bounty of spiritual affluence, being "clothed upon" with the garments of righteousness, which never go out of style. An occasional twinge of regret seized me, as I saw the beautiful new suits of many of my friends, showing that the lesson had not in my case been sufficient to lift me above the "sordid conditions" of the fleshly coverings.

One extremely hot day in July, after receiving a call to visit a patient a long distance away whom I had never seen, the same old temptation returned in an acute form. For some time I had been planning to send another thank-offering to the fund for the publishing house, but error insisted loudly that I needed a linen suit for this journey, as the other one had been worn long enough and was too heavy anyway for this extreme weather. The temptation to use the money I had on hand, for this suit, and trust to the future for my thank-offering, came quickly and clamored for recognition, arguing that I really needed this clothing to make myself respectable in going among strangers.

At this appeal to vanity, the conflict was apparently gaining on the side of error, but our Leader tells us that "Truth is always the victor" (Science and Health, p. 380), and thus it proved in this case. After a few sharp and energetic turns, I decided that until the publishing house was completed, I would clothe myself in love from within, so that all whom I met, whether strangers or friends, should so feel the radiance of Spirit that they would not see the "outward man" which perisheth, but rather the "inward man" which is renewed day by day. The battle was over, and although that day the journey was hot and uncomfortable, the next day a cold rain set in which lasted until I arrived home. I was so grateful on the journey that I had not bought the thin dress, which would have presented a ridiculously bedraggled appearance from the incessant rain. I should also have been much more uncomfortable during the two days of cold weather, with the thin clothing than I was the first hot day with the heavier dress.

This lesson meant much to me, and I realized as never before what St. Paul meant when he said, "Not for that we would be unclothed, but clothed upon." I learned how Spirit always blesses a true endeavor to seek our own in another's good. I rejoice in the spiritual uplifting which has come to me through this beautiful lesson in self-sacrifice.

"WHAT THINKEST THOU?"

J. WELLS WENTWORTH.

WHEN I first undertook the study of Christian Science the most attractive feature of its teachings, as it seemed to me, was that it crowned "the power of Mind as the Messiah" (Science and Health, p. 116), and taught that according to the channels in which our thoughts flow, so do we map out our lives; that we are not the helpless victims of every evil wind that blows,—springing from nobody knows what and bound nobody knows where,—nor are we cast rudderless upon the seething sea of existence to float with the tide and finally to be engulfed in the maelstrom, but that being rests upon a divine Principle whose laws are perfectly demonstrable; and that Principle is Mind, and that everything that is, is the thought, or reflection, or expression of Mind, and is and of necessity must be as perfect as the Mind from which it emanates.

My early concept of God, gathered from the religious teaching I had received, was of a being of perfect purity and goodness, who sat serene in the heavens, who had all power and was infinitely good, and could give every good and perfect gift to His children—yet, in His "inscrutable wisdom" (so the phrase ran), chose to pour out direful

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want, hideous diseases, bitter sorrows and disappointments, injustice, violence, and death upon a suffering world that owed Him allegiance, and whose duty it was to say, "Thy will be done." What thinking man or woman can work among the poor, go down into the slums (where my activities led me for many years), get a practical knowledge of "How the Other Half Lives"—and pray that prayer with such a sense of its meaning, from an honest heart? I could not—and so I ceased to pray at all. I protested and rebelled! And what is all the organized charity, so called, in the world to-day but a protest against such a monstrous and illogical concept of God! With its lips society says, "Thy will be done," but in its heart of hearts it rebels and organizes to circumvent that will—as so understood.

How different is the meaning of that prayer to a Christian Scientist. To him it is a pean of joy, for in Science we learn that God's will is good,—perfect, eternal, omnipotent, and omnipresent good; that He is, Himself, all good, and there is none beside Him; that He could not will evil, for in the divine Mind—the All-good—there is no thought of evil nor any evil thought. Therefore, when the Christian Scientist says, "Thy will be done," he means that life and health and strength shall come into human consciousness; that joy and happiness, peace and prosperity shall come and make us all-harmonious; that the universal brotherhood and sisterhood of man shall appear, and he prays that prayer with joy every day and hour, knowing that it will be answered, must be answered, for it *is* God's will to give to His children "every good and perfect gift," and "no good thing will he withhold from them that walk uprightly"—those who think aright.

Our beloved Leader bids us, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). She not only points the way but she has blazed the path which leads upward to the "Horeb height where God is revealed" (*Ibid.*, p. 241). God grant us all grace to follow her into that rarefied mental altitude where abides the peace that passeth understanding.

SPIRIT AND MATTER OPPOSITES.

REV. G. A. KRATZER.

Two subjects under consideration are opposites, if when carefully examined they manifest no qualities or characteristics in common. Applying this test to Spirit and matter, we find that Spirit is infinite, matter is manifest only in finite form; Spirit is unchangeable, matter is changeable; Spirit is inapprehensible to the physical senses, matter is apprehensible only to these senses; Spirit is eternal, matter is temporal; Spirit is not subject to imperfection, matter is subject to imperfection; Spirit is intelligent, matter is non-intelligent; Spirit is indivisible, matter is divisible, and so on, in every point at which the two can be examined. Hence, under the definition, Spirit and matter are opposites, even as light and darkness, good and evil, truth and falsehood are generally conceded to be opposites.

It is inconceivable that light should create darkness or anything dark, that truth should create falsehood or anything false, that good should create evil or anything evil, that Spirit should create matter or anything material. Spirit could not do so, any more than truth, good, and light can create their opposites. The Scriptures declare God to be Spirit, and the sole creator. Spirit as the sole creator could not and did not make any matter, and therefore matter is impossible as an actuality, merely the name for a false appearance, a false sense of substance, the opposite of Mind, Spirit, which is the only real substance.

In Hebrews we read, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." They "do appear" to be made of matter, but the things which are seen materially are "of such stuff as dreams are made of," while the unseen, spiritual things are really substantial, and Spirit, creative Mind, is their substance. In this connection the following, adapted from a letter from a friend, may prove illuminating:—

If a man holds that matter and evil are real, I hold that such a man is in a dream as to life and its surroundings and experiences; and being in a dream, he cannot understand clearly what I say to him about the non-reality of matter and evil until the dream is broken. As an incident of his dream or deluded state he will, in all probability, combat what I say, because it does not seem so to him. He is like a man hypnotized,—given false suggestions as to his surroundings; you cannot convince him that things are different from what he thinks them to be, until you can release him from the hypnotic trance. As mortals we are all in this dream sense, but by reasoning from the nature of the creator we can intellectually understand that matter and evil are falsehoods, even before we can break the shackles of the mortal dream sufficiently to make them seem so. Ultimately, the dream will be completely broken.

AT HAND.

ETTA L. CHAPMAN.

In Matthew's Gospel we read that Jesus, after his temptation in the wilderness, "began to preach, and to say, Repent: for the kingdom of heaven is at hand." When knowledge is at hand, ignorance disappears; as truth makes its appearance, the lie nears its vanishing-point; with the coming of the morning light we feel sure that we shall be in darkness no longer; as good begins to come into our thought, evil, its opposite, takes its departure. If the kingdom of heaven, "the reign of Spirit" (Science and Health, p. 587), is at hand, it follows in like manner that "the end of all [material] things is at hand," as Peter writes in his first epistle.

It has been truly said that knowledge is power; hence ignorance, its opposite, is powerless. The child at school bends his efforts to the acquiring of knowledge. His teacher hands him a picture with instructions to count the objects represented, name their color, tell their shape, etc. She does not say to the child, "Think how little you know about number, color, and shape, and tell me what you see." She and her pupil utterly disregard ignorance as a factor in the working of the problem, for it is powerless—no thing. Those who have learned that the kingdom of heaven is truly at hand, should bend all their energies to the task of grasping, realizing, the presence of this kingdom; and in proportion as this realization comes into our consciousness, the end of material things follows.

The child never looks to ignorance as a means of gaining knowledge, neither should we use the material in gaining the spiritual. A friend said to me not long ago, "I do not wish to think there is no matter." What would be her reply if her child should say, "I do not wish to think that two and two do not make five"? Would that be a good and sufficient reason for his holding to the wrong thought? Just as knowing that two and two are four fits us for knowing other truths about numbers and for arithmetical calculations, giving us that mathematical knowledge which is power, thus putting an end to ignorance, so the knowledge that man is spiritual and not material fits us for further spiritual progress and for working out the problems of life; and this means the end of material belief for us.

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POSSESSION AND UTILIZATION.

KATHERINE PUFFER.

As with every other phase of human thought, the sense of possession undergoes a change when we learn through Christian Science the spiritual facts of being. In mortal existence the prevailing desire is to possess—and the popular estimate of a successful career is governed by a man's possessions, by the wealth he has accumulated. But, as thought turns to contemplate existence from a spiritual and not a material standpoint, we learn that God is All, and all belongs to God—that, as the psalmist sang, "the earth is the Lord's, and the fulness thereof." We also learn that man possesses only as he reflects or utilizes divine realities, and no longer prays with the motive of gaining something but with the desire to be Godlike, to possess only the consciousness of true being, for he knows that all things are already his as God's image, and therefore the desire to possess gives place to an earnest effort to utilize the divine power or law which when understood becomes operative in human consciousness to heal, to enrich, and to bless.

Mrs. Eddy says in "No and Yes" (p. 39), "Prayer is the utilization of the love wherewith He loves us." Jesus said to one who desired to follow him, "The Son of man hath not where to lay his head." Yet he was the richest man that ever trod the globe, for his wealth was in his ability to utilize man's true possessions. When called upon to render tribute to Cæsar, he told Peter to take the needed money from the mouth of a fish, and when he wished to feed the multitude he furnished a bountiful repast by utilizing the divine law of supply. When called upon to heal the sick and the sinning, he utilized the ever-operative law of Life.

In mathematics we possess a knowledge of the basic law only as we are able to use it or make use of it; likewise in music the law of harmony remains unknown to us until we understand and apply it. This is equally true of the Science of being, or Christian Science; we possess just what we use or apply, we know only what we prove. There is no teaching of Christian Science that tells us to strive to possess in the sense of seeking earthly possessions, but through the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we are enabled to begin to utilize the law of man's being; in other words, by seeking first the kingdom of God and His righteousness (right thinking), "all these things" are added unto us.

Some one remarked recently, "I have always noticed that Scientists begin to be prosperous, even if they have not been so before." In so far as this is the case, it is because they have ceased to strive for possessions and are learning to be Godlike,—to reflect God,—and are thereby coming into man's rightful heritage, "dominion" over all the earth. In the sense of true possession, or possession through reflection, there is no rivalry, no greed, no unjust law that what is one man's gain is another's loss, for through the divine activity of thought "whatever blesses one blesses all" (Science and Health, p. 206), for as we seek and find the source of man's being we see that this source is available for all who keep God's commandments.

To be honest, to be kind; to earn a little and to spend a little less; to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not be embittered; to keep a few friends but these without capitulation; above all, on the same given condition, to keep friends with himself,—here is a task for all that a man has of fortitude and delicacy.

ROBERT LOUIS STEVENSON.

SELECTED ARTICLES.

[E. M. Ramsay in the *Edinburgh* (Scot.) *Dispatch*.]

In the *Evening Dispatch* of Friday there appear two short paragraphs announcing and commenting on the alleged discovery by Professor Laurent of a new method of curing cancer. Does it not seem more natural and reasonable to suppose that every disease could be cured did we but know enough, than to suppose that some illnesses are essentially incurable? We cannot admit that anything which is truly desirable is unattainable; the very desire for good is the promise of its fulfilment, though the time and the method of that fulfilment may at the present moment be hidden from human ken. In the first paragraph to which we have alluded the writer proceeds to warn the public against quack cancer cures, and attacks faith-healing and Christian Science as mere quackery. In a sermon preached by the Rev. R. J. Campbell, of the City Temple, on the 15th of this month, he says:—

"When there is so much evil-doing in the world, why should we waste so much time as we commonly do in attacking those who are in earnest about doing good? One of the saddest and least admirable things about average human nature is the intensity with which it will oppose the efforts of those who are doing good in an unaccustomed way, while allowing sheer wickedness to pass comparatively unnoticed. You all know that at this present time, just as with previous ages, the people who stir up the fiercest antagonisms are seldom those who are living right-down selfish lives and inflicting loss and sorrow upon their fellow-men, but those who are doing their best to help them, though doing it in ways which do not commend themselves to religious or political orthodoxy."

Christian Scientists are engaged in a war of extermination with sin, sickness, want, and woe. They accept Christ Jesus as the great Wayshower, believe that he meant what he said when he bade his followers heal the sick, and accept unreservedly his definition of illness as the work of the father of lies, which a right understanding of Truth will destroy. The success which Christian Scientists have met with in the treatment of disease has led many people to look into the subject, and this surely is natural enough. . . . Christian Scientists believe that their method of healing the sick is the best method, and they confidently anticipate that before long the difference between things spiritual and things psychical will be clearly recognized by the public. An immense gulf separates the healing by divine Mind from the healing by human suggestion and will-power.

The aversion with which many regard the attempt to heal by prayer is, we believe, mainly founded on the mistaken belief that the spiritual is one with the supernatural. Christian Scientists do not believe at all in the supernatural. To them the idea that the First Cause of the universe acts spasmodically and miraculously is as absurd as it is to the agnostic. Christian Science teaches that God is the unchanging law of good, of life, of harmony to the whole creation, and that when men recognize this and submit their erring will to the divine, they will taste of the peace which the world can neither give nor take away.

[Editorial in *Egyptian Daily Post*, Alexandria, Egypt.]

Through the medium of a friend, we have received a copy of *The Christian Science Monitor*, a twelve-page daily which is the organ of the Christian Scientists published by The Christian Science Publishing Society, at Boston, U.S.A., and which made its appearance on the 25th of November last. It was with pleasure tempered with a sense of curiosity that we scanned its pages, mainly from

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the fact that it was introduced to revolutionize daily journalism, and while embracing the news of the world in its many departments, to furnish the reading public with only such news as is clean and wholesome, avoiding sensational piffle. The introduction of a paper of this description, which has set a high moral standard, is but a sign of the times. It not only indicates the progress of forty-three years of hard and persistent labor by Christian Scientists under the leadership of Mrs. Eddy, but confirms the theory that both men and women are awakening to a deeper and finer sense of discrimination between right and wrong.

Speaking of the paper itself, it is extremely well written and newsy, implicit and truthful in its arguments, shunning what is harmful both to mind and soul; in a word, a stylist in American newspaperdom. Another great advantage, which will certainly recommend it to the reading public, is that its advertising columns are not the resort of sharks and swindlers, and if only it can become self-supporting on such stringent lines, it will give to homes, both on this and the other side of the "great pond," a record of the day's news which will be readable by both young and old. It should certainly be accepted by all men and women who have the betterment of humanity at heart, and will moreover be welcomed by all honest toilers in the great world of newspaperdom. We wish *The Christian Science Monitor* every success. It can be seen in Alexandria at the Christian Science Reading Rooms, Davies Bryan's Buildings, Cherif Pasha street.

[The Rev. H. B. Bard, as reported in *The Daily News*, Grand Rapids, Mich.]

Love is stronger than hate in building up a business; the honest man sleeps more peacefully than does the dishonest man; sunshine is more conducive to happiness than clouds, and cheerfulness is a better tonic for life than is misery. . . . Cheerfulness is an asset in business. The man with a cheery face and disposition will accomplish more with those with whom he works and those who work under his direction than could a sour-faced man. One sour-faced man in an office will disturb the dispositions of all his fellow-workers, and in that much will destroy their efficiency. Likewise, the man of cheer will enliven and inspire every one with whom he comes in contact, and better and more work will result.

We must realize that it is not easy always to be cheerful. The burdens of life are often such as to bear us to the ground. We lose money, friends; our ambitions are not fulfilled; our ideals are not attained; life does not work out as we expected it would. These burdens are real and they take the zest out of life. But we should remember that just here we have a great, brave duty to perform. Here is the opportunity for heroism on our part. Let us school ourselves—if for no other reason than as a mere matter of duty to our fellow-men—let us school ourselves to put a brave face on the matter. Let us go to the world, not with our trials and burdens upon ourselves, but with a calm, cheery face, so that we may spread helpfulness to the hearts of our fellow-men and not gloom.

We are very largely responsible for the world in which we live. God has given us the power of choice. Our friends, companions, books, and thoughts are with us a matter of choice. Some people continually choose the books that deal with depressing and morbid thoughts. The result is that they become morbid and depressed. It is in their power to read the books that will inspire cheerfulness and hope, that will give to them the brightest outlook on life. We are responsible for the thoughts that day after day surge through our minds. We can think the thoughts that give life and health or those that give misery and death. As a man "thinketh in his heart, so is he." Too much thought upon one's self, the trials, sorrows, disappointments, and defeats of life, is sure to make one miserable. If there were no other reason for commending the Christian Scientists, this work of getting people to cease thinking altogether of themselves and to think of others; to get them to cease thinking of evils and to think of good; to cease counting their miseries and go to tabulating their blessings, would be worth while.

We are held too much in the power of two devastating elements in life,—selfishness and conceit. We think that we are absolutely right and all others wrong, and we think that the welfare of the world is dependent on our having our own way, forgetting the other fellow and the things necessary to his happiness. We need to remember that others have rights, and that one of those rights is that we shall spread, in all our intercourse with our fellow-men, cheer, good will, good fellowship. Far better than much medicine, they are the elements that make for larger health and happiness.

[Frederick Dixon in the *Norwood* (England) *Review*.]

Christian Science is the effort to give back to the world that supreme consciousness of God which made the first century of the Christian era the age of miracles. Now a miracle is that manifestation of the power of God which, though supremely natural to a mind conscious of His omnipresence, is mysteriously supernatural to a mind convinced of the reality of matter.

The word "reality" is used in Christian Science to describe all that is eternal and indestructible; in a word, God and the spiritual kingdom. It is used to separate the absolute from the relative, in the way, as one of the greatest scholars and churchmen of modern times has shown, John separated them in distinguishing "the truth" of Jesus from the mere "truth" of Pilate. It follows that no Christian Science "healer" could or would attempt to heal a condition that was real. What he does is to attempt to destroy the mere relative sense of what the patient considers the reality of sickness and sin, which is quite another thing. And if he succeeds in this, there comes to the patient some understanding of "the truth," or absolute truth, which was what Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free."

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

THE CHRISTIAN SCIENCE MONITOR.

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THE LECTURES.

FORT SMITH, ARK.

One of the most representative audiences that has assembled in Fort Smith for many months gathered at the Grand Opera House Thursday night [Nov. 19] and heard with great interest the powerful lecture on Christian Science delivered by Frank H. Leonard of Brooklyn. He was introduced by Judge J. V. Bourland, who said in part,—

I come as a student; indeed, truth to admit, I can make no claim to a general acquaintance with the literature of Christian Science; although in all frankness let me confess that, having studied its fundamental work by Mrs. Eddy, and tested its teachings by every canon at my command, not one of them am I prepared to deny as untrue. Having thus tested, ever so imperfectly, what institutional influence or personal motive shall debar me from further reading, or from hearing, under whatever auspices, an exposition of truth whose sole animus manifestly is the betterment of humanity?

"Nearer, my God, to Thee," shorn of the purely mythological, is a prayer which is destined ultimately to have universal rational cognition. Standing squarely upon Biblical grounds, the free mind may readily perceive that rugged orthodoxy or the statical habit of thought has held science at arm's length as something essentially unchristian; but this disposition, happily, is gradually losing ground; for the difficulty, as the least that may be said, has not been with true science, since how can there have been any rational ground for antagonism, when we know that science at last is but truth ascertained, complete knowledge! Science, broadly, is the orderly examination not only of objective phenomena as affecting states of consciousness, but it comprehends an examination of consciousness itself, as a phenomenon or manifestation of divine Mind. Nor is it at all competent to limit the sphere of science to so-called physical phenomena and relations, or to substitute non-rational faith as a means of correspondence with the infinite.

I have not been able to perceive that the causative processes of science, or the searching powers of the mind, are to be viewed as base and unworthy, whenever God and godliness are broached as subjects of sublime contemplation. The development of science being but the unfolding to consciousness of the nature and relation of things, science can be inimical to that only which is false. It is an accepted postulate, as well scientifically as Biblically, that the truth will make you free; and free from what, pray, unless it be from that bondage which error and ignorance impose. If it yet be replied that by faith only may we approach God, it will be found that the point of difference is more apparent than real, being thus shifted only to the mere significance of terms; for what is faith but a state of consciousness, a sensible harmony, lovingly confided in as righteous, whose complement is truth ascertained. Indeed, at last, the sum of all science is but an orderly record of states of consciousness in respect of phenomena, psychic no less than physical, a classification of conditions, an assemblage of causative faiths, whose enveloping essence is the irrefragable mind. And from the essential constitution of mind, I, for one, with present lights, though often flickering and uncertain, cannot look upon any association or sect, medieval or modern, as holding an exclusive franchise upon the investigation of truth. The imperative upon the individual mind by its own innate processes cannot be relinquished to attain that ultimate consciousness which in terms of music is recognized as universal harmony, or in terms of philosophy as "at-oneness with universal Mind."—*The Fort Smith Times.*

SEATTLE, WASH.

Bicknell Young lectured here for First Church on Sunday, Nov. 22, afternoon and evening. Allen H. Armstrong introduced the lecturer in the afternoon, and Hon. C. G. Austin in the evening. Mr. Armstrong's introduction was in part as follows:—

The people of this church and denomination occupy at present a unique place in the Christian world, because they have entered into a conviction that the statements of the Scriptures are true, and that the salvation therein promised is a present possibility. The Bible is devoted wholly to explaining to humanity a way and method of salvation. In their attitude toward this way the people of so-called Christian nations may be roughly divided into two great classes. At present the greater number believe that the promises rest upon an insufficient basis and are therefore incapable of demonstration. The second class confess to a belief in the promises but insist that fulfilment is possible only at a future time and in a future state of existence. Christian Science comes with its declaration that the promises rest upon a sufficient eternal basis and law; that, therefore, demonstration of them is inevitable. Again, because they rest upon such basis, demonstration of them is possible now, and Science confirms these declarations with the irresistible logic of demonstration.—*Correspondence.*

CANON CITY, COL.

Bliss Knapp lectured here on Christian Science Nov. 29. He was introduced by Judge J. L. Cooper, county judge of Fremont county, who said in part,—

It is a pleasure to me to introduce the speaker on this occasion, and in doing so to express my admiration for the Christian Science church. I am familiar in a very general way only with the benefits and doctrines of Christian Scientists, but I have been a keen observer of the methods of Christian Science, and its results. I know that where results are good, the methods, or doctrines, or beliefs which produce good results are in themselves meritorious. I know that the teachings of Christian Science develop a refinement of mind, a kindliness of heart, and a quality of living which result in the highest Christian citizenship. I know that in promulgating and disseminating their beliefs Christian Scientists are the most modest, unassuming, and tolerant of the beliefs of other people, of any denomination, sect, or class of people with whom I am familiar.

I believe that practice has greater influence than precept, that the life one leads has far more influence than his beliefs or his preachments, and I believe that to the outsider the most attractive feature of Christian Science is the quality of citizenship which it develops, the high standard of lovable Christian character which Christian Scientists hold up before us, as living examples of the result of their teaching. No matter whether you believe in Christian Science or not, if you will but observe you will come to the conclusion that its teaching and practice develop the ideal father, the ideal mother, the ideal son and daughter, the ideal home life, and the ideal neighbor and citizen. It develops that quality of heart which makes the whole world kin. It develops that quality of mind which makes us masters of ourselves and enables us to take a broad and optimistic view of life. The very structures which Christian Scientists erect as places of worship have about them that air of quiet, simplicity, beauty, and refinement so symbolical of the true Christian life. If these be the results of Christian Science, we can rest assured that the beliefs and teachings which produce them will bear the closest investigation.—*Correspondence.*

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BIRMINGHAM, ALA.

Mrs. Sue Harper Mims lectured here on Christian Science, Dec. 13, to an audience that filled the Opera House. The lecturer was introduced by F. Harley Davis, Second Reader, who said in part,—

We say that Christian Science is the Science by which our Lord and Master, Christ Jesus, performed his marvelous works. We go farther and say that when the laws of God are understood in Christian Science, one becomes a healer, is imbued with ability to heal himself and others. This is not a mere theory, but a fact that every Christian Scientist is able to prove in accordance with his understanding. Now, while in no way desiring to undervalue the physical aid I have received in Christian Science, yet I must frankly state that the spiritual peace and harmony which have come to me through Science mean infinitely more than do the physical benefits. Before coming to Science I was not a Christian and had a positive aversion to the Bible; now I love it. Friends, what Christian Science has done for me it has done for hundreds of thousands of others, and still the good work goes on. Small wonder, then, that we cannot find fitting words to express our gratitude to that pure woman, Mrs. Eddy, who by her discovery and her unselfish devotion to the Cause has made it possible.—*Correspondence.*

MEADVILLE, PA.

Rev. William P. McKenzie gave an interesting lecture on Christian Science for the students of the Theological School Friday afternoon [Dec. 11]. A number of resident Christian Scientists were present. Taking it for granted that his audience knew something about the history of Christian Science, Mr. McKenzie dwelt primarily on the aims and methods of the movement.

We find, said he, that all leaders in the Christian world have had visions which have prompted them to noble actions and to sacrificing themselves for their neighbor or for the world. It was through a vision that Luther was stirred to his wonderful work, and Wesley and Edwards and Parker had visions which inspired them. It is not strange that a vision should come to a woman, for through the ages she has been the mainstay of the church and she has exhibited self-sacrifice much more than has man. The vision came to Mary Baker Eddy in 1866. She had met with an accident and was not expected by her doctor and minister to live very long. Then came the light from God. She felt that salvation was possible here just as well as in the world beyond. In a mysterious way she had been healed. In her joy over the recovery of health she decided to retire from the world to study the Scriptures to find out how the power of God had redeemed her. She read the accounts of healing in the Bible and from her own experience she was able to get behind them, and discovered the law of causation which she sets forth in her book "Science and Health with Key to the Scriptures."

The Republican.

SHARON, MASS.

The Hon. Clarence A. Buskirk lectured here on Christian Science Dec. 8. He was introduced by the First Reader, Charles M. Conant, who said in part,—

At this particular season the thought of the civilized world is directed toward the manger at Bethlehem,—and the gospel of "on earth peace, good will toward men" is the watchword of the hour. This interesting period is especially dear to the hearts of Christian Scientists, because the Christianity which was taught and demonstrated by the Bethlehem babe has made it possible for them to observe Christmas with an intelligent understanding of the infinite God,—yea, the fatherhood and motherhood of God and the true brotherhood of man.

Those who have accepted Christian Science as being the Christianity which was taught and demonstrated by Jesus, have found it to be a religion based absolutely on the Scriptures, a religion which they had always believed but had never clearly understood until it was explained and illuminated through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Thousands have been rejuvenated and regenerated by understanding that there is a scientific way to be a Christian as positively as there is a science of mathematics; and they have found that this scientific way is to "heal the sick, cast out devils," in accordance with the command of the great Wayshower.

Jesus demonstrated the power of Christian Science to heal the sick and reform the sinner, and that this power has ever been even temporarily lost sight of is a source of wonderment to those who have been blessed and uplifted through its teachings and manifold proofs. The apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." Jesus said, "He that believeth on me, the works that I do shall he do also." Christian Scientists have accepted these sayings literally, and they know that they have found the truth,—the truth which Jesus said should make us free.—*Correspondence.*

SAN DIEGO, CAL.

Frank H. Leonard addressed a large audience at the Garrick Theater last night [Dec. 3]. He was introduced by C. Edwin Pierce, First Reader of First Church of Christ, Scientist, who said in part,—

Almost two thousand years ago Jesus of Nazareth appeared upon the earth, teaching the truth, the truth about God and man. He taught his followers to heal the sick as well as the sinful, and to realize, here and now, that they are the sons and daughters of God. He sent his followers out into the world to do the works that he had been doing. For this he was reviled, persecuted, and finally crucified. After the crucifixion of our Master the light in the church seemed to wane, until finally, during the reign of Constantine, the healing power entirely disappeared from the church. About forty-three years ago a New England woman discovered the divine Principle upon which Jesus' healing work was done. This woman struggled hard and long before there were many who would listen to the message she has for the world, but to-day she rejoices in knowing that she has unnumbered followers in this and other lands,—people who have all been healed of either sin or sickness.

The San Diego Union.

LECTURES AT OTHER PLACES.

Atlantic City, N. J.—Rev. Arthur R. Vosburgh, Nov. 17.
Mt. Pleasant, Ia.—Miss Mary Brookins, Nov. 19.
Centralia, Wash.—Bicknell Young, Nov. 19.
Paris, Tex.—Frank H. Leonard, Nov. 20.
Oneonta, N. Y.—Rev. Arthur R. Vosburgh, Nov. 20.
Aberdeen, Wash.—Bicknell Young, Nov. 20.
Everett, Wash.—Bicknell Young, Nov. 21.
Utica, N. Y.—Miss Mary Brookins, Nov. 22.
Minden, Neb.—Judge William G. Ewing, Nov. 22.
Chino, Cal.—Judge Septimus J. Hanna, Nov. 22.
Portland, Ore. (First and Second Churches).—Bliss Knapp, Nov. 22.
Galveston, Tex.—Frank H. Leonard, Nov. 22.
Easton, Pa.—Rev. Arthur R. Vosburgh, Nov. 22.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"WHERE SHALL WISDOM BE FOUND?"

New York, N. Y., Jan. 17, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill,
Brookline, Mass.

Revered Leader:—When searching for the answer to Job's question, "Where shall wisdom be found? and where is the place of understanding?" we found it in you, our beloved Leader, who are wisdom's mouthpiece to this age.

The demonstration of our church is the direct result of your instructions obeyed, and we shall continue to follow as you forever lead on in "the way of wisdom." You are continually pouring into our lamps the oil of consecration, and we are drinking of the wine of inspiration which you provide. The word has gone forth, "Hurt not the oil and the wine."

In grateful acknowledgment of the redemption of the first-born, mindful of the ever-present protection of divine Love, we will enlarge our spiritual phylacteries, binding them as frontlets between our eyes, that we may "demonstrate Christian Science to a higher extent." Having completed our demonstration of the church militant, we will strive more earnestly to attain the higher understanding which will reveal the church triumphant, where "Spirit is infinite; therefore *Spirit is all;*" no mistaken sense whose incentive is in malicious animal magnetism can prevent this unfolding.

The "spiritual modesty" with which you have "crowned The Mother Church building" has been and ever will be our abiding inspiration in building upon "a wholly spiritual foundation." Glorious, indeed, is it to have the horizon of our spiritual vision thus widened by virtue of your vigils on the watch-tower of Zion.

Loyally yours,

The Board of Trustees of First Church of Christ, Scientist, of New York City.

E. F. HATFIELD, *Chairman.*
JOHN D. HIGGINS, *Clerk.*

THERE IS "POWER IN THE PLAIN GOSPEL."

THE *Detroit News*, in an editorial upon a recent consolidation of two churches of one denomination in that city, says,—

The church is not a social institution like the corner grocery that must follow the trade: it is the organized testimony that a certain Master spoke glowing words centuries ago, which if a man test to-day he will be brought into a very real and helpful contact with that Master. That is the work of the church: it is a torch, a lighthouse, a spiritual inn, a haven, and its place is where the darker waves dash on the shore-line between good and evil.

It is almost a certainty that other down-town churches will move in time. Some of them are making desperate efforts to retain their footing and "draw the crowd." Heaven help the church that throws itself at the feet of the crowd! None of them ever think of advertising the message of light, but they do advertise their music and their specialties and their piquant topics. All this is a sign of the end. The audience gathered by sensational methods is an audience that loses its respect for the church the moment it yields to the lure of the posters. This is not power, but weakness. Either there is or there is not power in the plain gospel, and the churches will never determine this until they discard everything else for it. If it is powerful still, the church has its work cut out for it for years to come: if it is not powerful, then consolidation is only the postponement of inevitable bankruptcy and annihilation.

The conditions of which the *News* complains are but the natural result of an evident belief that mankind are not really in search of Truth, that men and women must be wheedled into an interest in things religious, and that the word of God is not sufficient of itself to interest humanity. We do not find that Jesus and the apostles after him thought it necessary to adopt "sweetened water" methods in order to bring their message to the attention of the people. They got to the point at once, they showed the people that the gospel which they preached was "with power," and they demonstrated this power in the healing of the sick, the saving of the shipwrecked, and the raising of the dead.

The reason for existing conditions with many churches is that preaching without practice largely took the place of our Master's method, and that the true concept of the church and its mission lay hidden for centuries until Mrs. Eddy with acute clear-sightedness defined it as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle;" and again as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (Science and Health, p. 583). The remedy lies in the acceptance of this definition, and the doing of the works there specified.

The marvelous growth of the Christian Science church since its organization barely three decades ago, goes to prove that what the people need to-day is the simple gospel of our Master and the early Christians, and that in ever-increasing measure they are coming to recognize that this simple gospel is all-sufficient for their need. When once they know, through demonstration, that they have received this gospel, nothing can separate them from it.

ARCHIBALD MCLELLAN.

HABIT.

WE are all familiar with the expression, "force of habit," though we may not have thought much regarding its significance. The dictionaries define habit as "a tendency or inclination toward an action or condition, which by repetition has become easy, spontaneous, or even unconscious: in theology, tendency or trend." Strangely enough, the word habit has come to be more generally associated with evil than with good, which is an amplification of the mistaken belief that it is easier to do wrong than to do right. All this points to another fundamental error, namely, that although God is Spirit, man, whom the Bible declares to be His image and likeness, is material. The history of mortal man shows that his tendencies are evil, and St. Paul refers to this in saying, "When I would do good, evil is present with me;" but he also points the way to deliverance from this deplorable condition when he says, in that famous 8th chapter of Romans, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

We find, both in the study of the Bible and in human experience, that the fetters of evil habits are never really broken except as the individual's thought is to some extent spiritualized, and that entire freedom can only come through entire spiritualization; yet this is surely a prize worth striving for. In Science and Health (p. 62), Mrs. Eddy says, "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds

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disease." In another place she tells us that the understanding of the truth "makes the nerves, bones, brain, etc., servants, instead of masters" (*Ibid.*, p. 216).

Now we often hear complaints that the nerves, etc., are very disobedient to their owners' wishes, but said owners do not see that these disobedient habits began, possibly, in infancy and continued with the years; that these were not merely habits of disobedience to parental authority, but of disobedience to God's spiritual law, and that without obedience to this law there can be no true basis of health, happiness, or prosperity. Happily for humanity, Christian Science has come to show the naturalness and permanence of good habits, as concerns both mind and body. A great deal is being said at the present time respecting the sense of exhilaration experienced by those who ascend in balloons, but although many of us may not have this particular privilege, one much greater is within our reach. We can daily realize the exhilaration of rising above the downward tendencies of disease and sin, and breathing the pure air above the mists of materiality.

The permanence of all that expresses intelligence was recently illustrated to the writer by a homely experience. A bit of fine needlework was taken up which had not been attempted since school-days, but the fingers had not forgotten how to obey the directing thought, and it was a surprise and pleasure to find that a good habit, although unused, had been growing throughout the years along with the thought which had been expanding and working in other directions. It also showed that there is no excuse for poor work in any direction, and that there can be no poor work, if we are responsive to the activities of divine Mind. What a glorious prospect to contemplate the unfoldment of man's infinite capabilities and possibilities under the guidance and government of divine Principle, the infinite Mind that never slumbers nor sleeps! Thus guided and governed, we shall instinctively and intuitively express good in all we think and do, and our habits will be links in the chain of Science, binding us to the divine order and harmony.

ANNIE M. KNOTT.

HEALING AND HUMANITARIANISM.

CONCERNING no other matter, perhaps, have Christian Scientists been more frequently and more grievously misjudged than with respect to their attitude toward the humanitarian spirit which has made such wondrous advance in the last half century. Time was when the poor, the imbecile, and the decrepit were left to the makeshifts of beggary, wholly dependent upon the scant provisions of unorganized charity. To-day the care of these unfortunates has become a public charge, and institutions for their benefit are found in every city and well-nigh every town of the Christian world. That these institutions witness to the advance of Christian brotherhood none can question, and that Christian Scientists are not looking to the multiplication of such means for the solution of the problem of human suffering and want has been interpreted again and again as evidence of their lack of humanitarianism, of an unsympathetic attitude toward the unfortunate and needy which, it is averred, is but a logical outcome of their teaching respecting the unreality of all material things.

Christian Scientists have only the kindliest thought toward all who are endeavoring, as best they know how, to improve human conditions. They recognize that the effort to remedy ill effects is a good thing, but they have come to see that contentment with such efforts to make the ills of life more endurable, and the practical denial of the possibility of their being healed, is a very bad thing. To provide an asylum or home for the sick and maimed may be an altogether praiseworthy act as a present-day expedient, since it is the only thing that the many know how to do for their suffering fellow-men; but when such provision is declared to be the distinctive and permanent feature of Christ's rule on earth, when Christian ministers assert that it meets and discharges the responsibility which Christ Jesus imposed upon his disciples in counseling them to heal the sick, then the higher ministry of Truth is interdicted through unfaith, and an order of things established which actually conduces to the multiplication of human miseries rather than to their removal.

It is against this neglect to do the more important thing which has been left undone by the church at large, this content with the palliation of human sufferings for the removal of which provision is made in the gospel, that Christian Scientists protest. They have awakened to the fact that the love which would help but cannot heal is incommensurate with human need, and while not neglecting the call for present humanities, they are endeavoring to measure up to the demands of the situation, and to obey Jesus' commands. If the great Wayshower had stood for alleviation instead of cure, if he had inaugurated the building of hospitals and asylums as the solution of the problem of sickness and suffering, then those who declare that in this line of work they are meeting their responsibility as his followers, would have a ground for their contention which is now wholly wanting.

It should be noted in this connection that even the wisdom of this world is perceiving that in caring for the infirm and feeble without curing them well-meaning charities are really increasing the disabilities under which mankind as a whole is placed, by presenting a seductive temptation to that shiftlessness and pretense which lead directly to mental and physical degeneration. From every point of view, therefore, it becomes apparent that the only thing for Christian people to do is to follow the example of the Master by healing the sick and establishing that economic justice which would speedily do away with most occasions of poverty and want. In laboring for the realization by each individual of that freedom, physical, mental, and economic, which means health, independence, and happiness, Mrs. Eddy is standing for the true and adequate humanitarianism of Christ Jesus, and in this she is the world's true friend and helper.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., Jan. 17, 1909.

Dear Teacher:—May I occupy just enough of your precious time to thank you for your good lesson on humility published in the last number of the *Christian Science Sentinel*. What a church ours would be if all competition therein consisted of an honest, earnest effort to outdo our conduct of yesterday, an effort to be more kind, charitable, forgiving, Godlike, than we have ever been before! To be sure, you have given us this lesson over and over again in your writings, as well as in your private teaching, but it is always new and acceptable from the one whose life so amply commands the respect that justifies the preaching.

I have for many years been associated with you in the business affairs and labor of the church, and I have also been a member of your household, therefore I am in a position to know whereof I speak when I declare with gratitude that I have never known a mortal with such broad and forbearing charity as I have witnessed in you. I have never known one whose every thought, word, and deed so nearly conformed to the exalted standard of Christ.

Your loving student.

ALFRED FARLOW.

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Worcester, Mass., Jan. 12, 1909.

Dearly Beloved Leader:—It was voted at the annual meeting of First Church of Christ, Scientist, Worcester, Mass., that a letter be written to you to express our appreciation and to thank you for your able leadership, through which so much has been accomplished for the good of mankind. We are especially grateful for *The Christian Science Monitor,* which marks an epoch in newspaperdom and which brings one step nearer the realization of the kingdom of heaven.

While we note with gladness the growth and prosperity of our Cause in the Field at large, we are rejoiced and encouraged in the spiritual progress and harmony of our own branch of the true Vine. Last year our Sunday School increased in size to the extent that larger quarters were necessary, and Dean Hall was secured for the purpose. The location of our Reading Room has also been changed from a somewhat obscure locality to the principal business street of our city. Although these changes meant an added expense to the church, the steps were taken without regard for the financial depression which the business world experienced, and divine Love has supplied every need.

In all our work we have been inspired and helped by the unswerving persistency of your loyal example, and we wish to prove our gratitude by evincing greater activity in the interest of our Cause, with the hope that through obedience to divine Principle our church may demonstrate to mankind the efficacy of a healing religion.

Lovingly and gratefully,

MAUDE CORBETT SMITH, *Clerk.*

HARRY T. KNIGHT, HORATIO GATES,
STELLA T. MERRITT, HENRY BANCROFT,
Board of Directors.

Concord, N. H., Dec. 19, 1908.

Dear Mrs. Eddy:—A member of my family having recently become the recipient of God's love, as made manifest through Christian Science, I wish to state in a few brief words the appreciation and heartfelt gratitude that we all feel toward you for what you and your faithful coworkers who, by God's help, as His chosen instruments, are doing through Christian Science for suffering humanity in all parts of the world. As the Discoverer and Founder of Christian Science, the people of the world owe you a debt of gratitude they can repay only by consecrating themselves to God and cooperating with you in the dissemination of this divine and all-essential and scientific truth, until it covers and conquers the forces of earth as the waters cover the sea.

I am frank to acknowledge that prejudice (ignorance), which has closed the doors of reason and darkened the windows of men's souls for ages, is to-day, as in the past, shutting out the truth from unnumbered homes, bringing to the occupants of these homes, as it did to ours, fear, doubt, worry, sickness, and suffering. But at last, when *materia medica* had utterly failed to give relief to my wife, a nervous invalid, who for over two years had three different doctors in attendance, two of them claiming that nothing short of an operation would give relief from a complication of ailments,—in this condition of despair we were persuaded last August, through the influence of relatives and friends, to try Christian Science. The result seems altogether miraculous, for in less than four weeks from the time we called a Christian Science practitioner to our home, my wife was up and about the house, eating heartily, even of things which she had not been able to eat for years. To-day she is well and happy, having almost regained her usual weight and strength.

Since this great blessing has come to our home through Christian Science, which dispenses health and joy in place of sorrow, sickness, and suffering, I would that I could help carry this message of Truth to the uttermost parts of the earth, and impress upon the minds and hearts of men the great lesson taught in "Science and Health with Key to the Scriptures" (p. 340): "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars," etc. How true, how ideal, how sublime is this passage! What a beautiful world this will be, what a noble race, what a happy people in all the earth, when these Science ideals have been exemplified and fully realized in the lives of all the people of the world!

Very respectfully and sincerely yours,

W. H. MCFALL.

[Telegram.]

St. Louis, Mo., Dec. 10, 1908.

Mrs. Mary Baker Eddy, Chestnut Hill.

Beloved Leader:—First Church of Christ, Scientist, of St. Louis, in meeting assembled, with hearts overflowing with gratitude for what you have done and are doing for mankind in pointing the world to an available Saviour, even the Christ, Truth, thus breaking asunder the bonds of sin and sickness, seek again the blessed privilege of renewing their pledge of fealty to you—evidencing itself in a deeper consecration to the Cause which you have established, that this branch of the parent Vine may bring forth abundantly "the fruit of the Spirit;" "for then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God."

O. B. BARROWS, *Chairman,*
JOHN S. WILLIS, *Clerk.*

Savannah, Ga., Jan. 6, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—At the business meeting of First Church of Christ, Scientist, of this city, it was unanimously agreed that a letter expressing our gratitude be conveyed to you from this field. Our debt to you, beloved Leader, is boundless, for your untiring and unselfish labor of love in giving to us the boon of Christian Science, and the golden key to the Scriptures, Science and Health, thus opening to us in truth the "tidings of great joy." We are glad to report a marked growth of Christian Science in Savannah. We are happy in the outward manifestation of this growth, and we have made a demonstration recently by moving into a beautifully furnished hall. This we use for both church and Reading Room purposes. We are having a full attendance both at the Sunday and Wednesday evening services.

We are endeavoring to rise into the consciousness of good by putting in practice and proving daily, hour by hour, what you teach us of the truth. We are also striving to keep our thought pure and unadulterated by the faithful study of all your teachings. May we as a body reflect Christian Science so clearly that it will "draw all men." In this way only can we hope to repay you in some measure for your work of love.

Gratefully yours,

The Members of First Church of Christ, Scientist,
A. HAZEL COHEN, *Clerk.*

London, England, Christmas Day.

Beloved Leader:—My heart is so full of joy for sorrow lifted and sickness healed that it overflows to you, who have given to the world the understanding of Life, Truth, and Love! My daily increasing desire is to give unto others as it has been given unto me—"good measure, pressed down, and shaken together, and running over."

Yours in love and gratitude,

ROSE A. BAINBRIDGE.

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AMONG THE CHURCHES.

HAMILTON, BERMUDA.

On Sunday morning last [Nov. 22] the little band of Christian Scientists held the first public service in Bermuda at their Reading Room, Burnaby House, Burnaby street, Hamilton. The service, which included the singing of Mrs. Eddy's "Communion Hymn," was very dignified and impressive. Eugene C. Pearman was First Reader, Mrs. W. T. James, Second Reader. The subject of the Lesson-Sermon was "Soul and Body." Among those present were the Worshipful W. T. James, mayor of Hamilton, and Mrs. W. O. Swink of New York, whose beautiful voice added much to the interest of the service.

Royal Gazette.

NEW ROCHELLE, N. Y.

First Church of Christ, Scientist, of New Rochelle, opened its new church building at 19 Locust street, Dec. 27. The church has been holding its services in Herman Lambden's Hall about seven years. Three months ago it bought the present site and remodeled the old house and built an addition to serve for a meeting-place. This hall seats two hundred persons, and the front rooms have been artistically decorated and furnished to serve as Reading Rooms. The contract is let for a new front of classic design. Services were held at 11 A.M. and 3.30 P.M., and the church was completely filled with a very attentive audience. Many congratulations were received by the members, and there were numerous expressions of surprise at the beautiful demonstration just made. Divine Love has supplied all our needs, as the building neared completion, even to the securing of a new organ (which at first was thought to be an impossibility), and for which we are very grateful.—*Correspondence.*

CHICAGO, ILL.

Regular business meetings of the nine Christian Science churches in Chicago were held last night [Jan. 7]. The names of those who will unite with the churches on Communion Sunday, the day after to-morrow, were presented and annual reports were read. The increase in membership for the past year shows a gain of about twenty per cent, which is the average rate of increase maintained for many years. Reports from the downtown Reading Rooms, which are maintained jointly by the nine churches, and from the local Reading Rooms which were opened in connection with the different churches in the past year, show a large increase in the attendance of visitors and in the sale of Bibles and Christian Science publications. The annual election of directors and the triennial election of Readers in the Christian Science churches in this city and suburbs, as well as in many cities throughout the state, will occur next Thursday.—*Chicago Record-Herald.*

SUNDAY SCHOOL WORK IN SPOKANE, WASH.

In reviewing the work of the Sunday School for the past year we note many steps which indicate an onward movement from the mechanical routine of teaching to the spiritual, from the personal to the impersonal. During the past few months there has been maintained a definiteness of work never reached before in this Sunday School, a more practical demonstration of the teachings of Christian Science as applied to Sunday School work. The clearer ideal of the teacher as to what should be accomplished by the class is already showing good results. The interest taken by many of the children in the study of the Commandments, the Lord's Prayer, the Beatitudes, and the Lesson-Sermons is being manifested by their faithful and conscientious preparation of the work required. Definite, orderly methods in teaching and in assigning lessons quicken the pupils' thought to honest work. The teachers are trying to impress upon their pupils the ethics of Christian Science, without which our Leader tells us there can be no true healing. We read in Science and Health (p. 98), that Christ's teachings "are not theoretical and fragmentary, but practical and complete." The true teacher sees that there should be such a degree of completeness in the instruction given as would enable another to continue the work without delay or confusion. All connected related work brings to the child's mind a sense of satisfaction and completeness.

During the past year a Sunday School committee appointed by the trustees have worked faithfully in behalf of the Sunday School. The Sunday School teachers' meetings, held the second Monday of each month, have been well attended and have been a helpful feature in the work. Although the growth of the Sunday School should not be based upon mere numbers, still I would make mention of a constant increase in attendance. The children have within the past year given one hundred and thirteen dollars and seventy-seven cents to the publishing house building fund at Boston, also have lately given one hundred dollars to the building fund of this church. They have given to the charity fund at different times, and have subscribed for *The Christian Science Monitor,* to be sent to the Lyon School for Boys.—*Correspondence.*

CENTRALIA, ILL.

The members of the Christian Science church of Centralia for some time have been looking for a suitable location for a church site, and in purchasing the easterly half of the lot at the corner of Broadway and Maple street they have found an ideal location. They will at some future day, we hope not far distant, erect a church edifice which will not only be a monument to their beautiful religion but also a credit to Centralia. For a number of years there have been a few faithful followers of this faith in Centralia. The organization of a church, however, did not take place until July, 1906. Since that time the church has had a steady growth, and probably there is no other religious body which is having such a phenomenal growth throughout the world to-day.—*Centralia Sentinel.*

[Written for the *Sentinel.*]

A SONG OF PROMISE.

CASSIUS M. LOOMIS.

In the silent caverns 'neath hill and rock,
In the sunbeam streaked with gold,
Christ speaks to the hearts of his chosen flock,
And the story ne'er grows old.
As we listen there falls on the willing ear
A message so tender and true,
That the sparkle of life with its song of cheer
Makes the old-time love seem new;

Makes the words of the Master seem more real,
Makes the light of the day intense.
Have ye thus awakened, that now ye feel
The bondage of mortal sense?
Then truly at last shall ye find the goal;
Tread on, for the hour draws nigh
When the world shall bask in the realm of Soul,
'Neath a sunlit, cloudless sky.

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TESTIMONIES OF HEALING.

As a regular practising physician and surgeon, I naturally took some interest in what was being said regarding the healing power of Christian Science; I had heard a great deal about the cures that had been made, but really knew nothing about Christian Science; therefore I concluded about six years ago to attend some of the meetings which were then being held in a hall in this city. Like many others, I was at the beginning somewhat skeptical, and in fact inclined to ridicule the idea; however, when I saw the character of the people who attended the meetings, their pleasant and satisfied expression, I began to think that there must be something in Christian Science, otherwise so many apparently well-to-do and intelligent people would not attend. I bought a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it over carefully, but found that it required considerable study in order to get the proper understanding of the subject. The more I read the book, the more the truth therein disclosed began to unfold itself to me, and finally I saw plainly why the people I met at the meetings looked so well pleased; they had simply found the truth, and showed it in their demeanor. I became so interested in the meetings that I could not very well keep away from them, and now I do not want to keep away. Christian Science has completely captured me, and bids fair to hold me for the balance of my sojourn here.

The first practical experience or physical benefit I derived from Christian Science was about two and a half years ago, when I had a very badly swollen face, resulting from an ulcerating tooth. My jaw was very sore and the teeth ached terribly. It was a case which, according to the dentist's method, needed lancing, and I was advised to have it attended to at once. Besides that, I was very much tempted to take something for the intense pain it caused me. I, however, concluded to try Christian Science, and proceeded to the office of a practitioner and took treatment, with the result that the swelling went down, the pain lessened and finally stopped altogether, and I have not had any such trouble since. Before this happened, I was obliged to use lukewarm water when washing my teeth in the morning, otherwise I would have the toothache, but since then I have been able to use cold water daily for that purpose without any trouble whatever. My second experience took place about six months after the first. I had a clearly defined case of acute appendicitis; all the diagnostic symptoms were present, and pointed to the necessity of an immediate operation. Instead of resorting to an operation, however, I went to a Christian Science practitioner and had four or five treatments. Gradually the pains stopped, all symptoms disappeared, and I was completely cured without the use of the surgeon's knife; nor have I had any return of the trouble since.

I certainly have a great deal to be thankful for in what Christian Science has done for me, not only physically but also for the spiritual uplifting accorded me through these wonderful channels, and I now take pleasure in recommending those who come to me for medical treatment to a Christian Science practitioner for relief, whenever I think the person will take kindly to the proposition. I may be injuring myself financially by so doing, but trust that all will come out right in the end.

C. B. WALLER, M.D., San Francisco, Cal.

I gratefully submit my testimony to the healing power of Truth. In the spring of 1903 I was very much run down, as well as discouraged and despondent. I thought each day that I must give up my position, feeling I had not strength enough to continue in it. My family advised me to give it up, but I wished to finish the term's work of teaching. An aunt of mine, a Christian Scientist, wrote often that she could help me through her understanding of Christian Science, but I repeatedly declined her help. I soon realized, however, that I must have help of some kind or give up my position, and as I had lost faith in medicine, I reluctantly wrote her to give me treatment. She sent me a Christian Science pamphlet to read, and began to treat me. The results were most gratifying. Two troubles of ten months' standing yielded almost immediately. With the healing came a joy and peace that I had not experienced for a long time, and life, which before had not seemed worth living, took on a brighter aspect. I gained in flesh, and came back to my work with a desire to study into Christian Science. I left my former church friends, who were very dear to me, and went alone to the Christian Science service, not being acquainted at that time with any one who was interested in this subject. I read, studied, and pondered. I made some progress, though I sometimes slipped back into the old ways.

For many months previous to this experience, I had suffered severely with boils. One had lasted two weeks, although it was lanced and dressed every other day, all of which was very painful. At this time (in January, 1905), to my surprise and dismay, an ugly carbuncle manifested itself on my face. The crucial moment had arrived. Should I have it lanced as of old, only to have another appear, or should I have Christian Science treatment? I wanted to be healed, and I felt that Christian Science could heal me. When the time came that the physician would have said the carbuncle was ready to be lanced, I went to a Christian Science practitioner. She talked to me with assurance, and gave me treatment. I left the house with no pain and the swelling greatly reduced. I knew I was healed, and did not feel that I needed any more treatments, but the practitioner gave me two more, until all trace of the trouble was gone.

My gratitude was unbounded. Here was a healing power indeed—and how good it was to know that disease can be destroyed without the use of the surgeon's knife! Then my study of Christian Science began in earnest. It had been proven to me beyond a doubt that Christian Science heals, and with the healing came a great desire to know more of its Principle. Since then I have earnestly desired to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495), and so be worthy of the name Christian Scientist. It is good to adhere to a religion that heals the body, but I am more grateful for other benefits which have come through the study of Christian Science. First it teaches us how to love our neighbor as ourselves. It gives us a God we can understand; it teaches us how to "pray without ceasing," for prayer is the consciousness of God; it makes "a new creature" wherein old things pass away, and best of all it awakens an interest in the Bible never before dreamed of. The Bible becomes our constant companion, and is truly a "sufficient guide to eternal Life" (Science and Health, p. 497).

I wish to express my gratitude to Mrs. Eddy. I am very grateful that there was one in this day and age who lived near enough to God to receive this marvelous truth and reveal it to us in her book "Science and Health with Key to the Scriptures."

GRACE D. ELY, Duluth, Minn.

Christian Science means more to me than a healing agency; it brings a peace of mind, a happiness that I will not attempt to describe, and a true understanding of God and man's relation to Him. Through Christian Science treatment I was healed ten years ago of serious lung

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trouble, and have enjoyed almost perfect health since that time. In late years, through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible, I have been able to keep myself almost entirely free from the little ills that present themselves to mortals. I am striving to love my neighbor as myself, knowing that by so doing I can best express my gratitude to God and to Mrs. Eddy.

MRS. CORA ROSEBROOK, Omaha, Neb.

That "divine Love always has met and always will meet every human need" (Science and Health, p. 494) has been demonstrated to me to such an extent that I now know "that my redeemer liveth," and I am free from a great many apparently insurmountable difficulties which seemed to come between me and an understanding of the truth of man's being. When I took up the study of Christian Science I was looking for physical help, little knowing that I would eventually have to work out the spiritual part, and for a time I was able to overcome all of my own troubles. Soon, however, they came back to me with such force that I needed to have treatment, and later on even that seemed to be of no avail. By continuing the study of Science and Health I came to realize that Love alone rules all things, and that as soon as I could understand Love rightly I would get the desired results. I have learned to love more and am reaping a harvest which is greater than I can take care of. I am grateful to Mrs. Eddy for Christian Science, and to God, whose fatherhood has become to me a reality.—PETER H. ROSEBROOK, Omaha, Neb.

I have long felt it to be not only a privilege but a duty to give the testimony of my healing. It is about nine years since Christian Science first came to my notice, at a time when I was a wreck, mentally and physically. I was suffering from a complication of diseases, which were pronounced incurable by no less than five regular physicians. When I was treated for one trouble it aggravated the others; I was even afraid to eat food prepared with my own hands. I had Christian Science treatment given me, and the practitioner also asked me to study the text-book, Science and Health, which I commenced to do. I was healed of severe and dangerous bowel trouble, and of chronic throat trouble. I had not been able to eat any solid food for many years, and for eight years I could not walk without a supporter or truss. I will not mention any of the other ailments which have been overcome, but it will be seen that I have much to be grateful for.

Words fail to express my gratitude. It is only by letting my light so shine that some other sufferer may be benefited, that I can do so. My greatest desire is to know God aright. I am indeed grateful to our revered Leader, and to God who is our Life. I am humbly striving to live this grand truth.

MRS. JENNIE P. VAN GIESEN, Marshall, Mich.

For over six years I was a sufferer from a so-called incurable form of rheumatic trouble, termed by the doctors a hardening of the joints. During this time I tried every form of material treatment supposed to be beneficial in such cases, including electricity, osteopathy, etc., without receiving any help. None of the doctors consulted, and they were not a few, held out any promise of doing more than to check the course of the disease; and the last one, a specialist, refused even to handle my case. He advised a complete change of climate as the only hope, not of a cure, but of some measure of relief. This step I refused to take, as I felt that the prospect of separation from my family meant an added burden which I could not possibly endure. A course of "mental science" seemed to give temporary relief, but I soon relapsed into a worse condition than ever.

Completely discouraged, I had resigned myself to a life of hopeless suffering and permanent invalidism when, some three and a half years ago, Christian Science was recommended to me. I reluctantly consented to give it a trial, although without any faith in it, as I was convinced that nothing could help me. My progress was very slow, in fact almost imperceptible, but I gradually got to the place where I began to hope again. Then there suddenly developed an acute attack, and for weeks I lay at what seemed, to my relatives and friends, the point of death. The faithful and untiring work of the practitioner finally prevailed, and since then I have gained steadily, until today I am free, able to care for my own household duties and my family of three children, the last born in Science with practically none of the effects supposed to be incidental to such experiences, and particularly so with any one who had so long suffered with the disease above indicated.

While my healing was slow, I have gained so much spiritually that I can look back and count every minute of the time as a blessing. From being a despairing, hopeless invalid, I have been transformed into a healthy, happy woman, with an outlook on life which daily grows brighter. I cannot, in words, adequately indicate my sense of gratitude to God, and to Mrs. Eddy, for having been so lovingly aided in gaining an understanding of Christian Science, but I am striving so to live that my life shall daily express it.—MRS. EVA D. ARNOLD, Chicago, Ill.

I am glad to tell what the truth did for several members of my family, who were healed solely by Christian Science treatment, without the aid of any physician, in the case of an eruptive fever. My oldest boy was the first attacked. He had high fever, cough, an eruption, etc. My wife immediately telephoned to a Christian Science practitioner for help, and the board of health was promptly notified that there was a case of illness in our household and that we were going to rely wholly on Christian Science treatment. A doctor immediately visited us, and placed a notice on our front door. The boy commenced to improve at once, and on the fourth day he was entirely well, playing around as if nothing had happened. Meanwhile, however, the disease had developed in the rest of the family, the two youngest children having severe attacks, the next boy a very light attack, and my wife and daughter being apparently very ill. For two days my wife was unable to move out of bed, but the third day she commenced to improve, and by the end of the week no more treatments were necessary. The board of health was notified a second time when the others came down with the disease, and again a doctor visited us and made another examination. Finally, at the end of the second week, the last examination was made and the notice removed from the door.

We received very courteous treatment from the board of health throughout, although we told them at each visit that we were relying wholly on Christian Science. The healing of these six members of my family was perfect, with no bad after-effects in any case.

JOHN M. JONES, New York, N. Y.

It is with sincere gratitude to God for the truth which heals that I give this testimony. I came into Christian Science in the spring of 1907, after four weeks of severe illness. I was too ill to undergo an operation, but as soon as I commenced to get better the physician

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said I must be operated upon, as it was his opinion that I never would be able to get around again until this was done, as for a number of years I had suffered with intestinal trouble, and he thought the appendix must be removed before I could be well. While I was endeavoring to gain strength enough for this ordeal, a friend asked me why I did not try Christian Science. I did not know anything about it, and did not have much faith that it could heal me, but I was willing to try anything that would save me from the knife, so this friend loaned me a copy of "Science and Health with Key to the Scriptures." I read the book about a week, and as I had become very much interested in it I decided to call a practitioner and give Christian Science a trial. I did so, and was completely healed in one week, and have had no return of my troubles in any way. Mere words are inadequate to express the wonderful uplifting and the peace and comfort that came to me as my spiritual eyes were opened,—when I realized the blessed assurance that "God is All-in-all" (Science and Health, p. 113). It was as the opening of a door, by which a prisoner is let out into the pure air and sunshine of heaven. My son also has been healed of varicose veins, for which there is no cure in medical science. He had been obliged to wear rubber stockings all the time, but he has not worn them now for more than six months.

Thanks be to God, and to our dear Leader, Mrs. Eddy, that we have been guided into the truth and light in which there is no darkness, and that we have found God to be an ever-present help in time of trouble. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Mrs. L. S. Parker, New Haven, Conn.

The psalmist said, "O give thanks unto the Lord: call upon his name: make known his deeds among the people." It is with thanks to God for the good we have received through Christian Science that I will make known the healing power of Truth. For six years I suffered constantly from stomach, liver, and bowel trouble, at times being very ill, and was under the care of a physician most of the time. I was treated by several physicians, tried mineral springs, dieting, electricity, and everything I could hear of, but found very little relief.

In March, 1907, my health was so poor that I turned to Christian Science and found help immediately. The first treatment was given me late in the afternoon, and by night the pain and fever were gone and I slept all night. I was healed in eight treatments, and have had good health ever since. While having some dental work done I had one treatment for nervousness, and this fear left me and did not return. Catarrhal trouble disappeared without special treatment and I feel that I have been made free indeed.

My husband, who is a traveling salesman, also needed help, as he had not been well for about five years, at times being unable to travel for several weeks at a time. He had catarrhal, stomach, liver, and bowel trouble, and every winter would bring an attack of malaria, for which there seemed to be no cure, as he had tried every material remedy. Seeing the proof of Christian Science healing in my case, he began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. His health improved, but he did not entirely give up the use of medicine until December, 1907, when he had one Christian Science treatment, and he now has perfect health. Several times he had tried to give up the use of tobacco, but could not. Since coming to Christian Science, however, the desire for tobacco has disappeared.

We are very thankful to God for the blessings we have received, and to Mrs. Eddy for giving us this truth by which so many sufferers have been healed.

Mrs. D. W. Beck, Bloomington, Ill.

Last winter, while my two-year-old baby was quite sick with cold and fever, a most distressing cough suddenly appeared. The coughing being practically incessant, and the breathing very unnatural, I called in help. That night the child seemed worse, and I again called in a practitioner to remain through the night. We went to bed, but I lay there shivering,—fighting my fear,—declaring that God is All, and all things are in His hands; that "perfect love casteth out fear." After three o'clock we all rested, and during the day the baby looked brighter and seemed a little better. In two more days she was entirely healed. Two weeks after this experience, another child had an attack of acute lung trouble, with distressing symptoms. Things looked very dark the first two days, but the Master's promise was ever before me, "Ask, and it shall be given you;" and the practitioner called my attention to this passage from Science and Health, "To those leaning on the sustaining infinite to-day is big with blessings" (Pref., p. vii.). No one knows the comfort I derived from those words of true wisdom written by our dear Leader, words of comfort and cheer to uplift weary, fainting hearts. This little girl was healed in five days. Mrs. Eddy's book, Science and Health, reveals God as divine Love, and should we not gratefully acknowledge the good we have received and the joy that has come to us through knowing that "God is Love"?—Mrs. Osce Roberts, Birmingham, Ala.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," said our Saviour. Christian Scientists know what he meant. Christian Science came to me as the good Samaritan when the illusions of mortal mind were making so-called life a burden,—a continuous evil dream,—lifted me above it, and showed me its unreality. Kind friends, whose loving character makes them stand as lights in the world, have helped me over the difficult places. I have much to overcome, and often stumble, but I am going ahead, trusting that divine Love will take care of His children. I wish to testify here to the uniform loving-kindness manifested by Christian Scientists I have met, sometimes under trying circumstances. It is time that this public acknowledgment should be made, for we ought to give all glory to God, who has given us through Mrs. Eddy this beautiful and practical exposition of the teaching of our Master, Christ Jesus.

C. A. Raymond, Toledo, O.

I suffered eleven years from a paralytic trouble of the right arm which at times affected my head and all of my right side. I took a doctor's prescriptions, also tried electric treatments and vapor baths, etc., but to no effect. I then had Christian Science treatment for about a week, and in the twelve years since that time I have had no trouble. I am thankful to Christian Science for my health and cannot say too much for it.

Lovina Jacobs, Basalt, Col.

For many years, more than I care to say or think of, I was almost an invalid. Extreme nervousness, stomach trouble, and severe headaches which attacked me almost weekly, were my constant ailments. About three years ago I became interested in "new thought;" but it helped me very little, so I gave it up. A year and a half ago I was quite ill, and sent for a Christian Science practitioner. I was instantly relieved. Since then I have had very few and slight headaches, for I have received practically instantaneous help. The nervousness has almost entirely left me, and the stomach trouble is a thing of the past. Science and Health, by Mrs. Eddy, is my constant companion, and in it I find help for every need, physical as well as spiritual.—Reine L. Haas, San Francisco, Cal.

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As a child I was much impressed with the words of an old song, one verse of which ran like this,—

There's a kind angel watching
Thy bark on its way,
His white wings are over thee
By night as by day.
Glide on thy way unfearing,
No ill shall come to thee,
There's a kind angel watching
O'er the dark, stormy sea.

Naturally, this angel was to me the one of "suggestive feathers" (Science and Health, p. 298), and I wondered much how it could follow and protect me; but I accepted the statement in a vague kind of way and was not a little comforted by it. Later on, this overshadowing presence was more clearly defined to me as a loving Father, and often I sought His protection and guidance, and found great comfort. As a schoolgirl I became a member of an orthodox church, and I loved its services, especially its dignified and lofty songs of praise, in which it was my privilege to take part, but there came the inevitable "lessons of life," experiences in which spiritual support was much needed, when I seemed to ask in vain—to seek and not find, and I was not satisfied. Many times I turned to the Bible for guidance, relying upon this definite promise of Jesus, "If ye shall ask any thing in my name, I will do it;" still no light came. I did not then realize the meaning of the clause, "in my name," or in the understanding of the Christ-power, nor did I comply with its conditions; in other words, I asked amiss.

While in the mountains of Pennsylvania one summer, in search of health, which had steadily failed, I was asked to accompany a party of friends up the side of the mountain, in a car propelled by a strong cable. I hesitated, when suddenly an angel voice seemed to whisper that I need not fear. At once confidence took the place of fear, and the ascent was made in perfect security. In the Bible we read, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." This "Angel," or message, which came to me from God, was then awakening me to a still clearer sense of God's "supporting influence and protecting power" (Science and Health, p. 387), as on my return home I decided not to submit to an operation which had been pronounced necessary by my physician. I was thereafter gently led to accept the care of the "great Physician," was healed, and became a student of Christian Science.

In demonstrating the Truth-healing for little children, I have found most helpful this significant saying of the loving Saviour, "Their angels do always behold the face of my Father which is in heaven." The receptivity of the child-thought and ability to apply the teaching of Science was touchingly exemplified in the case of a six-year-old boy, who was playing with a younger brother and saw him at a little distance, much absorbed, in front of a street-car which was about to start. Knowing that any warning from him would be unheeded, and his mother not hearing his cry for help, he quietly stood and declared in all confidence, "He shall give his angels charge over thee, to keep thee in all thy ways." While the mother did not hear the call of the child, she did respond to the prompting of Truth. Feeling impelled to go to the children, she reached the scene in time to lift the child from the track, and in answer to her inquiry the motor-man replied, "No, madam; I had not seen him," showing the peril of the situation. As a little child would I become, that I might enter into a fuller realization and reflection of our dear Leader's interpretation of "Angels," as given in "Miscellaneous Writings" (p. 306), an interpretation so dear to all Christian Scientists, for in the dark hours it has brought the "sweet assurance" which comforts the weary heart and uplifts thought into the altitude so beautifully described by a well-loved poet,—

Above all peaks there is peace,
Upon the heights perceivest thou scarcely a breath.

MARY E. DUVALL, Louisville, Ky.

Over seven years ago I came to Christian Science for healing from a dreaded fever, and was healed at the one visit of the practitioner. Since then I have received many physical benefits, for which I am very thankful and feel that an acknowledgment of them is proper; but the understanding of the Bible which I have gained is far more to me than the physical healing. Before reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, my Bible was very seldom read, because I could not understand it. I tried to believe that if I lived a good life here, its promises and blessings would be realized by me after death; still I was afraid of death, and what I thought might follow.

Christian Science has cleared up all my doubts and fear of death. It has shown me that God can be understood here and now, and that I do not have to die to realize the promises of the Bible, because God, the giver of all good, is good now, and ever will be. I am thankful to God for my healing in Christian Science, and grateful for having had it proved true to me. I cannot express the gratitude I feel to Mrs. Eddy for giving us Science and Health. To God be all the glory and honor that is due His holy name.—WILLIAM DAVIDSON, Swissvale, Pa.

Christian Scientists can truly say with Paul; "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." I took up the study of Christian Science for physical healing. The first year certainly was one of overcoming sickness, and I can thank our Father that my needs were all met. I thought I had so many ills to overcome that I would leave the treatment of my eyes until some future time. I had worn glasses for twelve years and it seemed to me to be impossible to do without them, but Truth has no future time and my glasses were broken. I asked help from a practitioner, and with two treatments was able to go on with the work myself, and was absolutely free in two weeks. I am grateful for this demonstrable religion.

MRS. CORA J. SUTHERLAND, Chicago, Ill.

[Written for the *Sentinel.*]

SING ME THY SONG.

ROMEO FRICK.

SING me a song, bright morning stars,
Of holiest harmony.
Teach me to chant in rhythmic bars
A heavenly symphony.

Sing me a song of Life and Love,—
Truth's glorious melody;
Angelic voices from above,
Uniting joyously.

Sing me thy song, eternal voice,
Blending my strain to thine;
Teaching me truly to rejoice,
Thy will replacing mine.

Sing me thy song, sweet heavenly choir,
A child-voice grant me, pray,
To sing and climb up higher, higher
Along the perfect way.

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FROM OUR EXCHANGES.

[Rev. Principal Forsyth, D.D., in *British Congregationalist.*]

If the churches are not vital it is because the fraternity of faith has ceased to be vital, and is replaced by the fraternity of humanity. The love of the brethren is not the enthusiasm of humanity. That is what is the matter with the churches, and what is sapping their service of humanity. They are sacrificing the Christian brother to the human neighbor. The distinction between the two is very marked in the New Testament. And the power of the church with man and for man does not turn on our love of man, but on a love and faith of Christ which makes the bond between his lovers and believers take the lead of all the compassions and sympathies of our kind. Men are but our neighbors; the members of Christ are our brothers.

[*The Universalist Leader.*]

Do we quite understand that it is not so much intelligence, not so much knowledge and information and education, as it is a certain native capacity for music and for poetry which is necessary for that liberation of spirit and emancipation of soul which the great faith of the wide vistas and the open world may realize? Is not the perpetual effort to put the latest wisdom and the largest thought concerning spiritual things into any formula, other than the language of worship and of music, one of those fatal blunders which leave many of us fluttering on the ground when we might as easily put ourselves in touch with the very stars of hope and adoration?

[*Christian Life,* London.]

It is no exaggeration to say that from the intellectual and historical side, "orthodox" Christianity is in a woful plight. The creeds and ceremonial of the churches have ceased to ring true to the thought and spirit of the age. The ecclesiastical edifices of our time are strewn with the wreckage of ancient beliefs. Yet the best life of the British people is still identified with the great cause of religion. There is an eager conviction, or at least an instinctive longing, in the minds and hearts of men that religion is the richest, most sacred possession in all the world.

[Rev. Lathan A. Crandall, D.D., in the *Examiner.*]

If we are to reproduce in our age the Christianity of Christ, we must undertake to make all human conditions what God would have them to be. It is not enough to declare our faith in God. It is not enough to rest in the belief that our individual souls have been saved. The Christianity of Christ will seek the redemption of society as well as of the individuals that compose society. It will love man as well as God, and understand that it is vain to profess love for God when we fail to love our brother.

[*Christian World,* London.]

We never sneer at the extreme in talent and genius. The highest there commands our ready homage. And naturally, for the homage costs us nothing. It is in the moral realm—the realm of will and purpose—that the difficulty comes. We grudge here the higher level because it condemns our lower one. So we stone the new prophet, while we build the tombs of his predecessors. It is a custom out of which it is time we had grown.

[Rev. G. Campbell Morgan, D.D., in the *Advance.*]

I repeat, holiness does not need to be talked about; it talks. I quite agree with you that the nearer a man lives to his Lord, the less he announces his nearness in actual words; but the more evident it is in tone and temper, and these are the things of holiness.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

In the Greater Boston postal district the *Monitor* will be delivered by carrier through the local news-dealer at the customary rate of 12 cents a week, payable to the news-dealer. If delivered by mail $1.00 should be added to the annual subscription rate to cover extra postage.

A number of new Pamphlets and Reprints have recently been published by the Society and these will be found listed in the advertising columns on the opposite page.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 22.

BOSTON, JANUARY 30, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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ITEMS OF INTEREST.

National.

A concerted action is to be made by sportsmen in all sections of the country and the Audubon Societies, with a view to ascertain the amount of game birds and animals taken each year. In the state legislatures which are beginning to convene for the new year special efforts to obtain legal provisions for this game census are being planned. In this task the officers of the National Association of Audubon Societies have been promised the hearty assistance of the director of the National Conservation Commission. "The proposed census," says the president of the National Society, "is the only sure way of determining the extent of the existing commercial bird butchery and the means to check it. Though we shall, of course, have to fight the organized and financially powerful market hunters at every step toward this end, I feel sure that the support of the sportsmen will help us greatly, and that we may rely upon the support of every patriotic American as well. The whole public debt of this nation has just been reported as $107,349,751. With a known annual loss of many millions more than this due to the growing inroads of the insects which our game birds destroy, I do not think Americans can ignore this subject much longer."

President Roosevelt has recently created a Council of Fine Arts, and directed that hereafter the heads of executive departments, bureaus, and commissions, before any plans are formulated for public buildings or grounds, or for the location or erection of any statue, must submit the matter to the council, and follow their advice unless for good and sufficient reasons the President directs otherwise. This action is in accordance with the President's announcement a few days ago and is the outcome of suggestions to him by the American Institute of Architects.

During the period of litigation, representing some twenty-one months, the Waters-Pierce Oil Company of Texas, the defendant in the ouster proceedings, has received approximately $3,000,000 in gross earnings. Taxes of $60,000 are due out of this and will have to be paid by the receiver. That being done, the earnings of the company still will be sufficient to liquidate the court's judgment, pay operating expenses, and leave a surplus that will revert to stockholders. The fine amounts to $1,623,000.

When the taking of testimony in the Government's suit to dissolve the Standard Oil Company of New Jersey came to an end in New York last week, it was estimated that the case thus far had cost both parties together about $4,000,000, and that it might cost at least another million before it is finally decided by the Supreme Court of the United States.

President Roosevelt has signed a proclamation adding 600,135 acres to the Humboldt national forest in the northern part of Elko county, Nev., bordering on the Idaho line. This area contains a large amount of pine, fir, and aspen timber, estimated at 64,000,000 linear feet. This addition gives the national forests a total area of 1,158,818 acres.

Secretary Straus of the Department of Commerce and Labor is preparing invitations to a number of leaders of labor organizations and others interested in the problems of labor throughout the country, to meet him in a general conference in Washington late this month or early in February.

The chief of the Massachusetts Bureau of Statistics of Labor recommends the establishment throughout the state of a uniform fiscal year for all its cities and towns. This will facilitate the drawing of comparisons in regard to municipal finances.

The Government receipts for the first six months of the current fiscal year, at the close of business on the 15th, were only $25,000,000 below the figures at the corresponding date in the last fiscal year. Jan. 15, 1908, they were $341,067,095.16.

On Jan. 28 at noon the Cuban people came into their own, for the second time, at the hands of the American Government. May 20, 1902, the American flag was first hauled down in favor of the blue-striped, single-starred ensign of Cuba.

The treaty between the United States and Great Britain concerning the boundary waters between this country and Canada has been ordered favorably reported to the Senate at a meeting of the Committee on Foreign Relations.

Last week, owing to the scattered positions of various vessels of the navy, welcomes were extended to naval officers and crews by British, Italian, French, Greek, Turkish, Franco-Algerian, and South American officials.

The Committee on Naval Affairs has fixed the amount needed for the maintenance of the naval service during the fiscal year 1910 at $135,662,888, as compared with $122,662,485, the present appropriation.

The appointment of a Wall Street investigating commission by Governor Hughes of New York has moved the New York Stock Exchange to the most active housecleaning in its history.

International.

The Spanish Minister of Public Works has drawn up a bill for the construction of a railway from the port of Valencia to Madrid. This line will be of such commercial value to the capital that it is already being said that Valencia may be regarded as the port of Madrid. The journey between the two cities is about two hundred and fifty miles and will be covered on the projected line in five hours.

Militarism continues to impose a tremendous burden on Europe, according to M. Gervais, who has made a calculation, for a report to French authorities, of the average military expenditure of the six chief European Powers—Russia, Germany, France, Austria-Hungary, Italy, and England. He finds the total amount spent annually to be no less than $1,000,000,000, and the number of men which they can put into the field to be over thirty-one million. The average cost per man in Germany is $260 and in France $220.

The total imports into Spain in the year 1907 amounted to $186,509,800, and the exports to foreign countries to an almost equal amount. The total imports into France from foreign countries amounted in 1907 to $1,122,740,000, and from the French colonies to about a tenth more. In the same year the exports from France to foreign countries amounted to $982,503,000.

The famous Cullinan diamond, which was the largest ever mined, has been returned to King Edward at Windsor Castle, after having been divided and cut. There are now two brilliants, the largest in existence and, perhaps, the finest in quality, and a half dozen smaller stones. The original stone was a present to the King from the Transvaal.

Besides the thirty big chartered banks, Canada has 1,916 branch banks. The Canadian chartered banks have sixteen branches in the United States, twenty-four in Cuba and the West Indies, three in London, one in Paris, and one in the City of Mexico.

The service of the French Cable Company between La Guayra and Curacao will be resumed immediately under the direction of M. Brun, the former manager of the company at Caracas. M. Brun was expelled from Venezuela by President Castro.

The French customs statistics of imports and exports in 1908 show a decrease of $26,400,000 and $64,800,000, respectively.

Industrial and Commercial.

A German firm at Wurzburg has recently placed on the market a patented artificial stone, called vulkanol, for paving purposes, for which much is claimed. The stone is composed of crushed basalt or other similar rocks collected in part as refuse from quarries and mixed with a small percentage of cement. The mixture is subjected to heavy hydraulic pressure and formed into blocks of convenient size for paving. They are then subjected to a high temperature for twelve days and afterward cooled slowly. The blocks are tough in structure and, it is claimed, withstand all the ordinary tests as to crushing, frost, disintegration, and so forth; that they do not become smooth or slippery by use, and are as durable as natural granite. On a concrete foundation, stones six centimeters (2.36 inches) in thickness are said to be ordinarily sufficient. On a macadam foundation, stones of eight centimeters (3.15 inches) in thickness are preferable. By reason of its hardness and close-fitting joints, pavements of this material are comparatively free from dust and filth. The cost of paving with this material is said to be less than where granite or asphalt blocks are used, and slightly more than the first cost where sheet asphalt is used.

The catch of herring in Newfoundland waters during the season which has just ended, amounted to about seventy-five thousand barrels, valued at about $180,000. The catch in 1907 amounted to one hundred and forty-two thousand barrels, valued at $352,000. Of this season's catch forty-six American vessels took fifty-nine thousand barrels.

During the past ten years the product of potato-starch in Maine has fallen off nearly three fourths. Competition of corn-starch, increased cost of manufacture, and, most of all, the fact that there are comparatively few poor potatoes in the Aroostook crops in recent years, account for this.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE TRUE ORTHODOXY.

PROF. J. R. MOSLEY.

WHATEVER is true and right and good is orthodox; whatever is not is heterodox. The true orthodox spirit is the spirit of sincerity, candor, and truthfulness, as well as the spirit of love, kindness, and good will. It is the desire and effort to be undeceived wherein one has been deceived, and neither to deceive nor be deceived about anybody or anything. In its highest meaning it is the spirit of truth, the spirit of freedom, and the spirit of goodness. Unfortunately this is not the popular conception; for, as Robertson says, "there is a tendency in the masses always to think—not what is true, but—what is respectable, correct, orthodox." And one will readily see that correct is used in its low and not in its high sense. Even respectable is not used in its best sense, as nothing ought to be respectable nor really is, that is not true and right and good.

Tolstoi, in his translation of the Gospels, refers to the scribes and Pharisees as "orthodox people." This is just what they were according to the popular and corrupted meaning of orthodoxy, and just what they were not according to its high and true meaning. Jesus, on the other hand, judged by the standards of the scribes and Pharisees was the prince of heretics, but judged by the true standard of orthodoxy he is the ideal orthodox man, not only of his own age but of all the ages. While the leaders of the popular and traditional parties of his time, as well as of all times, put the past above the present; tradition, custom, and authority above reason, conscience, and love; popular opinions above unpopular truths; definitely formulated and lifeless creeds above unfolding and living truth, Jesus regarded nothing as orthodox which was not true and right and beneficent, and everything as orthodox that was.

Jesus made the truth the basis of religion, and taught that a knowledge of the truth is freedom, life, and immortality. He made the Spirit of truth the highest and final authority, guide, and teacher, and he put as much emphasis upon doing the will of God (living the truth) as he did upon knowing the truth. Right thinking and right living were never divorced either in the teachings or in the life-work of Jesus. To love the truth above all traditions, opinions, and theories about the truth, is to know the truth; and to know the truth is to love the truth, as well as to have its freedom, life, and immortality. To love is to know, and to know is to love; and both the power to know and to love the truth are universal gifts of God.

Although we may see the truth through a glass darkly, we can always know as much truth as we are willing and ready to live. Although the imperfections and limitations of material selfhood may read into God's perfect ways and works the appearance of evil, through faith, rational intuition, spiritual discernment and love we immediately know God and the things of God, and we know that we know. Whatever may be our limitations and imperfections, the Spirit of truth and love may always be ours; and this Spirit leads into the way of all truth and blessedness. As Mrs. Eddy says, "The purpose and motive to live aright can be gained now" (Science and Health, p. 326). This purpose and motive, with faithful efforts to live the truth already known and as fast as it is and can be known, leads to the knowledge of perfect Truth. Christian Science, in common with primitive Christianity, also teaches that the truth as it is known and lived brings to light all good and frees from the sense of all evil.

Truth is not only a fact of immediate, rational, and spiritual discernment, but it is also known by its fruit. Fulness, wholeness, and harmony of life, as well as love, joy, peace, and righteousness, are the "fruit of the Spirit" and knowledge of the truth. Barrenness, incompleteness, stagnation, discord, and death are the fruits of fear, prejudice, and error. A truth-loving, a truth-seeking, and a truth-living intent not only leads into the way of all truth, but makes life quantitatively rich as well as qualitatively perfect. Truth is Life, and the Spirit of truth is always a life-giving Spirit. Error is stagnation and death, and the spirit of prejudice and the spirit of conformity to custom and to popular opinion, instead of to what is true and rational and right, always produce barrenness of thought and life. The people who are most alive are always longing and seeking to know the highest truth and the whole truth about everything that engages their attention. They are the people who will not express blind judgment. They seek the perfect vision of perfect love, which sees all things as God sees them—as they are.

Truth—not any human conception, theory, or formulation of the truth, but the truth itself and the actual knowledge of this truth—is seen to be the only true orthodoxy there is, ever has been, or ever can be. Our human conceptions and formulations of the truth are orthodox just to the degree that they are true and adequate, and heterodox just to the degree that they are false and inadequate. The same is true of the historic forms of religious beliefs and practices. Those that are most inspired and inspiring, most comforting, most healing, and most helpful, are most orthodox; those that are least so, are least orthodox. Our lives are orthodox or heterodox according to the same standard. Those who are most sincere, most true, and the most loving are the most nearly orthodox; those who are least so are most heterodox. It is the test the Master gave: "By their fruits ye shall know them." The truest and most universal religion, as well as the highest and most growing life, has for its ideal all that is true, beautiful, and good, and the rejection of all that is not true, lovely, and good. Then, too, it is always ready and striving to discard the less adequate for the more nearly adequate, the less perfect for the more nearly perfect. It has for its fruitage as well as for its ideal the most abundant and perfect life, love, joy, peace, and harmony.

Majority and popular opinion can never make anything

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true and right and good that is not already inherently so, even if all men believe it to be such for ages upon ages. Neither has human opinion power to make anything false that is true, however long and persistently it may declare it to be such. Thousands of years of false belief never made the sun revolve around the earth, neither has it ever made any false opinion true nor any wrong practice right. When false belief and evil have done everything they claim to do, they have really done nothing against the truth. The worst that false belief can do is to succeed for a time in making itself seem to be true. The best that it can do is to yield to the truth; acknowledge itself to be false and the truth to be true. This is the necessary victory of truth and the inevitable fate of error. As Patmore says,—

> When all its work is done, and the lie shall rot;
> The truth is great, and shall prevail,
> When none cares whether it prevail or not.

And since the lie can never really satisfy any one, the truth will finally prevail by the will of all as well as by its natural and divine might and right. Sooner or later all will long to see, as well as have to see, things as they are, and conform to reality,—respond to the love and will of God. Not only will every knee bow and all tongues witness to the truth, but all hearts will love it. The prodigals must all tire of the husks, come to themselves, seek the Father's house and receive the Father's welcome; and the sooner this comes to pass, the happier for the Father, the better for them.

WAKEFULNESS.

MARTHA SUTTON-THOMPSON.

WHEN reading the account of an interview between Mrs. Eddy and a representative of the press, a sense of keen rebuke came to me in the following words of our Leader to this gentleman: "I would ask you to sit down, but this is my time for work. It is a work of eternity. The hours do not give me time enough." I thought, with regret, of the many interruptions which I allowed to break in upon my time for work, and of the difference between the number of my hours of labor and hers, and there came to me the memory of the days of my childhood, when my mother rose at four or five o'clock in the morning and labored for a large family of children until late at night, often finishing a garment or a little stocking at two o'clock in the morning. And how thoughtless we children were, taking it as a matter of course that mother should work all of the time; satisfied if we worked a little each day, and feeling injured if we were not allowed the most of the time for play.

Following this memory came another and later one,—the time of awakening, when I suddenly saw that her life was a continual sacrifice for her children. She had been giving uncomplainingly the riches of a mother's changeless love in a selfless labor for us, and receiving little appreciation on our part; but her love had remained the same, and I saw that the depth and purity of her affection had sustained her strength beyond what would have been possible under other circumstances. Then I thought of all I might have done to make her work lighter and her smile brighter! After that, whenever at home, I always wanted to work as long as mother did, and one of the most comforting recollections I have is her deep enjoyment of my affectionate helpfulness and her evident sense of having come into a great reward.

To-day I think of our "mother in Israel," who is laboring for us all from the impulse of spiritual love. When many of her followers are being entertained or entertaining, she is elucidating the pages of that priceless text-book which alone explains our Scriptural chart; or she is finishing some message that is called for by a given condition or individual need. We, too, her students and students' students, take it too much as a matter of course that she has found it necessary to work so constantly, and perhaps unconsciously we hold the thought that we are privileged to work but a part of the time and may have the remaining hours for play, *i.e.*, for mortal mind modes which constitute idleness. Underneath this is a comfortable and selfish satisfaction and sense of safety that our Leader will tirelessly work in our behalf and keep us back of the danger-line.

Well do we know that if our parents had not labored without stint for us in our helpless childhood, the wolf of want would have come in at the door, and now our knowledge of the evils that assail mankind assures us that just as surely would the wolves of enmity toward the truth break in upon us to-day and devour us, mentally, morally, and physically, if our dear Leader were not ceaselessly at work in the interests of this great Cause,—in the uncovering of evil, and in the scientific instruction as to its destruction and annihilation. But we are no longer babes in the truth,—we are men and women,—and she should not be expected to do our part of the work for us. We have come to years of understanding, and must solve our own problems in the way she teaches and demonstrates, following in her very footprints as she follows Christ. She is listening for and hearing the word of Truth, and interprets it in language comprehensible to human sense. She frames it into By-laws, and propagates the teaching and healing through the church organizations, the Board of Lectureship, the Publication Committee, the periodicals, the teachers, practitioners, etc. If we are not in hearty sympathy and close touch with all of these institutions, if we belittle or would set aside or deny the necessity and efficacy of the means which express her wisdom in the advancement of our Cause, we are not in touch and in sympathy with her through whom God has voiced the revelation of divine Science.

To be in touch and sympathy with our Leader and the institutions of Christian Science, we must be obedient to the By-laws of The Mother Church, and this necessitates our entire consecration. She labors constantly for the salvation of the whole world, and we must be colaborers. Can we think that anything we may do to assist in this vast undertaking of saving all mankind from the bondage of sin and suffering is too much or too hard? Surely not! The consecrated worker will find his field ever enlarging, for he that is faithful over a few things will be made ruler over many things. This is a divine law, and if at first we find nothing more to do than to mail or to hand a copy of the *Sentinel* to a needy brother, doing this in recognition of that law, greater opportunities will come to us as the inevitable result of the ceaseless operation of that same law. We who live where Christian Science churches are established have abundant opportunities to commence with; our attendance upon all the services is a moral impetus in the destruction of error, and so is our financial support of the Cause. We can be very effective workers if we are zealous for the Cause more than for self, and the longer we are actively engaged the more capable do we become to do our part well. Experience unfolds that essential wisdom which cannot be attained in any other way, so the worker in Christian Science is not laid upon the shelf like a superannuated preacher or college professor, but time well spent and faithful labor only increase his usefulness, his value to the world.

As our devoted Leader stands at her post, doing loving service for even those who fail to appreciate her, so we must do the same, praying for that loving zeal which never flags, which listens for the voice of God and is instantly obedient thereto. I am often warned by the thought, "If I

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have come into Christian Science to save myself only, I shall never do it until I get a wider purpose, for I can be saved only by doing Christ's work, and his work was ever for others."

Jesus said, "I am come that they might have life, and that they might have it more abundantly." Only by doing well the work now at hand, shall we obtain results and desire to work more and more. Our Leader's love for humanity grows with her work, and her work grows with her love, and our labors in divine Science will be governed by the same law. The power of divine Principle demonstrated is touching us to wakefulness. As Mrs. Eddy once declared, "The measure of life shall increase by every spiritual touch, even as the leaven expands the loaf" (Miscellaneous Writings, p. 175). If we be lifted up above apathy,—if we be thoroughly awakened and keep awake,—then shall we be in that mental condition which will enable us to awaken others, to "draw all men" unto God, unto Life, Truth, and Love.

If each Christian Scientist in the world should at once begin and continue to take advantage of every opportunity to destroy error in his own consciousness, such burning, world-wide zeal would so sweep away barriers that in many places the experience of the apostles would be repeated, for thousands would be converted in a day. The happy Christian Scientist is the one who, in the spirit of true love and true charity, works all the time, mentally and spiritually.

THE HIGHER COURT OF APPEAL.

FRANK B. HOMANS.

He was a bright young fellow, full of hope, cheerful, patient, and almost happy, as he lay on his none too comfortable couch, with surroundings that indicated poverty, but an earnest attempt to look fine. He had lain there for many months, suffering a great deal of pain, but uncomplaining and optimistic. The doctors had told his mother he could never be cured. First it was only a question of months, then weeks. The doctor came one afternoon as usual, and with a bright smile his patient asked, "Doctor, how soon can I expect to get out of this? As you know, I have some business matters that very much need my personal attention." The doctor, acting under a sense of duty, answered gravely but kindly, "My boy, you can never get well—you probably will not live to see next month." Tears filled his mother's eyes, but the boy bore it bravely. Not until he was left alone did he yield to saddened thoughts, and then only for a moment. Again his seemingly inexplicable and inexhaustible hope came to the rescue. "That doctor is mistaken," he said; "I know I shall get well."

This sick-room tragedy has been enacted thousands of times, and not infrequently the doctor's verdict has come true. In this instance the doctor knew, as every doctor knows, that the patient's best medicine is hope, his worst enemy, fear; nevertheless for years doctors have felt it a duty, under circumstances like the above, to administer a dose of the patient's worst enemy, fear, and at the same time tear from his longing heart his best friend, hope. This has not been done ruthlessly or heartlessly, but lovingly and kindly; still the result has been the same. This course has been thought of as a professional duty, under the belief that every one should have time in which to prepare for death, but even from a purely material standpoint it is inexcusable, and for the reason that thousands of people have recovered after the doctors have said that there was "no hope—nothing to build on." In view of this fact would it not seem both kind and wise to withhold fear and give hope every chance, even up to the last moment and against the physician's own belief regarding the case?

Prior to the discovery of Christian Science there was no one to challenge such proceedings, but now, with thousands of well-authenticated cases of healing by Science after the doctors have said there was "no hope," how can the physician excuse himself who tells a patient that he must die, and withholds the helpful thought that although there is no hope in medicine there may be a chance in Christian Science. He may not believe in Christian Science for himself, or may not care to endorse or recommend it, but in view of the unnumbered cases of healing, respecting which every physician knows more or less, it would seem to be his plain duty to give his patient this one chance of life.

In the case of the young man to whom we have referred, Christian Science was brought to his notice and he was healed. His case is only one of thousands which can be cited at any moment to substantiate the claims of Christian Science, and every doctor should recognize that there is a higher court of justice than that of *materia medica*, and that every man should be advised to apply to this higher court before submitting to the sentence of death from a lower. The same can be fittingly said to the man who is sick unto death, and whom the doctors have given up all hope of saving, if he knows of Christian Science and yet refuses to try it even as a last resort. True, he may be said to hold his life in his own hands, but could not the suicide offer the same excuse for his deed? If God is a loving Father, there can be nothing out of keeping in turning to Him as such, and in trusting in Him alone to save us in time of trouble.

OPPORTUNITIES.

REV. JAMES J. ROME.

Jesus said to his disciples, "Ye are the light of the world," and "Ye are the salt of the earth." This is equally true of his followers to-day. Without going into detail as to the particular value and necessity of light and salt to mankind, we very readily gather that Jesus meant his followers to be the source of salvation to the world. This should be our great desire, and for every opportunity afforded us to accomplish this end we should feel extremely thankful. For this reason we should regard with the highest appreciation and gratitude the life and labors of the Discoverer and Founder of Christian Science. The foresight and wisdom she has displayed prove that it must have been more than a mere human guidance on which she depended. Through her discernment of the greatest needs of humanity and the best methods and means of meeting those needs, Christian Scientists have had vast opportunities presented to them whereby they may accomplish grand achievements for the benefit of mankind.

While Mrs. Eddy took upon herself the arduous task of outlining and blazing the way, she has left us the privilege of carrying forward the work and enjoying the results. No one need regret that he has not had the privilege of taking part in what has already been done, for no sooner is one undertaking accomplished than another of as great or perhaps greater importance, in which all may share, is opened up to us. Surely there are none who feel that their part in this glorious work is a burden. No one who understands the nature of the work can think for a moment that when one part is finished he will be relieved so that he may indulge in the ease of indolence. The successful student is not the one who merely works out a problem in order to get through with it, but rather is he the one who regards the solution of his present problem as a step toward a better understanding whereby he may work one which is higher, and thus continually advance to greater attainments.

In the work of Christian Science we have seen great

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things accomplished, but there are yet greater ahead of us. Surely no Christian Scientist will listen to the temptation that he is burdened by the part he is taking in this work. If he entertains such a thought, then he will be burdened indeed until he rises above it. If, on the other hand, he meets such a temptation with the understanding that the service of Truth is not a burden but a privilege, and that he is fully able to accomplish his part and even rejoice therein, then he will find the Master's words true, "My yoke is easy, and my burden is light."

When the Christian Science publishing house was finished and further contributions were asked for to meet another urgent demand,—one which means so much to the world,—was it a burden? Was it a tax on the endurance of Christian Scientists? If it is a right demand, whence comes the supply to meet it? Is the source limited? We know it is not. Then who would demur at being the channel through which that supply shall be manifested? Is it not, rather, a great privilege to be permitted to draw on this inexhaustible supply of infinite good and give, give to help in the work for good? Let us seize our opportunities, and so honor God and bless our fellow-men.

"UPON THIS ROCK."

W. PETCH.

IN the first book of Kings we read that "Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, . . . But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent." This mention of David seems, in the light of Christian Science, to be an illustration of the individual consciousness which is still struggling with thoughts of good and of evil, taking the side of good more firmly since its partial awakening through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but not yet fully convinced of the absolute nothingness of error, therefore still more or less at war or in conflict. But God had promised David, "Behold, a son shall be born to thee, who shall be a man of rest; . . . He shall build an house for my name."

We find that in the most recent editions of Science and Health Mrs. Eddy has omitted the word "strive" from the last of the tenets of The Mother Church (p. 497), so that it reads: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus." Does not this indicate that many Christian Scientists are reaching, or have already reached, that altitude of spiritual understanding of the one Mind, even God, good, which is the basis of true peace and rest,—the purer concept of God, and of man as His likeness, which is the foundation for the rebuilding of the house of the Lord, the universal consciousness of Love, upon the everlasting rock, Truth?

Above all other gifts and honors Solomon had requested the one gift of the knowledge of God, which is the only true wisdom and which includes all other blessings. His prayer was granted, and through this knowledge Solomon was enabled to overcome all his enemies, even as we learn in Christian Science that the understanding and demonstration of the one Mind overmasters whatever is wrong in human consciousness. In the degree that Christian Scientists attain the conscious certainty of the omnipotence of God, good, they must of necessity rest more peacefully upon the rock of Truth, ceasing from much of their former sense of painful wrestling with error because of their knowledge of its nothingness and powerlessness, thus finding increased respite from their enemies in which to build anew their house of God, to "reconstruct timid justice and place the fact above the falsehood" (Science and Health, p. 238), to establish faith by demonstration, to work with the Father-Mother God who seeth in secret,—themselves rewarded openly with the joy of the appearing of the "Sun of righteousness," whose light forever dispels the gloomy shadows of sickness, sin, and death.

Solomon prayed, "Now therefore arise, O Lord God, into thy resting place, . . . let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." To behold the truth of being is to become conscious of the fact that we all, "as lively stones, are built up a spiritual house" of God. Every individualization of good is inseparable from the temple or body of Christ, Truth. Mrs. Eddy defines the word "church" as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583), and elsewhere she tells us that we "rest in Truth" and that Truth is "triumphant" (Science and Health, pp. 387, 493); thus the church triumphant is beheld a present reality.

There is a passage of great tranquillity in Paul's second epistle to Timothy which accentuates the thought of the ultimate and universal acceptance of peace: "The servant of the Lord must not strive; but be gentle unto all men, . . . In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." Gradually, as the world's thought becomes purer and therefore better able to discern the infinite meanings of Truth, this manifestation is acknowledged in what it does for humanity. Instead of sickness and sin, we behold health, joy, and peace, and this acknowledgment is the beholding of the star whose divine light guides the individual consciousness toward its final awakening, to the knowledge of man's own and only source, our Father-Mother God. With what glorious gentleness Jesus gave Love's message to the world: "Come unto me, all ye that labor and are heavy laden, and I will give you rest"!

We are told that when Solomon built the house of God there was no sound of hammer or of axe to be heard at work upon the stones, but that every one was fully "made ready" before its final uniting with its fellows took place. Christian Scientists know what is meant by the preparation of the individual consciousness before it is wholly prepared as the stones in God's collective temple must be. But once recognized and really commenced, this building upon the revelation of the eternal truth of God and His reflection must ever be progressive, the manifestation or offspring of the one universal good,—one absolute Principle, and one infinite idea.

Drop thy still dews of quietness,
Till all our strivings cease.
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace!

"Matter makes itself known to us by the testimony of the senses. We see it, hear it, smell it, taste it, touch it. But observe, that, after all, this is indirect testimony. These impressions are all of them simply brain impressions. We see, hear, smell, taste, touch, in our consciousness only. We cannot assert therefore that matter exists apart from this consciousness. Science has nothing to say about the ultimate nature of matter. Science studies matter simply as a fact of human experience."

"We are not concerned in physics with what things really are, but solely with their properties and behavior. Physics neither offers nor seeks an explanation of the universe. It leaves all such problems to metaphysics."

From the text-book on physics by Henderson and Woodhull of Columbia University.

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SELECTED ARTICLES.

[Frederick Dixon in the *Christian Commonwealth.*]

The material senses of the people amongst whom Jesus moved rarely rose to a clear perception of his words; and so, telling them that if they could not believe for the word's sake they must found their belief upon the works, he healed the sick and raised the dead and walked upon the waters, breaking every physical law in demonstration of the fact that those laws were not God's laws, and that a knowledge of God's law—that is, the spiritual law—would give man the dominion which the Bible declared God had given to him.

What, then, is the origin of the material law, the law by which sin entered the world, and through sin death, and everything that is unlike God? The question is simply a new demand for an explanation of the origin of evil; and the origin of evil never has been explained, and never will be, because a negation never had an origin. There is exactly one way to grasp the nothingness of evil, and that is by understanding the allness of God, just as until a boy grasps the fact that two and two make four he will never understand why two and two are not and never were five. The only occasion for the misconception that two and two are five is that they are four. Spiritual things, writes Paul, are spiritually discerned, and only in the persistent struggle to blot out from their consciousness all that is unlike God, in the effort to attain the Mind that was in Christ Jesus, can men hope to begin to gain the spiritual and scientific knowledge of God—that is, of Truth—and so discern evil as "a liar, and the father of it."

The Christian Science church is perfectly well aware that in a world in which the manifestation of evil is so prevalent, the unreality of evil will remain a pious theory unless the truth of it can be demonstrated practically. Jesus did demonstrate it practically, and the religion he preached was essentially a practical religion. He never suggested that he was gifted with a supernatural power denied to other men. On the contrary, he insisted in the most unequivocal terms that those who believed on him, understood his teaching, would be able to do his works, that is, reduce their knowledge to demonstration. Mrs. Eddy has shown the Christian Science church that it was the Mind of Christ which destroyed the appearance of evil in the first century, and which will to-day prove the unreality of it by its destruction, exactly in proportion as men let that Mind be in them which was in Christ Jesus; and so she has taught her followers that, like the early Christians, they also must prove their faith by their works.

[J. V. Dittemore in the *Marlborough* (N. Y.) *Record.*]

Unbiased investigation will prove beyond question that Christian Scientists are neither "weak-minded" nor "easily tempted by illusive bait," but that they have embraced this faith because it has been proven to them through actual experience to have met their needs, in sickness as well as in health, in a more practical and efficacious way than did the systems previously employed. Neither Mrs. Eddy nor any other Christian Scientist ever claimed to have "the power within their frail anatomy" to accomplish anything. They do affirm, however, that if the Bible is true and if history is reliable, both Christ Jesus and his followers for three hundred years were able to prove that Christianity, when correctly understood and applied, gives to mortals a full salvation from sickness as well as from sin, and that if all the "works" promised by the Master are not forthcoming to-day, it is not because God has changed His laws, but because mankind have failed to prove the dominion which faith should provide. Christian Science affirms that sin, suffering, and disease are wholly abnormal and illegitimate; that they do not exist in accordance with any law, but are the phenomena of the false beliefs of human experience, the result of failure to know God aright. It affirms that "the will of the Father" is the same now as two thousand years ago, and that the proper knowledge and application of God's laws to-day will accomplish the same results as they did during the ministry of the Master. . . .

Our critic endeavors to prove that in his healing work Jesus Christ did not depend on spiritual means, but relied on material remedies. In proof of this contention he mentions the incident of putting clay and spittle on the eyes of the blind man. If it was not the spiritual understanding of Christ which healed, but was the clay, it seems queer that our specialists of to-day do not prescribe so efficacious a remedy when a case of blindness is under their care. Surely that which was able to produce so marvelous a result in one instance is at least worthy of a trial in our own age. It is manifestly unfair to compare the failures of the present immature practice of Christian Science with the successes of any other system. The only fair method would be to compare both the failures and successes of one system with the failures and successes of the other. If this be done, Christian Science has no fear of suffering by the comparison.

Christian Science does not deny the reality of disease as an experience of mortal existence, nor does it ignore pain and suffering. It does declare, however, that all that is of God is real and permanent, but that all the discords of this world are destructible and therefore unreal in the sense of having no inherent power of continuance when the truth which is equal to their destruction is correctly understood and thereby made available. Christian Science affirms that humanity's salvation must come through the metaphysical practice described by Jesus as "knowing the truth," and that in proportion as the truth about God and His creation is understood, mortals will be made free from the bondage of every discord which hinders their realization of the kingdom of heaven—the ever-present possibility to those who earnestly strive to follow in the way pointed out by the Master.

[Charles K. Skinner in the *Allegan* (Mich.) *News.*]

If there were nothing to be considered in the treatment of children by Christian Science but the argument of those whose knowledge of the system had been learned only by hearsay or by superficial reading or theory, the talk of our critic might be taken seriously. Happily for mankind generally, and for believers in the omnipotence of God to heal not only the diseases of adults, but also of little children, there is much to be said on the other side. Because one or more children may have died under Christian Science treatment within a year, in a state where nearly one hundred thousand people are interested in this method of treatment, and where during the same time nearly nine thousand children under four years of age died under medical care, according to the mortality statement of the state board of health, the suggestion of legislation to enforce medical attendance upon the children of Christian Scientists would not only be an unreasonable exercise of the power of the majority over the minority, but an unwarranted abridgment of their constitutional rights as citizens. . . . It would be quite as unjust for any state or municipality to force Christian Science parents to administer medicine to their children, as it would be to force parents who believe in the use of medicine to depend upon Christian Science. . . .

It is not so long ago that members of the old school of medicine were heard to say of their new competitors, the homeopaths, "They are either fools or knaves." Legisla-

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tion to control the so-called "quacks" was as freely talked of then as it is now against Christian Scientists, but we have lived to see the day when the homeopath is as much respected as the allopath, and both are brothers. Is it yet possible that we shall live to see the day when the omnipotence of God to heal "all our diseases" without the intervention of drugs will be generally acknowledged?

[Charles M. Howe in the *St. Joseph* (Mo.) *Gazette.*]

The healing of the most inveterate forms of disease and sin through Christian Science proves conclusively the impersonal appearing of Christ, Truth. And not only Jews, but Christians and all other nationalities are beginning to discern these facts, and the signs are rapidly following. Jesus of Nazareth once said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" The most bitter opponents of Christian Science are daily getting their eyes opened to the great fact that the kingdom of heaven is at hand—not that heaven is a location, but a condition of consciousness of Truth, whereof Jesus said, "The kingdom of God is within you." All men are endowed with this spiritual intuitive faculty, which is rapidly developing, turning mankind away from the material to the spiritual, from the mortal to the immortal, yea, from the false and unreal to the real and eternal, wherein, as St. Paul said, "we live, and move, and have our being"—in Spirit, not matter; in Truth, not error; not in hatred and prejudice and ignorance of God, but in Love, in that enlightened understanding of the sons and daughters of God which it is for each one to understand and realize.

[William J. Bonnin in the *Southport* (Lancashire, Eng.) *Visitor.*]

Christian Science affirms that the only indestructible eternal essence is good, and that to seek to impose upon mankind the necessity of believing in the actual existence of a rival and hostile power is the strangest disservice that can be attempted in the name of him who came to destroy, for humanity in distress, the devil and all his works. That the belief in sin will be punished so long as the belief lasts is the teaching of Christian Science; so long, that is to say, as men invest evil with a supposititious attractive force (and its only power is that bestowed upon it by its victims), so long must they take the consequences, so long will they sin, so long will they sicken and die. Not many years ago Christian Scientists were to be counted in hundreds; to-day a vast multitude, to be counted in hundreds of thousands, proclaim that they have ceased to believe the liar, as our Master stigmatized it, and in consequence have escaped from its tyranny. When it is borne in mind that this host of people is largely composed of those deemed in their sickness or their sin to be beyond human help, and when the astonishing transformation in their mode of life is marked, their proclamation rings convincingly in our ears as the fulfilment of the promise, "Ye shall know the truth, and the truth shall make you free."

[Clarence B. Hadden in the *Republican-Gazette*, Lima, O.]

As the statements of Christian teaching are understood, it will be acknowledged by the honest and earnest follower of Christ that the theology and philosophy of Christian Science is as perfect in its simplicity as the Science of Christianity is exact and invariable in its Principle and rules.

Christian Science invites the sincere investigation of every seeker after Truth, and the more such an one studies the Bible in the light of its spiritual interpretation in Christian Science, the more profound becomes his reverence for God and all the good that is unfolded in His creation. Perhaps the suggestion is not unwarranted that before criticizing a religion like Christian Science it is well that every one should not only study exhaustively its theology and philosophy, but should do as Christ Jesus taught by example and precept: "Heal the sick, cleanse the lepers, raise the dead, cast out devils;" as well as "preach the gospel." If he does this, he will find that Christian Science is performing these practical works which the Master enjoined in the true spirit of Christianity, regardless of the different human theories that are advanced in explanation thereof.

[Charles B. Jamieson in the *Berlin* (N. H.) *Reporter.*]

A clerical critic says, "If religion is capable of healing the infirmities of the body, then religion is science, in so far at least as its relation to the human organism is concerned; and more than that, it is healing and healer combined." Christian Science furnishes proof positive of this. Jesus' religion was his understanding of God, Spirit. His practice of it reformed sinners and healed the sick. His understanding of God was an exact Science of Truth, and he said: "Ye shall know the truth, and the truth shall make you free," mentally, morally, and physically. Christian Science teaches this exact knowledge of God, systematically arranged, hence it is scientific. It heals the mentally, morally, and bodily sick; assuages grief; comforts the sorrowing; is emulating the example of Jesus, and is therefore Christian, hence the name "Christian Science."

The reverend gentleman seems to have directed his criticism, not against superstitious faith in material things, not against the more modern systems of auto-suggestion, or self-mesmerism, and hypnotism, but against that pure spirituality which was taught by Christ Jesus (of whom he is a professing minister) and which is now taught in Christian Science. Thus did the rabbis (ministers) in Jesus' time.

[Thomas A. Barnes in the *Seattle* (Wash.) *Times.*]

The sense of the average man or woman is almost entirely focused on their material sense experience. It is only occasionally that some inspiration, coming usually from outside, lifts them for a brief period to the plane of spiritual consciousness which is the natural and true home of the soul. This spiritual consciousness is not merely the cause of love, joy, and peace, it actually is itself the essence and substance of all these qualities. . . . All this, of course, has been vaguely known in the past, and was beyond question the source of Christ's power to heal, because he understood the truth and its application. Almost all religious movements have contained some glimmerings of this truth; but the peculiar merit of Christian Science is that it has brought to the modern world, and has developed, a certain form of teaching which has enabled its votaries in great measure to transcend the mortal mind and to focus the consciousness on that level where fear, anxiety, and regret and all their attendant troubles have no existence. It has, in short, brought this teaching into practical application and has healed both the bodies and souls of many thousands of men and women.

The secret of Christian Science is the secret of the silent strength of the inner spiritual life. The Cause of Christ is not to be served by violent attacks upon alleged heresies of any kind whatsoever. These attacks are merely boomerangs, which ultimately return with damaging effect upon those who launch them. The true kingdom of God is not the kingdom of strife and contention, and that church which is best calculated to uplift the community is not

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necessarily the one with the most splendid edifice, the largest congregation, the most eloquent preacher, or the most attractive musical service, but the one in which the true spirit of Christ most effectually manifests itself—the spirit of peace and of brotherly love and helpfulness.

[Albert E. Miller in the *Item*, Philadelphia.]

Mrs. Eddy does not claim to have originated Christian Science, but to have discovered it. The precepts of Christian Science may be discerned by any one in the life and works of Christ Jesus, and even he did not claim to have originated the truth which cures all human ills, for —speaking of his divine nature, or selfhood, which apprehended this truth—did he not say: "Before Abraham was, I am"? thereby indicating that the truth is without beginning. Mrs. Eddy does not claim to have originated that which is beyond the power of the human mind to originate.

Truth is universal—all can partake of its benefits. It may be that the world has not been ready until the present hour to grasp this fact that the truth is the one effectual remedy for suffering humanity's heavy hearts and heavy burdens. It is an indisputable fact, however, that Mrs. Eddy, the Discoverer and Founder of Christian Science, has set in motion a force which is being felt in the uttermost parts of the earth and is bringing to human discernment a realizing sense of the practical adaptability of our Saviour's teaching.

Christian Science draws the line clearly between the speculative and imaginative theories of mesmerists and the sound and practical teaching of our Master. In its practice it rises high above the plane of human impulse and partakes of the divine nature of our Saviour, who came "not to destroy, but to fulfil."

[C. R. Munro in the *Hamilton* (Ont.) *Times*.]

Those who ascribe the healing in Christian Science to the power of suggestion, understand neither Christian Science nor its method of healing. Those critics who talk so glibly of the power of suggestion as being the basis of the healing works wrought by this Science, will find that it requires vastly more than suggestion or human will-power to heal chronic organic disorders, such as cancer and tuberculosis. Yet these diseases and many others of a like serious nature have been healed many times through Christian Science during the past forty years. It was not so long ago that the opponents of Christian Science refused to believe that healing could be accomplished except by purely material means; and now, when the healing work of this Science has reached such proportions that it compels belief, critics endeavor to give the credit to anything but the right source, namely, the divine Mind, God. The fact is, people are so loth to believe that God is willing and able to heal, that they are ready to ascribe the healing power to a multitude of other agencies, rather than to render "unto God the things that are God's."

In a word, the difference between Christian Science and all other systems of mental healing is that these other systems exalt the human mind or will as the healing power, thereby dethroning God, the great Physician, while Christian Science brings the human mind or will under subjection to the divine Mind, God, which is recognized and proved in Christian Science to be the only true healing power.

[George Shaw Cook in the *Chicago Tribune*.]

Our critic is quoted as having said: "There is a striking difference between Christianity and Christian Science, so called." There is a "striking difference" between Christian Science and certain phases of so-called orthodox Christianity, but a longer and better acquaintance with Christian Science will some time show the critic that there is a striking similarity between Christian Science and primitive Christianity. Christian Scientists do not, as critics sometimes seem to think, ignore pain and suffering, and do not attempt to brush them aside with the mere declaration that they exist only in the imagination. They know that pain and suffering amount to solid conviction with the invalid. While trying to help the sufferer to understand that pain is abnormal, illegitimate, and, in the broad sense, unreal because destructible, the true Christian Scientist exercises the utmost compassion, tenderness, and patience in ministering to the sick.

[R. Stanhope Easterday in the *Indianapolis* (Ind.) *Star*.]

Christian Science is a recapitulation of the teachings of Jesus, and its line of argument and methods of treatment are identical with his. His treatment of economic and social questions was a reasonable one, and Christian Scientists to-day follow out the same rational line of procedure in handling such matters. Christian Science has to do with the Mind of Christ, or the Mind of the Father, and the successful Christian Scientist subjects his own human will to the divine and thinks and acts under the supervision of the Mind "which was also in Christ Jesus," the Mind which never errs and never wills ill to any, the Mind which knows and includes all good and blesses all alike in the working out of its divine behests. The individual thus dominated only by good and subject only to the will of the Father, is in a position to think and act intelligently, just as the mathematician or musician imbued with the basic teachings of his art fears neither error nor discord and recks not the opinions or "thoughts" of any.

In this line of metaphysical reasoning there is no mystery except the "mystery of godliness," made clear in the Scriptures. Mrs. Eddy's text-book on Christian Science, "Science and Health with Key to the Scriptures," is but a recapitulation of the teachings of Jesus, and contains a clear, concise exposition of Scriptural truths, which has enabled the many thousands who constitute the Christian Science following to grasp the plan of salvation as worked out in example by our Master, and to make practical his teachings in the healing of their diseases and sins and in solving the knotty problems that come up in the experience of all.

THE PUBLISHING HOUSE BUILDING FUND.

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THE CHRISTIAN SCIENCE MONITOR.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE HELPING HAND NOT WITHHELD.

A WRITER in the *Evening Telegram* of Portland, Oregon, in commenting upon Christian Science asks some questions which are well worth considering and well worth answering, questions which may have presented themselves to others who are not entirely familiar with what Christian Science is doing for the world. The article referred to is so long that we cannot publish it in full, but its trend can be gathered from the following paragraphs:—

In all my looking through Christian Science periodicals, I find invariably . . . the prevailing note to be one of personal selfishness. "I was healed." "My circumstances have been much improved." "Life is so much pleasanter for me than it was," and as we know, the large majority of Christian Scientists are well-to-do people. No one can be otherwise than glad that Christian Science is lessening the sorrow and ill health in the world; no one need regret that Christian congregations are prosperous, both as organizations and individuals. That is matter for congratulation both for them and the world. But to apply faith to improve one's personal circumstances or health is not by any means to do all that Jesus did or all he told his followers on earth to do. He made it his especial and particular business "to plunge right down into the mud and mire of the world," as it then was. He was royally indifferent to wealth and all the insignia and trappings of worldly power and ease—things for which "Scientists" have a reasonably normal appetite, to say the least, while to the casual observer many of them show a positive apathy regarding the economic problems of the day.

Will not such indifference and aloofness from the terrible conditions under which little children are working; the wrong and abuses being daily perpetrated on criminals in prisons; the monstrous inequalities in material things that work such degradation and death to the souls of the very rich and such incredible suffering for the very poor, tend to weaken in the land the power of Christian Science? It is not unfriendliness—far from it—that prompts this query. It is asked because it can be answered to add further glory to Christian Science and increase the list of its notable achievements.

If there are Christian Scientists prominent in the business enterprises of the cities of the country, how are they regarded by the people who should love them and look to them for justice and fair dealing? If there are prominent business men known to be Christian Scientists, are they following in the beaten track of graft and grab, or are they more concerned about the greatest good to the greatest number, and so not acting like the average profit-crazed, dividend-hungry dollar-hunter?

While we do not admit the truth of these implied strictures upon Christian Scientists, we may be pardoned for their reproduction here in order that Christian Scientists may not only be on guard against every temptation toward selfishness, but that they may know that the world is holding them to a strict accountability for the alinement of their works with their professions.

In acknowledging this friendly warning, we need but call attention to the fact that the growth of Christian Science has been quite rapid; that it has appealed to "all sorts and conditions of men"—and of women as well—who were in need of relief from sin and sickness and poverty,—from the very conditions which our critic describes,—and it should also be noted that each one who has escaped from these conditions did so through a helping hand extended by some one who had traveled the same road before him. Those who received this help yesterday are helping others to-day, and so the good work goes on.

It would seem that this questioner has been misled by appearances into making the statement that "the large majority of Christian Scientists are well-to-do people," if she means by this that Christian Science appeals only to the rich or leisure class. She will find upon investigation that the congregations of Christian Scientists are made up of those of all classes who have suffered in "mind, body, and estate," and that many whom she rates as well-to-do are simply in comfortable circumstances by reason of their ability to work steadily instead of being incapacitated by sickness from earning a living for themselves and their families.

As to the "Christian Scientists prominent in the business enterprises of the cities of the country," this writer is in a good position to obtain information, and we think she will find them consistently Christian. If they are not, they need more understanding of Christian Science, and this they will obtain only by following more closely the teachings of their professed religion.

Our friend should not complain because those whose testimonies are published in our periodicals testify to the benefits which they themselves have received from Christian Science. The psalmist said, "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." These testimonies are printed for the benefit and encouragement of those who have not yet had personal experience of the healing power of Christian Science, and, as everybody should know, testimony of those who have a personal knowledge whereof they speak is the only kind worth while, and the only kind which will appeal to those in dire need.

ARCHIBALD MCLELLAN.

THE ONENESS OF TRUTH.

IN identifying Truth with God, Christian Science gives the supreme statement and proof of the oneness of all truth,—that in the whole realm of the divine manifestation there are no contradictions, no discordant forces or laws. It follows that in so far as God has been revealed to human consciousness, in so far men have come into a common possession, and every new revelation has been a fulfilment of all that was good and true in the prophecy and perception which came before. Spiritual advance in all times has been the dawning of God's great day, and had this but been realized by religious men, Christ Jesus would have been welcomed, and history would not tell us of the "stoning without the gates" visited upon the world's seers and prophets.

This oneness of all truth was clearly enunciated by John when he spoke of the Christ as "the true Light, which lighteth every man that cometh into the world," and Christian Science teaches that the realization of this fact is the one ground of genuine, practical brotherhood. Mrs. Eddy has expressed this in that immortal passage on p. 340 of Science and Health, beginning, "One infinite God, good, unifies men and nations;" and the breadth and embrace of her statement will not have been compassed until all struggle and disharmony shall have passed into their native nothingness, and God rule on earth as in heaven.

It must be apparent to all normal thought that the inherent nature of truth is not affected in any way by its apparent association with error in human consciousness, and it follows that if there be but one single ray of light in a given grade of belief, that ray is golden; it is of God, and its very isolation renders its recognition all the more important. Forgetting this, religious prejudice condemns undiscriminatingly and unhelpfully. Not so Christ Jesus. He saw the single spark of good cherished in the heart of her whom men had pronounced worthy of death, and with words of gentle brotherliness he fanned that spark into a flame. To his disciples he said, "Love your enemies,"—know as brothers the heathen and the hated. How? By recognizing and honoring for its unmarred and eternal value the little light they have, thus contributing of your oil for the increase of their glow.

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In standing for God, Spirit, as wholly good, and in proving that the sovereignty of good is demonstrable, Christian Science has established a standard of determination between truth and error, good and evil, which is of transcendent value. More than this, it enables the faithful Christian Scientist to apply this standard effectively, to discover the vein of gold in the mountain of error, and to act accordingly. The gospel of Christ Jesus meant the passing of the great bulk of the ritualism and beliefs that were so sacred to his people, but he honored and utilized every grain of good therein. Remembering that divine Love has ever been finding entrance to human hearts, and that all truth is one, we are sure to find some common right idea in our touch with every fellow-man, whether Jew or Gentile, bond or free. His glimmer of truth may be expressed in a sense of beauty or of power, a spirit of gentleness or of patriotism,—whatever it be we may join hands right there with a brother man and lead him to think of us as a truth-seeking friend.

If the world's missionary workers had thus thought of the oneness of all truth, if they had been willing to recognize any ethical, or even poetical value in the beliefs of those to whom they have gone, it is probable that they would have found many an open door where to another attitude of approach the way has seemed hopelessly closed. Men may be driven otherwise, but they are won only as we show them that we are impelled by a sense of brotherhood, a sense that springs immediately from the realization of the oneness of all truth.

JOHN B. WILLIS.

"THY KINGDOM COME."

Do any question that the ultimate good, for which all mankind hope, will be realized? Why should any doubt? "Because it has been so long looked for but never attained," some may answer. Here, however, we must not forget that a great change has come to the world in late years, a change which is vastly greater than anything known in the past. Things are far better for mankind at large than they ever were before; hitherto unknown resources are being discovered, so that it now seems actually puerile to talk of possible want because some source of supply seems to be exhausted. No thoughtful person can deny that there is abundance for all human need, the question is only as to the "industry, intelligence, and integrity" required on every side to make the supply available for all, —in other words, the righteousness which sees the infinite provisions and demands of God's law, and which is ever ready to lay hold upon the former and to obey the latter.

In the 72d Psalm we have a wonderful word-picture of the reign of righteousness, the coming of God's kingdom, for which so many pray daily, with little hope that it will come in their time although it was two thousand years ago that Christ Jesus commanded his disciples to announce it as "at hand." The psalmist had declared that righteousness, peace, and abundance were to be the characteristics of the Christly reign, and that the ideal ruler should "save the children of the needy," and should "break in pieces the oppressor." *How* this should be done is indicated in the words, "He shall come down like rain upon the mown grass: as showers that water the earth." No aggressive material sovereignty this, but rather a spiritual power so mighty that "all kings shall fall down before him: all nations shall serve him."

Of old the Pharisees demanded of the great Teacher *when* this kingdom should come, and he answered that it "cometh not with observation," and he added, "The kingdom of God is within you." In other words, we must be conscious of the reign of Truth and Love—the reign of righteousness—within ourselves before we can see it made manifest outwardly. We should never forget that if we become conscious of the rule of divine Principle, and obedient thereto, we shall each enjoy the peace and abundance which are promised as attendant upon righteousness. Peter tells us of the scoffers who should come in the last days, saying that the material order, with all its discords,—its sin and disease,—must continue, and asking, "Where is the promise of his coming?" To this query Christian Science answers that promise and fulfilment are upon us to-day as never before in human history; men are actually seeking "the kingdom of God, and his righteousness," and are finding, as Mrs. Eddy says, that "Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal" (Science and Health, p. 476).

When all men seek the spiritual as diligently and intelligently as the world's progressive men have sought their highest concept of good on the material plane, universal harmony will be established here on earth, material belief —"the oppressor"—will then be broken in pieces, and will have no power to make any sick or sinful. The windows of heaven are even now being opened, and if our allegiance to Truth is what it should be, the promise is that the blessing will be such "that there shall not be room enough to receive it."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

New York, N. Y., Jan. 25, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill,
Brookline, Mass.

Beloved Leader:—We desire to express our gratitude and thanks to you for your protecting love, as evidenced by your recent communications and your giving to the Field our letter to you.

Lovingly and loyally yours,
BOARD OF TRUSTEES,
First Church of Christ, Scientist, of New York city.
EDWIN F. HATFIELD, *Chairman.*
JOHN D. HIGGINS, *Clerk.*

Boulder, Col., Jan. 22, 1909.

Dear Mrs. Eddy:—It gives me great joy to tell you that the sense of separation is being gloriously overcome. Indeed I feel it safe to say it is overcome, and the full realization of its nothingness was brought to me by your message, sent in my husband's letter, that what we were doing was "not sacrifice, but offering." Then the burden vanished, and the joy that came to me is indescribable; I wish I could tell you how ready and happy I am to be of service to you. Each day it is a greater privilege to make this offering of love, for I have long cherished the desire to give you positive proof of my gratitude for your noble, selfless labor in behalf of suffering humanity.

Meeting this claim of separation has been the supreme test of my life, but by the grace of God and your messages of love and encouragement I have been able to stand the test, and have proved the truth of your inspired utterance in "Miscellaneous Writings," that "time and space, when encompassed by divine presence, do not separate us" (p. 110).

With continued assurance of my loving allegiance to you, beloved Leader, and to our Cause, believe me

Gratefully yours,
ELLA S. RATHVON.

New York, N. Y., Jan. 23, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The board of directors of the Christian Science Reading Rooms of New York city extend to

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you their loving greetings, and desire to report a summary of the work of the Reading Rooms during the year 1908. The Reading Rooms located at 23 West 23rd street and 123 West 125th street have been visited by an increased number of inquirers and purchasers of literature. Science and Health has been loaned and renewed 1,419 times, and "Miscellaneous Writings" 195 times. The reference libraries at each Room, recording the growth of Christian Science, have been gradually enlarged and are in constant use. Copies of *The Christian Science Monitor* are received daily at the Rooms for sale and distribution.

The librarians report a deep sense of gratitude expressed by visitors for your great work in lifting humanity out of a material sense of existence to the spiritual understanding of Life as God, and they also report benefits received by visitors from the reading, at the Rooms, of the Bible, your writings, and the publications of The Christian Science Publishing Society. The cooperation of the committee on publication has been most helpful in the work of the Reading Rooms. The distribution committee reports the elimination of much of the prejudice previously existing against Christian Science. They also report the distribution of and proper classification of Christian Science literature in public institutions, such as penal institutions, industrial libraries, public libraries, steamships, industrial schools, economic clubs, colleges, hotels, actors' clubs, Y. M. C. A. rooms, lunch clubs, homes for aged, indigent, and incurable, hospitals, lighthouses, railroad cars, etc. Further extension of the work of the Reading Rooms is now under consideration by the churches cooperating in this work.

In presenting this brief report of the work the board of directors desire to express their gratitude to God for the privilege of extending the truth of Christian Science through these channels, and to express to you their loyalty and loving wishes for the blessings you have given to mankind.

Yours sincerely,

The Board of Directors of the Christian Science Reading Rooms of New York city.

H. L. GWALTER, *Chairman.*
R. E. CAREY, *Secretary.*

Ashtabula, O., Jan. 6, 1909.

Dear Mrs. Eddy:—I, like thousands of others, owe all I have—health and every condition—to Christian Science. I realize that, but for your untiring, unselfish devotion, we would still be "groping" in darkness. I wish to convey, however feebly, something of what I feel,—I desire to be known as a witness to the healing power of Christian Science, in exemplification of Jesus' words, "The truth shall make you free." For fifteen years I experimented with able medical men in Canada and England for a disease pronounced chronic. I grew gradually worse, and according to a capable English physician I could never be well. I employed nearly every known curative agent,—electricity, osteopathy, magnetic treatment, mental science, massage, —but returned to this country in despair. If any one had suggested Christian Science I should have been annoyed, the very name was offensive to me. However, peculiar circumstances made it necessary for me to go to the Reading Room in the city where I was just a year ago this month. My object was not friendly; nevertheless I was affected by the particularly peaceful conditions and lingered. I talked with a practitioner, and decided that as I had tried everything else I would add Christian Science to the long list, though not believing for a moment that I could be cured; but before twenty-four hours had elapsed I had been so greatly benefited that I wanted to know something of this Science which heals instantaneously and which I now know to be the most powerful factor in the world because its only force is divine Love.

I have had much evidence of Truth's ability to control every condition, if we understand even a fraction of the Science and being.

Yours with much love,

MRS. ANNA DAVIDSON.

Hyde Park, Mass., Jan. 19, 1909.

Beloved Leader:—Having just finished a three-years term as First Reader in this church, I feel that my work is not completed until I have expressed my gratitude to you for the great privilege and blessing this labor has been to me. Established on the sure foundation, Love, our growth has been steady, strong, and sure. Three times we have sought larger quarters; now we are looking forward to building. Our Sunday services and Wednesday meetings are not only well attended and never lacking in interest, but many cases of healing, simply from being present, are reported.

A few weeks ago a stranger to Christian Science scalded her hand, and while on her way to the drug-store was invited to our meeting. One of our members related the cure of a scald, and when the stranger within our gates looked at her hand it was perfectly healed. Again, two weeks later, a member reported that her child had been healed of croup in one treatment as the result of a thought brought out during the evening. Quite a number of our congregation, of varying ages, have laid aside their glasses as the result of the healing truth there present, and say that they see better than ever before. In every department the good work is progressing, and in this way we prove the gratitude and desire to serve you which we orally express. I can think of no grander, nobler aim than to follow the teachings of Christian Science. With an earnest wish to learn more of God, and reflect more of His love, I am

Your willing follower,

FRANK B. HOMANS.

Barre, Vt., Jan. 14, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Leader:—Four years ago the Vermont Legislature passed a medical law making it a misdemeanor, punishable by a fine or imprisonment or by both, for a person without a license from the state medical board of registration "to follow the occupation of treating disease by any system or method." At this session of the Legislature the board of medical registration asked for additional legislation which would make the law even more stringent. Their bill passed the Senate, and the Christian Scientists asked to have a hearing, Jan. 5, before the House committee on public health, composed of seven members, five of whom were M.D.'s. At this hearing the Christian Scientists asked to have the bill amended by inserting, at the proper place, "but shall not apply to persons who merely practise the religious tenets of their church without pretending a knowledge of medicine or surgery." The bill, as amended, was reported favorably by the committee, passed by the House, concurred in by the Senate, and signed by the governor this afternoon. Thus the laws of Vermont and all of the other New England states are favorable to the practice of Christian Science.

In behalf of the Christian Scientists of Vermont I wish to bear grateful testimony to the fact that the truth you have proclaimed to the world is leavening thought and bringing out better conditions of human consciousness.

Yours sincerely,

F. A. WALKER.

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THE LECTURES.

BUFFALO, N. Y.

Teck Theater was filled to its utmost capacity, including the uppermost gallery, yesterday afternoon [Dec. 13], to listen to a lecture on Christian Science by Miss Mary Brookins of Minneapolis. Her presentation of the subject was not in the least perfunctory, but partook of a positive and genuine conviction, coupled with a kindly and gentle persuasiveness that not only kindled in the thought of her listeners an absorbing interest but a desire to know more of a philosophy which is presenting such strong claims for recognition throughout the civilized world. Miss Brookins was introduced by Charles Holcomb of First Church of Christ, Scientist, in Buffalo.—*The Buffalo Commercial.*

PORTLAND, ME.

Hon. Clarence A. Buskirk of St. Louis addressed a large audience at the Jefferson Theater last evening [Dec. 6]. In introducing the lecturer, Frank C. Barrett, the First Reader of the local church, said:—

Christian Science is more widely and favorably known to-day than ever before, principally because of the fact that through its ministrations hundreds of thousands have been healed of all manner of sickness and sin; and each attempt to criticize our Leader, Mrs. Eddy, has only served to reveal to the world her true character and purpose.

Portland Express.

TULSA, OKLA.

A crowded house at the Grand yesterday [Dec. 6] listened to an able address on Christian Science by Bliss Knapp of Boston. The lecturer was introduced by Attorney H. W. Randolph, who said in part,—

By reason of my ignorance of Christian Science I am unable to realize what it is, but it is something alive and growing—a vital influence in the lives of thousands of good men and women. "He that runs may read." Christian Scientists seem to be happy and contented, without ceasing to strive for better things. The thought that good destroys evil,—that God is good and that God is All-in-all,—is a beautiful thought to have ever present.

The outward influence of Christian Science on the individual may be one of its less important features, but it is a feature which must be apparent to any one who will look for it. And it is not more in the healing of physical sickness than in the general change in conduct and character that this influence appears. I had a cousin who was about my own age. As a boy he was wild and reckless; was suspended from school, went to a private school for a time, and left that to go to work; lost one position after another because he would not attend to business. When he was about twenty years old he became interested in Christian Science, and since that time he has been steady, industrious, happy, and growing. He has been a success in his work and holds a position of much responsibility. He is now a Reader of the Christian Science church in a western city. Such changes as this as a result of Christian Science are common, and they alone are enough to make us want to know more.—*The Tulsa Democrat.*

SPOKANE, WASH.

In the Auditorium Theater, Sunday afternoon, Nov. 29, a lecture on Christian Science was delivered by Bicknell Young to the largest audience ever assembled for this purpose in our city. The theater was packed to the last seat in the top gallery, many were standing, and a large number could not find even standing-room. The speaker was introduced by Mrs. Mabel C. Lucas, First Reader of First Church of Christ, Scientist, of Spokane, who said,—

One cannot give a truly contented man anything. Satisfied with his own intellectual attainments, he recognizes no necessity for instruction. Neither sorrowing nor in affliction, he requires not a Comforter. He is not sick, therefore has no need of healing. He may even be asleep in sin, knowing not his need of God and desiring only to be left undisturbed in his false security. But there are others, thousands upon thousands of suffering, sorrowing, despairing men and women, the burden of whose daily existence is almost greater than they can bear. Hungry, they are crying vainly for bread; sick, they are weary with a ceaseless search for health; sorrowing and broken-hearted, yet can find no Comforter. We have gathered here to-day to hear what Christian Science has to offer such as these. As one of them, erstwhile far within the valley of the shadow of death, its sweet message of "Immanuel," or "God with us," came to me some ten years ago and healed me of diseases which are universally considered incurable. Since then, Christian Science, revealing the ever-present Christ, has been guide, physician, comforter; and day by day, as I have grown to depend upon and understand its teachings better, it has made God's tender love more real, more practical to me. This is its message for you to-day. It is brought by one whose experience and practical demonstration of its truths enable him to speak with the authority of personal investigation and proof.—*The Orator-Outburst.*

LOS ANGELES, CAL.

Frank H. Leonard lectured for Second Church last Sunday, Nov. 29, at Shrine Auditorium. Over five thousand people attended, and the lecture has created a great deal of favorable comment. The lecturer was introduced by A. F. M. Strong, who said in part,—

Pilate's question, "What is truth?" has come down the centuries, and is as vital a question to-day as it was when first uttered. No doubt a large number in this audience are here because they are asking the same question. It makes no difference to truth what you and I believe, but it makes a great difference to you and me if what we believe is not true. Let me give you an illustration of the power of a belief. I have a friend whose friendship has become a part of my being. Some supposed friend says to me, "He is not a friend, he has said this about you, something no one could say of a friend." Now this is a lie, and has no power; but if I believe it, the belief seems to have great power. It destroys the friendship, the loss brings grief to me, and this mental state undermines my health and some disease develops in my body,—all caused by a belief.

Now is it not probable that a belief about God which is not true will bring a like result? Through the love and devotion of a good woman, Mrs. Eddy, a statement of truth called Christian Science has been given to the world. It claims to destroy sin and heal disease, and some ask, Is it true? If I were to ask that those in this audience who have been healed by Christian Science arise, no doubt at least five hundred persons would so testify. I cannot do this, but I can say that four years ago I began the study of Christian Science because my wife was healed by it of diseases called by physicians incurable. With the help of practitioners and the study of the text-book, Science and Health, I have lost from my consciousness much fear and distrust, and there has come in courage and love, and my diseases have been healed.—*Correspondence.*

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TESTIMONIES OF HEALING.

Mrs. Eddy says, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life" (Science and Health, p. 97). Every day has for me some proof of the correctness of the above statement, and I joyfully bear testimony to the healing and saving power of Christian Science. Through the study of Science and Health and the loving help of loyal Christian Scientists I have been lifted out of a religion of faith without works to a gospel of works by faith, and as a result of this mental journey of a few years I have been greatly strengthened, physically, mentally, and spiritually. A chronic rheumatic trouble of many years' standing was healed through reading Science and Health.

A recent experience of healing in our family proved to us the value of the *Sentinel,* and the need of the full armor of Truth in demonstrating God's allness. I received a telephone message one morning from my wife, that our baby girl had run upon a hot register in her bare feet, burning them terribly. I seemed unable at once to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), until the experience of a father, as given in the *Christian Science Sentinel,* came to my thought. His child was threatened with a contagious disease, and by knowing the truth,—that "no sin having been committed, no suffering was possible, for such would be contrary to God's law,"—this had restored health and harmony. I at once took our little girl mentally to the arms of divine Love, feeling safe and secure in the thought that Truth and Love were sufficient for her. Anchored in thought to the idea of omnipotent good, I denied sin and held to God's allness, adhering strictly to the rule, "Thou shalt have no other gods before me," knowing that this innocent child should not suffer pain, as it would be contrary to God's law—God being Love —and that in Love there is no pain. I kept right along in business while working mentally, and upon arriving home in the evening I was told that our baby had not suffered any and had taken her morning nap as usual. During the progress of that healing, which in a few weeks was complete, the child suffered no pain or discomfort. Her usual round of play and sleep was not interfered with, except that she played sitting down instead of running about.

Our entire family strive daily to live the truth as taught in Science and Health and the Lesson-Sermons. The church services and Sunday School were a great help in maintaining mental order during this experience of healing. To God, and to God's messenger, Mrs. Eddy, we are sincerely grateful for the peace and happiness which Christian Science has brought to our home.

C. J. BROBERG, Peoria, Ill.

It is with a feeling of gratitude and love to God that I give my testimony, trusting it may help to bring health and happiness to some one who is in need of this wonderful truth which makes us free. I had heard of Christian Science many times, as a brother had been interested in it for several years, also some dear friends. They had all spoken to me of Science, but I had so many ailments, according to the decisions of *materia medica,* that I thought it could not reach my case. I had never been strong since childhood, and was always under the doctor's care, and at this time I had been quite ill for seven or eight months, helpless most of the time, although I had kind physicians, who had been faithful.

I had prayed earnestly and faithfully for the dear Father to show me if it was right for me to accept Christian Science, and I felt I was willing to do so. I had several copies of the *Sentinel* and *Journal* which friends had sent me, and read these, also a copy of Science and Health which my dear brother had given my mother two or three years before. I had read it then, but never seemed to grasp the full meaning, although I could see many beautiful things in its teachings. Then had come an attack of throat trouble, when antitoxine was administered, and it seemed as if I could not recover. I was a nervous wreck, also had heart and stomach trouble, besides an abdominal trouble, for which an operation had been suggested as the only hope of permanent relief. I was taking various kinds of medicine for the many different diseases, also massage, yet I was confined to my room all this time, was able to go downstairs only a few times with my husband's help. After being in this condition for seven or eight months, I finally decided to try Christian Science. I looked in the *Journal,* praying that God would lead me to choose the right practitioner. I finally selected one, and wrote her, asking her to come and have a talk with me. She did so, and I felt better. I thought the matter over, and decided to give up my medicines and put myself in God's care. My first treatment was on Feb. 26, 1907, and the next day I was downstairs for lunch. I was down to dinner when my husband came home that evening, and I thank God that I have been able to do this ever since. That date will always be memorable to me, we were such a happy family. My husband could hardly believe his eyes, and the little girl said, "I love to set the table tonight."

Only those who have experienced such a blessing can realize the full meaning of all this. I cannot find words to express my gratitude for these blessings and many others; and my prayer is that I may be able to live and reflect this blessed truth and be able to help others. I am indeed grateful to God for having had this truth revealed to me.—MRS. VALERIA MARDEN CONYNE, Austin, Ill.

With the wish to show my gratitude for the benefits I have received, I gladly give my experience to others. Just one year ago, through the solicitation of a kind friend, I sought the help of a Christian Science practitioner for relief from severe nervous trouble. To my joy and great surprise I was healed in one treatment, and have never experienced that condition since. For a short time I lived as one still in a dream, but slowly the realization came that I was every whit whole, and that my life before me was all sunshine, instead of the dark cloud that had seemed to be hanging over me and becoming darker all the while. Something seemed to tell me of a new life, and the response was an inward shout for joy.

Such was my release from bondage of over two years' standing. Not only a transformation of the body, but a new understanding of what the real Life is, comes from even a little knowledge of Christian Science; and I am even more thankful for this understanding, as it brings a joy and peace of mind that drives all care and trouble away. My aim now is to progress, and help others to gain what I have gained. We cannot be thankful enough to God for this wonderful truth, also to its Discoverer, Mrs. Eddy.

MRS. E. K. SPERRY, Port Huron, Mich.

It is with sincere gratitude for the many blessings Christian Science has brought me that I give this testimony. About two years ago I was suffering with what was pronounced a tuberculous condition of the throat. I was under the care of a physician, making three and four calls a week at his office for treatment; but I received no relief whatever, the rather I grew steadily worse. Having seen many proofs of God's power to heal, through Christian

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Science, in my own home, I desired to give it a trial. After disposing of all the material remedies which I had about the house, I called for a practitioner, who came to my home. She explained this truth to me, and although I could not see it very plainly at first, by constant study and frequent visits with my practitioner the light was revealed, and it grew brighter day by day.

My healing was slow but permanent. At times I would get very much discouraged, but it was then that I would study all the harder. I am now in perfect health, and I thank God for this healing, also for the spiritual knowledge I have gained since I began the study of the Bible and of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

B. F. HONNELL, Austin, Minn.

It was not for physical healing, though I was sadly in need of it, that I commenced the study of Christian Science, but merely out of curiosity to learn, if I could, how my husband's healing had been accomplished. Greatly to my surprise, after about three months' reading of Science and Health, one chronic ailment, severe headaches, and several minor ailments, left me entirely, never to return. I had known of Christian Science for some years, and know now that I had been benefited by my mother's changed thought. When she found the truth, she was anxious for me to have the comfort of it, and so I read Science and Health, but I read it hurriedly and uncomprehendingly, for I was then too densely material in thought and desire to understand anything so lofty and spiritual as is our wondrous text-book.

The saying that "man's extremity is God's opportunity" was true in my case, for after groping in spiritual darkness and becoming utterly tired of everything in life, embittered by the passing away of our only child, holding rebellious thoughts toward God, sick in every sense, and on the verge of "ending it all" (as I then believed death would do), I turned with my husband, who had been healed in ten days of asthmatic trouble, to the study of Christian Science. In my reading I was strongly impressed by the sentence, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and suddenly the understanding of God as Love burst on my thought. I cried for days, to think of all my wasted years, given over to worldly pleasures; then I turned in gratitude to God for His goodness in giving to this age one dear woman, pure and unselfish enough to bear such a message to sin-sick, tired humanity. Before knowing the truth as taught in Christian Science, I was considered very nervous and extremely sensitive, but Christian Science has taught me that supersensitiveness is selfishness, pure and simple, and my daily desire is to be as a little child in thought, open to Truth, and "sensitive" only to good. I have been almost entirely relieved of nervousness, and some severe attacks of sickness have been met and overcome in truth.

A little one has come to us since we have been studying Christian Science. It was an almost painless birth, and I had a very rapid recovery,—a very different case to that with my first child, born under *materia medica*, and from the effects of which I passed several miserable years. The most severe case of illness I ever had, a distressing throat disorder, was met in Christian Science without one application or a drop of medicine, our entire reliance being in God, through the help of our dear teacher and faithful friend. Every condition was met perfectly, though not at once; but I never wavered, for my trust was in God, good, and Truth won over a very stubborn case of a dreaded disorder. I feel confident that but for Christian Science my earthly life would have been closed some time ago. As a result of this illness my eyes gave me great trouble for several weeks, but through clinging to the spiritual interpretation of "eyes" (Science and Health, p. 586), the case was met, and now my eyesight is better than before. I also became almost helpless for a time, but the truth of being was manifested in a perfect restoration to physical health, which I realize must be the case when the mental state is in harmony with God.

The *Sentinel* and *Journal* are constant sources of information and spiritual supply, and mean much more to us all than we realize at present. In looking back it seems to me that the only years of my life worth living are the few I have lived since knowing the truth. I feel deeply grateful to God for all these blessings, and wish to express my loyal love to Mrs. Eddy. My desire is to be worthy of the name Christian Scientist.

MRS. PEARL M. HOLMES, Butte, Mont.

I am indeed grateful to God, and to Mrs. Eddy, for what Christian Science has done for me. I have had many wonderful proofs of healing. Two years ago I had a severe attack of nervous trouble, when I was so ill that I could not be left alone. A Christian Science practitioner came to see me every day for one week, and at the end of that time I was well enough to go to her office for treatment. I was entirely healed in two more treatments. I am not only grateful for this physical healing, but much more so for the spiritual uplifting. Christian Science has made me better in every way, and healed me of many fears. It has given me peace and joy, and has made me feel a greater love for others. It has also been a wonderful protection to me, and through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am gaining a higher understanding of God each day. Words cannot express my gratitude for this beautiful truth.

THEODOSIA SWAIN, Kansas City, Mo.

Almost eight years have passed since I first heard of Christian Science. At that time I came to know a family of Scientists, and from the friends who were antagonistic to their belief, and from reading literature denouncing it, I gained what I thought to be a true description of Christian Science. Shortly afterward I moved from this section of the state, and heard no mention of the subject until about two and a half years ago, when it was again brought to my notice, and I was given access to Science and Health and many of the other publications. As I had always enjoyed pretty good health, I had no need of any physical help, but I can now see how greatly I was in need of spiritual healing. While I had been a member of an orthodox church for almost ten years, and had always been actively engaged in some department of church work, I was still in a state of doubt and discontent. I doubted if I really knew God, and I certainly did not, for I had no proofs. I had read the Bible and prayed to my far-away God daily, not so much for the benefits to be received, but because I felt it a duty. In this mental condition, although greatly prejudiced, I began to read a few of the truths in Science and Health from time to time. After reading but very little, I saw clearly, although not ready to admit it, that I had found the truth. For this reason I put the book down many times, declaring that I would never look inside its covers again, for fear that I would find something which would cause me to give up my church and the work in which I was interested. I continued to read, however, and as Truth kept leading me from paths of darkness into light, I saw that I had nothing but discord to give up, and everything to gain.

Since gaining this new concept of God and a better understanding of the Bible, I have been healed of bowel

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trouble and various minor ailments. A sense of selfishness and stubbornness has also been overcome, at least to some extent. Business problems, which heretofore would have caused me a great deal of worry, have been solved many times with this better knowledge of Principle. At one time, when everything seemed dark before me, I decided to leave the entire matter with Him who doeth all things well, and through this trust in the omnipotence of Truth and right, the clouds have been slowly but surely dispersed, proving to me that I do not have to depend upon man for anything. My desire is to be ever willing to be guided by Truth, and no matter where it leads me, I know that I cannot go wrong. For all these blessings, and for the peace of mind "which passeth all understanding," I am truly grateful, and want my life and deeds to be the test of my sincerity and gratitude.

ERWIN FLOYD SWANK, Dayton, O.

It is with a heart full of gratitude for what Christian Science has done and is doing for me, that I give this testimony. I first became interested in Science six years ago, and the benefits I have received since then are many, both physical and spiritual. For some years I had severe trouble with my eyes and head, had worn glasses constantly for over five years, and also suffered from bowel trouble. I was getting very much discouraged over it when I heard of Christian Science, and decided to give it a test to see what it would do for me.

I put off my glasses after the first treatment, and have never had them on since. After one week's treatment the other ailment disappeared, and there have been no indications of it since. But greater than the physical healing is the spiritual uplifting, which enables me to know God aright. I am deeply grateful to God, and to Mrs. Eddy, for all these blessings.

MRS. DORA SMITH, San Diego, Cal.

My first knowledge of Christian Science came to me through taking a friend who was in distress to a practitioner for treatment. His trouble, which was very serious and of years' standing, was cured in one treatment. He had asked me to take him to the practitioner, and I, with a good deal of curiosity as to what Christian Science is, was willing to do so. Some time after this an eruption appeared on my right leg. When the doctor had done for me all that he seemed able to do, he said I would have to lose the limb. After he left me I began to think of what I had seen of Christian Science, and decided that if it could cure my friend it could surely help me. I had a high fever, but with great effort I got downstairs, and though on the way to the practitioner's home it seemed to me that I could not go on, I finally reached the house and was given treatment. I was so relieved by this treatment that I was able the next night to go to a social gathering, with only slight inconvenience. In a few days, still taking treatment, I was entirely cured. This was in October, 1906.

I would like to tell also of the healing of my little grandson, a baby one year old. His father, whose home was in the country, telephoned me that the child was not expected to live, being in the last stages of acute lung trouble. Two doctors had pronounced the case hopeless. I went out at once to the home, where I found the house filled with sympathizing friends, and all expecting the child to die at any moment. Relatives at a distance had been sent for, and the day set for the funeral. I tried to encourage them, but the mother insisted that my son and I should bring the doctor out once more. When we found the doctor he said it would be of no use for him to come, as he could do nothing, so we started back without him. On the way I began to tell my son all I could of Christian Science and the cures of which I had known, and said that if he wished me to I could stop at some house and telephone to a practitioner for help. He consented, and I did so. The practitioner said she would begin working for the child at once, and that we would find him better on reaching home. We had just driven into the yard at my son's home when we were told that the little one was better. I took care of the child that night, while the others slept. He rested well, and in a few days was as well as ever.

I feel that I have great cause to be thankful for Christian Science, and I am very grateful to its Discoverer, Mrs. Eddy. I am always glad to tell others of God's healing power, which cures both sin and disease, and I have been able to help others with the knowledge that I have gained in Christian Science.

LEWIS C. HENDERSON, Arkansas City, Kan.

About ten years ago I became fully convinced of the efficacy of Christian Science healing in the case of other ailments than "hysteria and imaginary diseases." While residing in Portland, Ore., I saw the notice of a Christian Science meeting to be held at a private residence. At the time I was suffering from a very painful attack of bladder trouble, and although I had had no experience with this method of healing, it did not "seem a thing incredible" that the power had been conferred on those accounted worthy, according to Christ's promise. With the utmost faith I applied for healing, which resulted in a gradual improvement with each treatment. It required only six to effect a complete and permanent cure, not only of the acute ailment, but also of a chronic bowel trouble of fifteen years' standing, although I had been assured by an eminent physician that I need not expect relief except I submitted to an operation. Being cognizant of the fact that an operation of this kind was not likely to give beneficial results, it did not appeal to my judgment.

I will add that although I have arrived at the age of eighty, when it is customary to say that an ailment, whatever it may be, is incurable on account of the advanced age, Christian Science has repeatedly given me prompt relief from attacks of disease which I have had during the past ten years. It is not unreasonable to say that Mrs. Eddy is the most wonderful woman of this or any age, and that she has conferred the greatest benefits upon mankind.

D. PUTNAM, Lewiston, Idaho.

Less than two years ago I had a severe attack of fever, all the dreaded symptoms appearing, but I was healed through Christian Science in one treatment. After about three months the symptoms reappeared, but in two treatments this was entirely met. I am very grateful for this healing, and for the many other benefits that have followed through Christian Science.

CORAL A. EMERSON, Denver, Col.

God has done great things for me and mine through Christian Science, whereof I am glad, and I want to add my testimony to the many thousands that are rising daily from grateful hearts. I had always suffered with my head and stomach, although I was under medical treatment constantly, but received no permanent help from any of it. About two years ago my troubles became more aggravated. I was reduced to a mere skeleton, could eat nothing but the simplest food, and often not that. I was having very alarming attacks and suffered untold agony.

A friend not in Christian Science suggested that I ask help from a practitioner whom she knew. I did so, and

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in one treatment the pain was relieved. Only once since then did it return, but it was quickly met. I continued to take treatment for several weeks, as my whole system seemed to be out of order, and my many ailments vanished. Since then my husband, two sisters, my niece, and my brother's wife have all come into Science, and are rejoicing in the understanding of ever-present Love. Various difficulties have been overcome for each and all of us, and we have found that "God is a very present help in trouble."

I am most thankful to God for enabling our Leader to make plain to us the truth, as taught by Christ Jesus the Wayshower, and am surely grateful to her for the love and self-sacrifice she has shown in doing this work. My heart is full of gratitude for this healing truth, and "forgetting those things which are behind," I press forward, like Paul, "toward the mark for the prize of the high calling of God in Christ Jesus."

KATE P. COLLIER, Los Angeles, Cal.

For two years I was a constant sufferer from severe rheumatic trouble, and tried every means for getting relief, going to different springs as a last resort. At Paso Robles, Cal., the best physician pronounced my case incurable. I was, however, healed by Christian Science treatment in a few weeks. I am grateful for my physical healing, but even more grateful for the peace and contentment that have come with it than for any blessing the world could give.—N. JOHN RONBERG, Marshfield, Ore.

I wish to express my gratitude for what Christian Science has done for me. I had suffered for two years from a serious kidney trouble, and was under the doctor's care most of the time. I was compelled to wear a rubber bandage, which caused me much discomfort and did not improve the condition, and this, with great fear of an operation, led me to try Christian Science. I was healed in a very short time; other ailments also disappearing, and much fear and unhappiness being eliminated from my consciousness. Many other demonstrations have also been made for me, and I have learned to know that God is an ever-present help. My heart overflows with love and gratitude to God, to Mrs. Eddy, and to all who have encouraged me to strive for more understanding of the truth which makes us free.

ESTELLE HODGDON, New York, N. Y.

The apostle Paul wrote to the Galatians, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This verse had often come to me in my life, but it did not mean much until about three years ago, when I had to turn to Christian Science for help. This I did just to please some of my friends, whom I afterward found to be friends in every sense of the word, for they knew the Love that would not let me go my way. Like some others, I wanted to condemn Christian Science without a fair trial. It was only after I had suffered for years, and had been to the best physicians without any permanent relief, that I gave up and asked for help through this truth. With two treatments I was healed of stomach and bowel trouble of years' standing. It was then that for the first time in my life I knew I was near the God who heals. With that evidence I went to work to read Science and Health, knowing that I would be healed of a dreaded rheumatic trouble, although, with help at times from a practitioner, I was eighteen months in overcoming that trouble. But this slow healing brought with it an understanding for which I have not sufficient command of language fittingly to express my gratitude to Mrs. Eddy. Through these months of study I learned that God is an ever-present help; that His work is and ever has been done, and that I was the one who had to get right and to know man's real relation to Him.

These are a few of the many blessings which have come to my family and myself. We are trying each day to live such lives as will prove our gratitude to God for these blessings, and our appreciation of our much loved Leader, Mrs. Eddy, for showing us the way to the God who is Life, Truth, and Love.—WILLIAM O. MOORE, Indianapolis, Ind.

In my case there have been many proofs of the power of Christian Science over what might be called lesser ills, but which still prove the power of Principle understood. One experience, of several years ago, was the healing of a very bad bite from a dog. As a good deal of fear was manifested, I thought it best to have the aid of a Christian Science practitioner. Treatment was given, and the following day I was able to use the hand with but slight inconvenience, as the pain was almost immediately destroyed. In four days the hand was perfectly healed. Under *materia medica* this would have been considered quite a serious case, and the treatment itself would have caused considerable suffering.

Christian Science proved a great help to me in my course in dentistry. It was especially helpful in destroying the fear of examinations, thereby enabling me to write a much better paper than I could otherwise have done. To know God as all-intelligence means much, and enables us to accomplish what we could not without this truth. In my dental practice I have seen some very beautiful demonstrations over fear, and in many cases have been able to do work, usually considered very painful, in such a manner as to cause little or no suffering.

For these, and for the many other blessings which I have received, I wish to express my deep gratitude to God, also to Mrs. Eddy, for the help which Christian Science has been to me.

JULIUS E. HERONEMUS, D.D.S., Baltimore, Md.

I wish to express my sincere gratitude for all the blessings that have come to me through Christian Science. For forty-two years I suffered from varicose veins, and at times could not walk, although I wore an elastic stocking for years. I also had an eruption for twenty-two years, for which I used all kinds of lotions and medicines, but with no relief. The disease spread and got worse: then, while I was in great trouble and grief, a bad case of kidney disease set in. I was treated by a specialist, but only grew worse, till finally the doctor told my husband that he could do no more for me, and I could not live. It was then, through the advice of an old friend who was a Christian Scientist, that I decided to try Christian Science as a last resort and to satisfy my husband. I had no faith in it, but I consented to see a practitioner and began treatment. The kidney disease yielded in a few weeks, and the eruption and varicose veins also disappeared.

I now am able to do my own work, and am in good health after suffering so many years. I am very grateful for the healing I have received. Christian Science has helped me mentally as well as physically, and I am thankful to God, and to our dear Leader, for all these blessings.

MRS. C. BARNETT, Santa Monica, Cal.

Who puts back into place a fallen bar,
Or flings a rock out of a traveled road.
His feet are moving toward the central star
His name is whispered soft in God's abode.

EDWIN MARKHAM.

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FROM OUR EXCHANGES.

[Rev. Otto S. Rappe in the *Universalist Leader.*]

In the nature of things it must be true that in the end every knee shall bow in acknowledgment of the supremacy of the good, and every tongue confess the beauty of holiness; and yet meanwhile we may try every path of unrighteousness and drink of every fountain of unholiness, but infallibly to find that the paths of unrighteousness are beset with increasing difficulties and pain. We are doomed to be saved. However wilful our wanderings, we must in the end reappear at our Father's gate, though in the case of many of us that return be as piteous as the return of the prodigal.

[Rev. Charles F. Aked as quoted in the *Universalist Leader.*]

The doctrine of a personal devil is preached. I know, but sensible and scholarly persons reject it absolutely. It is denied, moreover, on every page of the New Testament. There will be suffering for sin, of course, but the thought of everlasting torture is simply horrible. I do not know what is to happen when we die, but I am satisfied to believe we shall live on as we have lived here, made better by experience and the chastening we have received on earth. I was born into this life, and I shall die into another. And God, it is clear to me, will give sinners a chance.

[*Christian Register.*]

The old beliefs have passed away, or are passing, through a natural revulsion that has made the recoil extreme, and has discredited religion in some minds. Hence the withdrawal of spiritual experience, that once was worn upon the sleeve, to the private heart and conscience. It is now tongue-tied because the sincere and earnest soul will not endure the exposure of its deepest emotions. Like love, they cannot be expressed in words. It is part of the modern Renaissance that is freeing itself from hypocrisy and cant and reverting to a purer spiritual type.

[Lyman Abbott in the *Outlook.*]

Christianity, as we find it in the Four Biographies, as it was without a formulated creed or an organized system of theology, so it was without a formulated ritual or an organized church. Creed, theology, ritual, and church were all later developments. The Christianity of Jesus Christ was all summed up in love; its theology, God is love; its law, the law of love; its ritual, the spontaneous expression of love to God; its church organization, cooperation in the service of others inspired by love.

[*The Standard.*]

Every determination to reproduce his spirit and his [the Master's] service enlarges our spiritual capacity and increases our likeness to himself. Every act of helpfulness makes it easier to perform another. No one undertakes to drive out selfishness and enthrone good will without distinct growth in the nobler qualities of character.

[*The Examiner.*]

Only when the churches are retransformed beyond all recognition, and come again to be true churches of Jesus Christ, can there be any "real Christian union" between them and those who are faithful to the truth as revealed in the New Testament.

[*New York Observer.*]

Every year added to a man's life is a gift, and a gift to be accounted for by strenuous endeavor and faithful fortitude under trial. Each day is a test, and a year is an aggregate of trials.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel.*

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

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A number of new Pamphlets and Reprints have recently been published by the Society and these will be found listed in the advertising columns on the opposite page.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

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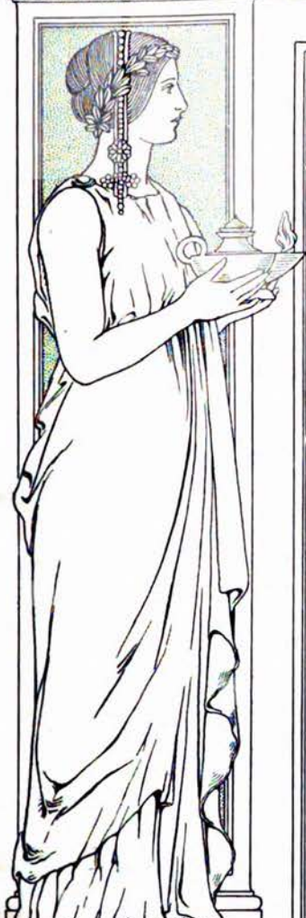
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, FEBRUARY 6, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

GREGSON & CROSBY

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST

National.

After the Pennsylvania Railroad has advanced farther with its terminal station and other improvements in New York city, work will be started on a bridge from Port Moreys, a suburb of New York, to Queens County, Long Island. With the approaches it will be three miles long, and span the Hell Gate ship channel with an enormous arch one thousand feet in the clear. The train floor of the bridge, instead of resting on the crown of the arch, will be hung from it. The crown will be three hundred feet above the water and the floor one hundred and forty feet, enabling the largest steamers to pass under with ease. The bridge will have four tracks, two for passenger trains and two for freight.

Secretary Newberry's plan for the reorganization of the Navy Department which recently received the unanimous approval of a conference of men who have been prominent in naval affairs, called together at the direction of the President, contemplates the abolishment of the bureau system at the navy yards, the enlargement of the general board of the navy, and the reorganization of the board on construction, so that there may be more complete coordination in the work.

By virtue of an important decision affecting the diamond cutting and polishing industry of this country, rendered by the Department of Commerce and Labor recently, eight Belgian diamond cutters, whom the Diamond Workers' Protective Union of America succeeded in having detained at Ellis Island on the charge that they had been brought to this country in violation of the contract labor law, will be permitted to enter the United States.

Further results of the work of Dr. H. W. Wiley, chief of the Government Bureau of Chemistry, in promoting food purity are indicated by the formation of the American Association for the Promotion of Purity in Food Products. Its membership includes some of the leading food manufacturers of the country who are especially opposed to the use of chemical preservatives and colorings in food.

A bill has been introduced in Congress that will require all vessels carrying fifty passengers or more going on journeys of five hundred miles or more to be equipped with wireless apparatus, clearance to be refused vessels whose owners fail to comply with the law. Foreign vessels not equipped with wireless, the bill provides, shall be refused admission to American ports.

A bill is to be introduced in the Texas Legislature which will give the state railroad commission the same jurisdiction over telephone and telegraph lines as that body now exercises over railroads. This power includes the fixing of rates of these companies and in requiring that whatever improvements to the various systems the commission may order shall be carried out.

The Government has filed thirty-five suits against the Oregon and California Railroad Company, the Southern Pacific Company, and more than one hundred other individuals and private corporations to recover from the railroads and their grantees an aggregate of 353,288 acres of land, within the "Old Oregon and California land grant." The lands are valued at over $15,000,000.

State Forest Commissioner Whipple estimates the forest fire losses in New York state alone, during the past year, at nearly $800,000. Of 700 fires reported, 90 are attributed to hunters, and nearly 400 to railroad locomotives. A total area of 177,476 acres was burned over, of which 50,000 acres were state lands.

President-elect William H. Taft and party, including a small staff of distinguished civil engineers selected to inspect with him the Panama Canal, arrived at Colon last week on the cruiser North Carolina. The plans for the Panama Canal may yet be changed to provide for a sea-level waterway.

The passage of a public utilities bill by the Vermont Legislature at the present session has the effect of bringing all telegraph, telephone, express, and other public utility corporations under the same state regulation which has previously applied to railroads alone.

A favorable committee report on the Weeks' forest reserve bill having been secured in the House last week, the advocates of forest reserves in the White Mountains of New England and the Appalachians of the South are hopeful of the complete success of their bill.

The fifty-two savings banks, forty trust companies, and thirty-five loan and building associations now doing business in the state of Maine have total assets of $140,635,861, a gain of $4,257,548 over last year.

The entire American fleet of sixteen battleships assembled at Tetuan Bay on the north coast of Morocco, Jan. 31, to coal and provision for the homeward journey.

The bill making appropriations for the support of the Indian service, as reported to the House, carries a total of $9,913,828.

International.

One of the last acts of Governor Magoon of Cuba was to sign a decree authorizing the incoming president of Cuba to issue bonds amounting to $16,500,000, to be applied to the payment of the contracts for the waterworks construction at Cienfuegos and paving and sewering of Havana. The bonds are to run for forty years. The rate of interest is left to the discretion of President Gomez, but must not exceed five per cent.

Marquis Katsura, the premier; Count Komura, the minister of foreign affairs, and Viscount Terauchi, the minister of war, declared in the Japanese Diet last week that Japan's relations with the Powers of the world were so improved that the proposed reductions in armaments and the like were fully warranted.

Owing to the protest of the diplomatists against the taking over by China of the entire control of the telegraph office at Pekin, a proceeding which was contrary to the agreement of 1901, a foreign superintendent of telegraphs has been appointed. A reduction of twenty per cent in the rates on internal telegrams became effective on Jan. 22.

President Gomez has restored the exequaturs to the French consuls in Venezuela, and Senor Lorena, the Brazilian minister, has assumed charge of French interests. This means the restoration of diplomatic relations with France.

The French Senate has adopted a bill providing for the construction of a dry-dock and basin at Havre, capable of accommodating the largest liners. The cost of the work will approximate $20,000,000.

It is reported that an agreement has been reached between Venezuela and the Netherlands on all the principal points at issue between the two countries.

Industrial and Commercial.

The Rhode Island Coal Company was incorporated Jan. 18 under Maine laws, with a capital of $5,000,000, to operate the anthracite coal-mine on the island of Rhode Island in Narragansett Bay. The coal deposit to be worked is said to be one of the largest in the country, but owing to the lack of volatile matter in the coal, all attempts to utilize it as a commercial product have failed. It is claimed that the problem of making it commercially valuable has been solved by applying to the coal a cheap chemical solution which makes it burn with efficiency equal to, and in some respects greater than, high-grade Pennsylvania anthracite.

A syndicate of wealthy Mexicans, who own land adjacent to its proposed location, are behind a project to build a railroad down the Mexican coast from Matamoras to Tampico, a distance of about three hundred and fifty miles. It is understood that the road will ultimately form a part of the government system.

A merger of independent fertilizer interests, under the name of the Independent Fertilizer Company, capitalized at $50,000,000, has been accomplished. The company will have an annual output at the start of one million tons.

According to a report of the United States consul at Calcutta, officers of the Tata Iron and Steel Company of India state that the ore in their Ramrana manganese property has proved to be of the highest value.

General.

Seventy-five of the peaks of the Himalayas in India are over twenty-four thousand feet high. Two peaks, Mount Everest and Kinchinjunga I., are over twenty-eight thousand feet in height. Thus far eight hundred and eighty-seven mountains have been measured whose elevation is twenty thousand feet or more.

A new world's record of 138 feet for ski-jumping was made recently at the Northwestern ski tournament by Oscar Gunderson of Chippewa Falls, Wis. The previous world's ski record was 135 feet, made by Nels Gjestvang at Modum, Norway, in 1902.

There are now thirty-eight lighthouses to give warning to mariners of their approach to the New Zealand coast and to guard the entrances to its harbors. Their maintenance last year cost in all £16,007.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

GOD'S OPPORTUNITY.

SAMUEL GREENWOOD.

THE familiar saying, that "man's extremity is God's opportunity," expresses a truth which should stimulate mankind to a livelier examination of their position and their mental conditions. The divine presence is not humanly recognized or appreciated except as place is made for it, even as light cannot enter and illumine one's house unless there is an opening. As absolute Truth, God is ever present, and where God is "there is no need;" but human consciousness rests upon the belief that God is not ever present, and the truth of God's allness can permeate and destroy that belief only as it finds opportunity. As Christians, working out our salvation from a sense of evil, we may well ask ourselves what opportunity God finds in us, or how we can expect the Christ to enter and redeem our thought unless it is unreservedly opened to Truth.

Human need comprises many and varying conditions. The sick and suffering call for harmony and peace; the victims of sin cry out against the misery that results therefrom; the poor and the unfortunate suffer from lack of food and comfort. What opportunity do these give to God, from whom alone permanent help can come? How gladly do they turn from the errors that enslave, to welcome the truth that makes free? Where do we stand in this category,—we who still struggle with a sense of error's reality, and who are discouraged at times over slow progress? How much room does God find in our thoughts and affections? How large a place do material pleasure, ambition, business, etc., occupy in our consciousness? The difficulty with us may be that we are not ready to see our extremity; in other words, we are not quite through with the material world. We think it still holds pleasure for us, that material things can add to our joy, that "mortal mind" has yet some intelligence apart from God. We have not reached the point where the "prince of this world" finds nothing in us. We do not recognize that there is no help or joy or gain or good in anything but God. If these things are so, we are not giving God the opportunity to become All-in-all to us. How can we honestly ask God to do more for us than we are permitting Him? How can we expect the truth to liberate our thought, if our thought is closed against it?

The sufferer who asks help from Christian Science may think that his consent to be treated is all the opportunity God needs to heal him; or that so long as the practitioner is willing to treat him and he is willing to pay the money price, he is under no other obligation except to receive the benefit. The Christian Scientist cannot lessen God's requirements, or abrogate one point of His law, however hard he may work to effect the patient's healing. God says to mortal man, "Give me thine heart;" that is, turn away from all that is unlike God, and have no other hope or faith or trust. When one reaches his extremity he knows there is nothing for him but God, and he desires nothing else. Are we giving God such an opportunity? or do we love aught else than good? The desire for physical health does not necessarily include the desire to forsake the errors that underlie the sense of disease. While one clings to wrong thoughts, and seeks to be rid only of the sufferings that result from them, he has not reached the point where he is ready to be healed by God in God's way. Human extremity is expressed, not so much by the physical sense of need, as by the moral and spiritual sense of need. It is the point where the human reaches the willingness to give up itself and grasp the divine.

Can mortals force this condition? No; but they can hasten it by cherishing the truth as it is perceived, by encouraging to its fruition every spiritual desire, every influence for purity, every unselfish motive, and by discouraging every unspiritual thought or tendency. Mankind should not wait for punishment to become willing to forsake error. Mrs. Eddy puts it pointedly when she says, "If we desire holiness above all else, we shall sacrifice everything for it" (Science and Health, p. 11). If we do not "desire holiness above all else," God is without His opportunity in our case. If we desire aught besides holiness we are sinners in our thought, and to that extent are turning away from instead of toward God. We are far from our extremity if we are willing to sacrifice spiritual gain for the delusive attractions of materiality.

Truth cannot enter and transform thought while one adheres to and loves error. The sinner who believes in the pleasure of sin has not reached his extremity, and neither has the invalid who believes in the power of drugs and other material means to heal him. To look to matter for life, health, happiness, is to close one's mental door against God. So long as mortals believe they can live without God, so long as they believe they can be happy without goodness, God has no opportunity to help them, no matter how great may be their need. It is assuredly out of place to complain of the little good we receive, when we reflect upon the allness of God and remember that good only waits for the opportunity we ourselves give it to enter and abide in our consciousness.

Every Christian Science practitioner has probably had experience with cases where there seemed little or no response so far as physical benefit was concerned, and while each case is marked by its own peculiar conditions, so that no general diagnosis can be given, it may be that the difficulty frequently is in the absence of that mental extremity where the whole thought is willing to accept God for all that He is. Physical health is not the primary need of mortals, and its presence or absence is not sufficient evidence for correct judgment. The physically healthy are not, for that reason, necessarily more holy than the sick; and the physically diseased are not always more willing to rely upon God than are others. A sufferer may be induced to turn for help to Christian Science with no higher hope or desire than for strength to pursue ambition, business, or pleasure; but such motives would limit God's opportunity, and the patient may have to wait until the heart

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recognizes its greater need. God is ever ready to respond to the human call, but the human is not always ready to yield to the divine, and further discipline may be requisite to effect that end.

It does not follow, however, that there is no hope in Christian Science for those who, as yet, think of little above the physical healing, for if these turn honestly to God they will be led to see their spiritual need. As more of the truth enters thought, the presence of error is made more manifest; and if there is the willingness to forsake it, God's opportunity is enlarged and progress is realized. There may be many of these stages before the desired healing is gained, but in the struggle for holiness "above all else" one may be called upon to "sacrifice" his desire to be healed first physically, while letting the spiritual come afterward as of secondary value. The first may have to become the last, in order that the last—the sense of spiritual need—may become first.

This we know, that divine Love is equal to every human demand. Our Master spoke of the Christ as standing at the door, knocking to enter, and waiting only for its opening to illumine the human heart and bring in the consciousness of the kingdom of heaven. What closes the door upon the Christ, "the spiritual idea" (Science and Health, p. 333), but the belief of life in matter, the belief in its pleasures and pains, its sorrow, sin, and suffering? But as human hopes deceive and decline, and material sense ceases to satisfy; as existence without God becomes an unthinkable thing, and its sinful pleasures end in unendurable pain, the door begins to loosen and unclose. When the truth enters the heart ever so little, the poverty and wretchedness of material existence begin to be revealed, and mortal man discerns his extremity, his nothingness without God. This becomes "God's opportunity," and human thought is redeemed and regenerated until man is recognized in the likeness of God.

CHRISTIAN SCIENCE AND THE BIBLE.

HELEN WARD BANKS.

CHRISTIAN SCIENCE changes one's views on many topics, and in no respect, perhaps, do we find a greater change than in our attitude toward the Bible. When we know even a little of Christian Science we find that it has given us not only a key to the Scriptures in Science and Health by Mrs. Eddy, but that the key has turned in the lock and the Bible is at last an open book. Technically I was familiar with the Bible long before I knew of Christian Science. Among my earliest memories are the hot summer afternoons when we listened breathlessly to the stories of our favorite Bible heroes. The reader's voice would droop and almost die away as drowsiness crept over her, but with childish eagerness we would demand the climax of Joseph, or Micah, or Daniel, or Paul. One never outgrows the influence of such early teachings; we grew up thoroughly grounded in the narratives of both the Old and New Testaments. Later, in an orthodox Sunday School, I learned many chapters by heart; and still later, as a teacher, I studied diligently the history, from Abraham, through the patriarchs, the warriors, the judges and kings, to the lives of Christ Jesus and the apostles.

As literature, therefore, the Bible was very familiar and much beloved. I was thrilled by the poetry of the Psalms and the books of the prophets; I was interested in Paul's reasoning; I had a vague comfort from some of the promises; I was touched by the life of Jesus of Nazareth into higher moral endeavor; but the deep spiritual meaning was hidden under its very familiarity, and the great truths scarcely seemed true. When I read, for instance, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," I supposed it must mean something,—as it was in the Bible,—but it meant little to me. I had seemingly asked and sought and knocked—and received very little. The parable of the pearl of great price raised only doubt in my mind. Perhaps some people felt as strongly as that about their religion, but I knew in my innermost heart that other things seemed more attractive. The 40th chapter of Isaiah moved me more than any other poetry I read, but to me it was only poetry. Finally, the kingdom of heaven, which we are told to seek "first," did not seem a wholly interesting kingdom. It would satisfy very good people, doubtless, and perhaps in some far-off eternity it might satisfy me, but in the mean time there were a good many empty spots.

Into the midst of such thoughts came the illumination of Christian Science. Previous to this I had not been reading the Bible very steadily, for I was so familiar with its wording that it did not tell me anything new; but with the knowledge that God—Life, Truth, Love—is All, and that man as His image can never be for a moment separated from Him, all was new. All the well-known words—the 1st and 14th chapters of John, the 40th chapter of Isaiah, the 91st Psalm, and hundreds of other passages—were no longer merely poetry or vaguely inspiring words; they became the elucidation of a glorious, infallible Principle which makes man forever free and loving and upright and strong and joyous, with no room in his consciousness for fear or hate or bondage. For, if God is Love and man can never be separated from Love and good, he can find nothing less than the fullest satisfaction in that everlasting harmony. There is no doubt now as to the pearl of great price; one would sell every material thing he possesses to obtain it. Now, one asks and receives strength; one seeks and finds peace; one knocks and Love opens the door. We know that Isaiah was not thinking of the beauty of his words when he wrote, "They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint." We know that "the meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results" (Science and Health, p. 218). The kingdom of heaven that before seemed somewhat dull, is now irradiated with light, and we "search the scriptures" to find out all we can about this kingdom of eternal harmony, into which we take our first step with the first gleam of our new understanding about God. It is the only satisfying and possible place for God's children.

I am grateful for all my technical knowledge of the Bible, but far above this rises the spiritual knowledge. I no longer leave the Bible unread. I read it eagerly, with a light shining over the well-known pages that now reveal the Truth eternal. The poets and prophets "caught glorious glimpses of the Messiah, or Christ" (Science and Health, p. 333), and worked out their salvation as we work out ours now, gaining, little by little, that understanding of God which enabled them to write words the fuller unfoldment of which we are enabled to comprehend in the light of Christian Science.

SALVATION BY SPIRIT.

REV. W. L. SWAN.

MANY of the best men in the churches to-day are in doubt as to the value of the modern revival meeting. They admit that good is done, but the lack of permanence to much of the work, together with the reaction that so frequently follows, makes them skeptical as to whether the results warrant the money and energy expended in the modern spiritual campaign. All this leads the thoughtful to inquire if the cause of these undesirable results may not be too great dependence upon human will and personality.

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Many times the so-called magnetic speaker is the most successful evangelist, measured by the number of converts, but may it not be possible that these men, perhaps quite unintentionally and unconsciously, effect their ends by the use of human will-power in some phase of its application? Do not some of the methods used lend themselves to this kind of influence? Very few people would approve such means. Certainly the ideal is for the preacher to live so in communion with God as to gain a clear spiritual vision of the truth, and then, like John the Baptist, be nothing but a voice to proclaim the message. Men will be led to see the same vision that he sees, they will have a renewed mind, the change will be regenerative, permanent, wholly good. Is it not clear that to the extent that human will enters in, the work is not of God, hence neither good nor permanent?

The failure to distinguish between the human sense and the divine Mind may confuse many honest seekers after God. The lack of soul-satisfaction and permanence may be attributed to the failure of the gospel of Jesus Christ to meet these needs, so that the gospel is put in a false light before the world, and if these things are true in relation to salvation from sin, are they not equally true in relation to salvation from sickness? The psalmist says, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk."

If God with us, divine Truth appearing in human consciousness, is the only means by which the sick are truly healed, is it not a serious thing to obscure this fact by seeking to blend the mortal with the spiritual, by using any manifestation of human will in the name of religion? The unfavorable results in some revival meetings from such admixture may well prove a warning to the church. Paul said, "And the very God of peace sanctify you wholly." Salvation is a unit. God is the author of a full salvation from all evil. Let dis-ease of mind and body send us to Christ, Truth, the "great Physician," the healer of all our seeming ills, for certainly "other foundation can no man lay than that is laid, which is Jesus Christ." The seeking of relief through a spiritual understanding of Truth always lifts us to a higher plane of living. The destruction of error by Truth is the process by which we may attain "unto the measure of the stature of the fulness of Christ." As Mrs. Eddy says, "Only through a radical reliance on Truth can scientific healing power be realized."

Mrs. Eddy has made the world her debtor by clearly defining the distinction between the mind of the flesh and the Mind which is Spirit, emphasizing the words of Jesus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" and again, "It is the spirit that quickeneth; the flesh profiteth nothing." The history of the church shows that in all ages there has been a tendency for the sensuous to crowd out the spiritual. The fight of the true church has ever been to maintain the spiritual, and it is a great protection to know that flesh and Spirit never mingle, never cooperate, any more than light and darkness. The knowledge that the carnal, mortal mind is "enmity against God" protects us from unholy alliances.

NATURE'S PROMISE.

BLEECKER LUCE.

WHEN I was a boy, though by no means an especially good one, I seemed to drink in unconsciously the beauties of nature portrayed in the mellow sunlight, the glad promise of spring, the fragrant glories of summer, the flaming wealth of autumn; and some especially impressive scenes of nature are indelibly photographed upon the tablets of my memory. Twenty years ago, when well into the meridian of human life, I grasped, from an engulfing sea of despair, at Christian Science, and have been a seeker along that line ever since, with a much greater measure of health and marked moral regeneration as progressing consequences. For about eight years I have been trying to be a consistent Christian Scientist, deeply sensible of my obligation to Mrs. Eddy for her teaching, and earnestly striving for that humble receptivity which will enable me to realize in a fuller measure Truth's glorious promise.

In my experiences as a Christian Scientist I have often noted that the realization of harmony has been accompanied by recurring glimpses of the stored delights of nature above referred to, and the success of my realization has usually proven to be worthily measured by these angel visits from memory's heaven. I have frequently alluded to this enjoyable phenomenon, and wondered inconclusively at the implied connection. With maturer development in Christian Science, the explanation seems to come to me with, as I humbly conceive, indications of intuitional clearness. Christian Science teaches that God, good, is All; that the real man (not the mortal misconception usually taken to be man) is His idea, and that like cause, like effect,—as God is, so must the true man be. The inquiry presents itself, both generally and specifically: Where is this true man? Jesus, in the parable of the tares, speaks of the tares and the wheat growing together side by side until the harvest, the final and inevitable separation. So the true and the false concepts of man are thus, to mortal sense, mingled together; first one and then the other speaking, according to the nature of the invoking influence. Hence I, young worldling, and enslaved to materialism though I was, could not escape the blessed consequences of a certain mental alertness. A picture of external harmony would invoke the true harmonious identity from within, upon the obvious rule that like produces or is reflected in like, or according to the beautiful illustration which Mrs. Eddy gives in the spiritual interpretation of the Lord's Prayer, "Love is reflected in love" (Science and Health, p. 17).

I love to realize that man's foundations are ever in God, and that the wealth of the divine unity expressible by man, as God's chosen medium of expression, may be and continually is incited to a true manifestation, notwithstanding the seemingly dense clouds of befogging materiality. I feel impelled to add that there is much in the daily experience of men which suggests the might of Mind. Can we not see that a mighty force struggles for true expression even in the casual promptings of an untutored thought? True thought may well be likened, as we realize the tremendous nature of its power, to the thunderbolt of Jove; and thus in our homely experiences there constantly thunders within us the demand of divine necessity, "Acquaint now thyself with him [God] and be at peace."

These reflections were especially incited by a recent specific experience. I had a short time since read, in one of our periodicals, an article upon "Gratitude," the governing idea of which was that we should always begin our prayers by giving thanks. I was so impressed with the truth and value of this suggestion, that I immediately began to put it in practice by addressing my thought directly to the enfolding blessedness, with the sense if not the exact words of the Master's utterance, "Father, I thank thee that thou hast heard me." This practice seemed to bring to me a nearer, more lovable, more real sense of the divinity in whom, as St. Paul says, "we live, and move, and have our being;" and it was while thus engaged in giving thanks, which resulted in a fairly exultant sense of God's nearness and love, that I became aware of one of those familiar visions of nature's beauty.

What we love and seek in nature is the peace typified by its harmony, beauty, and repose; what I caught in the original scene was a soul-satisfying peace for which my

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sense-ridden consciousness thirsted and longed, and which was recalled from memory's depths as my realization of the truth grasped a clearer sense of God's great unity of peace, as revealed in Christian Science. How joyous the thought that man belongs to God, that false conceptions must slough off "until he come whose right it is;" when man's capacity to think harmony shall be continually invoked, and we shall find a right and complete response to all true desire, a satisfying echo to every longing.

"TEACH US TO PRAY."

LAURA DOORLY.

THE beginner in Christian Science often asks, "But how am I to pray? I feel as if I could not pray!" The eleventh chapter of Luke's Gospel has helped me very much on this subject. The disciples' entreaty, "Lord, teach us to pray," receives a practical and detailed answer from Jesus, who clearly teaches them how to pray, showing that perseverance and unfaltering trust should be ours; that we should stand firm, nothing doubting, even though results may not be immediately forthcoming; and, as St. Paul says, "having done all, to stand."

Illumination came to me as I read the Master's reassuring words, "How much more shall your heavenly Father give the Holy Spirit to them that ask him." Our heavenly Father, Spirit, Mind, gives of the things of Spirit; therefore we must ever pray for the best gifts,—for that understanding which is "a well-spring of life unto him that hath it;" for the real substance, "that which is eternal and incapable of discord and decay" (Science and Health, p. 468), for the Mind "which was also in Christ Jesus;" and thus seeking "first" the kingdom of God, shall all other things be added unto us.

Our key to life eternal, the Christian Science text-book, clearly expresses on page 4 the means of gaining real substance: "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds."

[Written for the *Sentinel.*]

WITHIN THY HOUSE.

MARION COOK.

WITHIN thy house, O blessed pilgrim stranger,
Watch well lest error creep in unaware!
Hold dear its sanctity,
Inviolate let it be
From rude intrusion and earth's stagnant air!

Insistent voices from without are calling,
The sense-world claims admittance as its due:
Now fain would enter in
Clamors of fear and sin,
Sorrow and pain and all a heart's full rue!

The false beliefs that ages have but sanctioned,
Into the chambers of thy growing thought
Glide stealthily and still,
Nor pride nor human will
Can stay their coming nor the havoc wrought!

God's man should dwell in airs serene and quiet,
The sweet security of Love to know;
The flowers of His care
Should bud and blossom there,
And all their fragrance on His own bestow!

He builded well: guard thou thy habitation,
And glorify it for thy Lord to see!
Each secret place keep bright
In His pervading light,
And shape thy dwelling for eternity!

SELECTED ARTICLES

["A German Workman" in *Gross New York Zeitung* (translation).]

Three years ago my attention was called to Christian Science, and I began to study it. In my younger days many questions troubled me, and, desiring to find the truth, I read the works of many famous men pertaining to philosophy, medicine, religion, etc.; but my questions remained only half answered, and I was not satisfied. After I had studied Christian Science faithfully for almost three years, many things were made clear to me, and the night of ignorance was turned into day. I advise every one who is seeking God, Truth, to study this Science, and he will find peace, satisfaction, and happiness.

Christian Science contains the solution of the true socialism, the brotherhood of man. The time is not far distant when Christian Science will beneficially influence all social, economic, and political questions. Healing the sick is not the only purpose of Christian Science, but it also makes true men and women, who are at one with the source of their being, the creator of all things, and it leads them out of the labyrinth of wrong thinking into the knowledge of man's spiritual perfection.

The writings of Mrs. Eddy, the Founder of Christian Science, are to be had in English only, but there is a German periodical, *Der Herold der Christian Science*, published in Boston and to be had in the Christian Science Reading Rooms, which will help in the study of Christian Science; the German practitioners also will explain it. Christian Science makes a new and better man of the old one.

[James Phelps in the *Wisconsin State Journal*, Madison.]

Christian Science does not teach that "there are no human ills." It teaches, on the contrary, that sin, disease, and death are experiences of human, mortal existence, and while they are very real to this mistaken sense of being comprised in human consciousness, unenlightened by spiritual sense and ignorant of the truth of being as taught in Christian Science, wherein man is conceived to be the image and likeness of God, Spirit, who made everything that was made, and without whom was nothing made that was made; and who saw everything that He had made and pronounced it "very good," they are found to be nothing but illusions when this true sense of being is attained. With this true understanding of God and His creation, more or less clearly discerned, the Christian Scientist is daily demonstrating his position by the destruction of "human ills" more surely and with a greater degree of success than the advocates of any other system of therapeutics yet promulgated. . . .

There is no authority in the Scriptures for combining medicine and God for the relief of the sick and suffering. Christ Jesus was the most successful in overcoming them, and he never consulted a physician or used medicine. When his disciples asked him why they had not been able to heal a certain case, he said: "Because of your unbelief;" adding, "Howbeit this kind goeth not out but by prayer and fasting." He said to his disciples that they should do the works that he did, and even greater than he had done; he instructed them to go into all the world and preach the gospel and heal the sick, adding, "These signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover."

[Rev. C. D. Reynolds in the *Manchester* (N. H.) *Union.*]

The standpoint of Christian Science is that there exists a sharp distinction between the life and teachings of Christ Jesus and all others, that there is a radical difference

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between the Christ-method of healing sickness and sin and all other systems. We claim that the words and works of Jesus are distinctive and unique, a difference so fundamental as to require that his method shall stand by itself and not be classed with any other. To those who understand Christian Science the fact is clear and capable of scientific proof that Christ Jesus departed wholly from the doctrines and material methods of the world. He did the Father's will not by conformity with the world's theories and practices, but by introducing in opposition thereto a method wholly spiritual and pure, and which was not understood but was resisted and rejected by those who relied upon the evidences and methods of the material senses. He made good his statements: "My doctrine is not mine," "I am not of the world," "I speak to the world those things which I have heard of him." "He gave me a commandment, what I should say, and what I should speak," "I do always those things that please him," "All things whatsoever thou hast given me are of thee," "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

There is abundant evidence that Jesus distinguished sharply and absolutely between his method, as shown by his words and works, and all others. When he was accused of doing his healing works by Beelzebub, a name for the most hidden type of evil, his reply contained a sharp denial and rebuke. He saw that they were trying to fasten upon him the same evil methods which they themselves believed in, and he knew that there is a vast and impassable gulf between them, and that they must be kept separate and distinct. There are those today who are trying to reinstate healing into the church as an essential part of its program, but who seem entirely to have lost sight of, or forgotten to ask, the question, How did Jesus heal the sick? They seem to proceed upon the assumption that there is no difference at all between work as he accomplished it, and that of any other method. They assume that healing is healing, however brought about, whether by Beelzebub, by *materia medica*, by mesmerism and hypnotism, or by the Christ-method—the power of God.

Now as of old some are stumbling over the apparent good results which, it is claimed by some, may be brought about by material methods, which require no direct dependence on God, faith in Christ, or any religion whatever, but are capable of being practised by avowed unbelievers, and even atheists. If it be accepted that Jesus healed the sick by his religion, and that his followers should follow him in this respect, let the same method practised by him be reinstated. To practise the world's methods in his name is neither following him nor honoring him. Before the healing works can be intelligently and profitably engaged in, the church must decide what the Christ-method of healing is. To lack clearness on this point is to let slip the key that unlocks the Scriptures and enables us to catch their meaning. From Genesis to Revelation this distinction between the healing wrought by the Christ-method of faith in God, and the world's material ways of striving to attain good, but finding naught, runs like a golden thread, showing the difference between the wheat garnered of an absolute faith in God and the tares resulting from the erroneous method of faith reposed in matter and human will-power. Jesus said: "If I cast out devils [evil] by the Spirit of God, then the kingdom of God is come unto you."

Christian Scientists, acting upon the assured fact that the Christ-method of healing is absolutely distinctive and unique, believe that the purity of this method demands that it be kept separate, and that every attempt to unite or mix with it what is unlike it must be carefully avoided. This will explain why Christian Scientists find it advisable to employ every available means of keeping clear the line of demarcation between the Christ-method, or Christian healing, and all others. Only by so doing can confusion, doubt, and darkness be avoided. Furthermore, this is the only way we have of keeping the vision clear, and "the hope set before us," pure, uncorrupted. Because of the failure to keep it pure, healing as Jesus taught and practised it was lost to the church and its redeeming power to the world.

Christian Scientists long to see the day when this true healing shall be welcomed back in all its purity and wholeness by the church. Unless this is done implicitly, the Christian Science movement has a distinct mission to fulfil. Christian Scientists cannot accept a garbled and disfigured material counterfeit as a step toward the restoration of the "seamless robe." The introduction and indorsement by the church of suggestion and hypnotism and *materia medica* and surgery, and such like methods, is not the introduction of the Christ-method or way of healing, however much those practising these methods may be actuated by a genuine love for mankind and the desire to help and heal all who suffer. These systems but touch effects as they appear. The Christ-method goes beneath the surface and removes the evil causes which produce the inharmony and disorder which pervade every department of human experience.

The psalmist wrote: "Thou, Lord, only makest me dwell in safety." Christian Science is taking up that refrain anew, the sick are being healed, the sorrowing comforted, the sinful restored. These are the signs which Jesus said would follow those who should accept his word.

[Capt. Geoffrey Wilkinson in the *Kentish* (Deptford, Eng.) *Mail*.]

Christian Science is based on the self-evident proposition that there is one great First Cause, and that this First Cause is intelligence, or Mind—in other words, Spirit, God. Perfect Mind is expressed in perfect ideas, so that God's creation is spiritual, ideal, perfect in every detail. Matter, that which appears to the senses, is the negation of this, is in fact a false, imperfect sense of God's spiritual perfect creation—it is "the flesh" which "profiteth nothing," which God never made. Material objects are the counterfeits of spiritual ideas, and therefore, speaking absolutely, unreal, much as the distorted landscape seen through a bad pane of glass is unreal; material selfhood is a false, imperfect, mortal sense of man's true, spiritual, eternal individuality in the image and likeness of God. It is "the old man" which must be "put off," and as it is put off, as the false selfhood vanishes, "the new man" is "put on," man's true selfhood appears. Hence the absurdity of our critic's remark, "Sin meant nothing, when they could say, as Christian Science taught, 'I am no sinner. The idea that I am is illusion. I have only to believe in my own perfection.'" The fact is that sin means a great deal in Christian Science. It is the claim to reality of that which is unlike God, unlike good, and the sinner is admitting this claim, is making a reality of that which is unreal, and is therefore actively engaged in making his own hell, for as Mrs. Eddy has said, on page 537 of Science and Health, "error excludes itself from harmony."

The simple truth is that our critic has absolutely failed to grasp what is meant by the unreality of evil in Christian Science. It is not Christian Science to "tell a sufferer, 'You are not ill; you only imagine it.'" If disease were real in an absolute sense, it would be true, part of eternal Truth, and it would be futile to attempt to destroy it. That disease, however, has a relative reality to the erring human consciousness it would be foolish to deny, and the Christian Scientist therefore proceeds to dispel this false sense of reality by bringing to the patient's consciousness the truth of being, by bringing to him that understanding of spiritual law, the law of God who is Love, which annuls the physical

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so-called law. And so it is with every problem of human existence, however seemingly important, however relatively insignificant. The Christian Scientist does not move in a sort of fools' paradise, thinking that the mere ignoring of evil is the proving of its unreality. He will prove its nothingness in the degree of his understanding of the omnipotence and omnipresence of God, and he will understand this in proportion as he lets that Mind be in him "which was also in Christ Jesus." This is not the work of a moment, it calls for constant effort, and just in proportion as man gains that Mind will he gain dominion over all material conditions. In intimating that Christian Scientists should walk through brick walls or dispense with money,—by which he would seem to imply that they should dispense with food,—our critic forgets that Christ Jesus appeared through closed doors only a short time before his ascension above all material conditions. To do without food would be equivalent to overcoming death, and St. Paul said, "The last enemy that shall be destroyed is death."

[From the *New York Herald.*]

Informed that persons representing themselves as Christian Scientists had been importuning Mrs. William T. Bull, wife of the surgeon who is ill at the Hotel Plaza, to accept their services, and that some of them had gone so far as to give him absent treatment without his knowledge or consent, J. V. Dittemore, chairman of the Christian Science committee on publication, yesterday sent a letter to Mrs. Bull, deploring the affair and denying that any such practices are a part of legitimate Christian Science.

"Many years ago," said Mr. Dittemore in his letter, "the Founder of Christian Science wrote on this subject as follows: 'For a student of mine to treat another student without his knowledge, is a breach of good manners and morals; it is nothing less than a mistaken kindness, a culpable ignorance, or a conscious trespass on the rights of mortals' (Miscellaneous Writings, p. 283). Soliciting practice or forcing attentions on any one cannot be justified by a Christian Scientist any more than by any one else.

"I will also take occasion to assure you that any worthy Christian Scientist feels the utmost sympathy and tenderness toward one who is passing through experiences such as yours. Most of them also have passed through great tribulation, and many have exhausted their last hope before learning of Christian Science; hence, more than others, they should feel for their brothers that tenderness which must always remain the dominating characteristic of the true Christian."

[Gray Montgomery in the *Pueblo* (Col.) *Star-Journal.*]

The world at large is ignorant of the many subtle forms of error, but Mrs. Eddy has shown her followers how to detect its workings. She has not, however, implanted any fear of evil in their minds; she has on the contrary taught them how to overcome evil with good and thereby destroy the workings of animal magnetism. Our critic is wrong to say that Christian Science has "caught and held the half-developed consciousness of the human race" by fear. It is universally recognized by all acquainted with Christian Scientists that they are a joyous, happy people, who have been brought out of much sorrow and tribulation and lifted into the sunshine of Truth by Christian Science, which has turned them to a God of infinite tender love and which has banished their fear. Animal magnetism or hypnotism is simply the wrong mental influence of one human mind over another—the operator dispossessing the subject under his mental control and placing him in a condition of mental slavery. Animal magnetism is, however, wholly devoid of power to the Christian Scientist protected by his understanding of God as all-powerful infinite Love.

Christian Science teaches that the "devil" is evil and is only an illusion, a lie without power or place. It teaches that animal magnetism has only supposititious power, and when one is freed from the belief in it by the understanding of Truth, its seeming power is destroyed. It is only the influence of the carnal mind at enmity with God. . . .

Our critic insists that healing is "occult." The Century Dictionary defines the word "occult" as "mysterious; beyond the bounds of natural knowledge." The phenomenon of Christian healing is as natural and apparent as the disappearance of darkness before the presence of light. It is the natural result of a realization of the presence and power of God and the understanding that nothing apart from God has presence or power. The pure consciousness of perfect spiritual existence expels all thought of error, every fear, every disease. It is not a hidden power, unseen by the spiritual senses; it is as manifest to the Christian Science healer as is the solution of a problem in mathematics to the mathematician.

Christian Science refutes the belief in "spirits." It recognizes God as Spirit. It accepts the Biblical teaching that man in the image and likeness of God is therefore spiritual, not a spirit, and is the reflection or idea of God. The claim that all is Spirit and therefore the assertion that "each man is a spirit" denies the omnipotence of God. A ray of sunlight is not the sun, though in essence it is the same as the sun; so the real man, though spiritual and one in quality with God, is not God, Spirit.

[W. E. Brown in the *Fresno* (Cal.) *Republican.*]

Our critic begins by declaring of Christian Science, "There is in it nothing good that was not first in the church." Inasmuch as Christian Science is the religion of Jesus, it was necessarily first in the early Christian church, and secular history shows that for several centuries after the crucifixion the sick were healed and the dead raised by the understanding of the Master's teaching. Christian Science is not a new religion—it is primitive Christianity again operative among men, redeeming and saving the sick and sinning of earth, spiritually, morally, and physically. It is accomplishing these results in the same way and by the same method employed by Jesus, and expressed by him in that glorious promise, "Ye shall know the truth, and the truth shall make you free." This method is the very opposite of the use of suggestion, which our critic thinks is the cause of the cures in Christian Science. Neither Jesus nor his disciples used suggestion, hypnotism, or mesmerism in any form. Neither did they employ drugs or material remedies of any kind. On the contrary, they taught absolute dependence on spirituality as a remedy for all mortal discord, including death itself. This point is strikingly emphasized in the case of King Asa, who "in his disease sought not to the Lord, but to the physicians. And Asa slept with his fathers."

I do the very best I know how—the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out all wrong, ten angels swearing I was right would make no difference.

ABRAHAM LINCOLN.

Happiness is not what we are to look for. Our place is to be true to the best we know, to seek that and do that; and, if by "virtue is its own reward" be meant that the good man cares only to continue good, desiring nothing more, then it is a true and noble saying.—FROUDE.

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THE LECTURES.

DETROIT, MICH.

On Sunday afternoon [Nov. 22] a public lecture on the teachings of Christian Science was delivered by one of the prominent lecturers of the organization, Francis J. Fluno, M.D., of Oakland, Cal. The Detroit Opera House, which seats twenty-three hundred, was crowded to the doors. More than that, about one thousand were turned away. There was, too, a striking uniformity in the audience which heard this lecture. It was an audience of nearly three thousand unusually well-dressed, thoughtful, intelligent men and women.

The conclusion is inevitable that Christian Science in some extraordinary way appeals to a vital, personal interest. Nearly all of us are more or less sick in mind or body or both. Christian Science, more confidently than any other sect, promises a cure. What more natural than that hundreds should be attracted to it?—*Detroit Journal.*

BUTTE, MONT.

Bicknell Young lectured here on Christian Science, Dec. 1. He was introduced by Mayor Joseph Corby, who said in part,—

I make bold to say, and without fear of successful contradiction, that none can deny that the logic contained in the teachings of Christian Science is of that uplifting character which makes the world better for its having existed. To the Founder of Christian Science, Mrs. Mary Baker Eddy, a debt of gratitude is due which cannot be expressed or measured in words. Had she done nothing more than to have given to the world her interpretations and conception of the teachings of the Bible, she would have done sufficient to entitle her to be immortalized. To my thinking, the beautiful lesson of self-reliance taught by Christian Science is a most wonderful incentive to make humanity better. What greater and more glowing thought could thrill a human being than this, that man is a manifestation of the one great Mind.—*Correspondence.*

SAN FRANCISCO, CAL.

An audience that filled New Club Hall to overflowing listened with rapt attention to an able exposition of Christian Science by Frank H. Leonard of Brooklyn, N. Y., on Monday evening [Dec. 7]. The lecture was given under the auspices of Second Church of Christ, Scientist, of this city. The lecturer was introduced by Peter V. Ross, a well-known local attorney, who said in part,—

Nineteen centuries ago Jesus of Nazareth preached a gospel which not only reformed the sinner but healed the sick. For three hundred years after his crucifixion his followers continued to combine healing with preaching, as he had commanded. Then for long centuries the practical works of Jesus were almost unknown to Christianity, until in recent years thousands have come to doubt whether Jesus ever performed the wonderful cures and the so-called miracles attributed to him. But within the past half century Christian Science has come to affirm that Jesus did heal the multitudes of all manner of diseases; that he made the lame to walk, the deaf to hear, the blind to see; that he did so in accordance with a law which he understood; that that law is available to-day, and can, at least in large measure, be understood and applied by every man, woman, and child to overcome sickness, evil, poverty, sorrow, and other untoward conditions.

Christian Science proves the truth of these assertions, and proves the truth of its own teachings, by healing every disease known to medical practice, whether organic or functional, and whether curable or incurable according to *materia medica.* It destroys evil, for the healing of disease is but the outward manifestation of the inner moral and spiritual awakening of the man.—*Mission Times.*

ERIE, PA.

There was a large audience at the Majestic Theater yesterday afternoon [Dec. 13] to hear the lecture on "Christian Science: Its Healing Ministry," by Bliss Knapp of Boston. The speaker was introduced by H. T. Leasure, secretary of the Erie Chamber of Commerce, who spoke in part as follows:—

As Christian Scientists we fully appreciate the fact that one is not made a Christian Scientist by merely listening to a lecture, but by the understanding and daily living of its teachings. Christian Science is to-day engaging the attention of thinking men and women all over the world, and why? Because of the marvelous work it is doing in healing all manner of diseases, and in regenerating and uplifting the lives of its adherents. The followers of Christian Science are sincere and earnest; they live their religion every day. Their happy, smiling faces evidence one of the tenets of their belief, that the great universe of love and peace and harmony is their heritage. Those who live Christian Science not only find this harmony of mind but they are helped physically as well. From their religion they get results, and unless a religion brings results there is something wrong with it.—*The Erie Herald.*

LECTURES AT OTHER PLACES.

North Yakima, Wash.—Bliss Knapp, Nov. 23.
Pasadena, Cal.—Judge Septimus J. Hanna, Nov. 23.
Cleburne, Tex.—Frank H. Leonard, Nov. 23.
Tacoma, Wash.—Bicknell Young, Nov. 23.
Bay City, Mich.—Francis J. Fluno, M.D., Nov. 24.
Walla Walla, Wash.—Bliss Knapp, Nov. 24.
San Antonio, Tex.—Frank H. Leonard, Nov. 24.
Bellingham, Wash.—Bicknell Young, Nov. 24.
El Paso, Tex. (Second Church).—Frank H. Leonard, Nov. 26.
Seattle, Wash. (At Ballard, Second Church).—Bicknell Young, Nov. 26.
Marion, O.—Francis J. Fluno, M.D., Nov. 27.
Long Beach, Cal.—Judge Septimus J. Hanna, Nov. 27.
Leadville, Col.—Bliss Knapp, Nov. 27.
Wenatchee, Wash.—Bicknell Young, Nov. 27.
Colfax, Wash.—Bicknell Young, Nov. 28.
Fond du Lac, Wis.—Miss Mary Brookins, Nov. 29.
Beaver Falls, Pa.—Francis J. Fluno, M.D., Nov. 29.
Asheville, N. C.—Mrs. Sue Harper Mims, Nov. 29.
Eaton, O.—Rev. Arthur R. Vosburgh, Nov. 29.
Ocean Park, Cal.—Judge Septimus J. Hanna, Nov. 30.
Victor, Col.—Bliss Knapp, Nov. 30.
Riverside, Cal.—Frank H. Leonard, Nov. 30.
Anaconda, Mont.—Bicknell Young, Dec. 1.
Laconia, N. H.—Hon. Clarence A. Buskirk, Dec. 1.

THE MANUAL.

The 78th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Sentinel.*

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul Streets, Boston.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"FREEDOM TO WORSHIP GOD."

A NUMBER of newspapers have commented upon the quandary in which a certain church in New Jersey found itself placed by reason of the application of one of its members for a letter of dismissal and recommendation to the local Christian Science church, and most of them have taken the very sensible view that the dismissal of the member was something to which he was entitled by right, and the question whether or not he should be recommended to the Christian Science church or any other church was of minor importance. Apropos of this, the Newark, N. J., *News* says, in part,—

The church is a voluntary association, and for that reason its jurisdiction may be renounced. In fact, the constitution of this church provides for this renunciation. Whenever an individual no longer accepts the doctrines of the church he is afforded the privilege of withdrawing from its communion. The fact that the church possesses the power of excommunication proves that the relation between the individual and the organization is terminable, and it would be obviously unjust if the relation could be terminated upon the initiative of one party to the contract and not to the other.

It is also the privilege of a member of the church to secure from the session a statement of the fact that he was a member in good and regular standing. If he were not such a member, it is the duty of the session to drop his name from the roll, and consequently, unless the church has been negligent in the performance of its duty, any person enrolled is entitled to a statement to that effect. There are two ways, then, by which this applicant may proceed. He may renounce the jurisdiction of the Presbyterian church and seek the fellowship of the Christian Scientists; or, he may secure from the session of the Hoagland Memorial church a statement of his standing in its membership, and present it in lieu of a letter of recommendation to his new friends. . . . That such a letter would prove unacceptable to the Christian Scientists is quite inconceivable. No church is under compulsion to recommend any one that it does not desire to recommend, but in the formality of receiving members into churches there is no need for such a recommendation. The fact that the individual has been, up to the time the letter was written, a member of the organization issuing it, bears its own recommendation, and to require an additional recommendation would be to insinuate that a member might be in good standing with that denomination and yet undeserving of a recommendation to membership in another church.

It is a regrettable fact that in the past, through misapprehension of the teachings of Christian Science, some churches have been led into a refusal to grant letters of dismissal, because of the known intention of the applicant to cast in his lot with the Christian Scientists, but we have heard very little about such cases recently. The great majority of the members of the Christian Science church today were formerly members of other churches, and most of them entered upon their new affiliations conscious of the loving kindness and good will of their former associates, expressed not only in the formal letter of dismissal and recommendation, but also in the hearty Godspeed of both pastor and fellow-members.

The plea that the Christian Science church is not evangelical is more and more recognized as a false and absurd ground on which to base a refusal to grant a letter carrying a recommendation to this church, for it is proving by its "fruits" that there is no other denomination more firmly founded upon the words and works of our Master, or more zealous in its promulgation of both the words and works of his gospel.

ARCHIBALD MCLELLAN.

WHAT DOES THE WORK?

THE crucial question for those who are sufficiently interested in Christian Science to investigate its teachings, naturally is, What does the work? With few exceptions, interest has been aroused by some notable case of healing, hence the inquiry; hence, too, the answer, that it is the truth which does the healing,—which makes free,—as Christ Jesus so long ago said it would. At this point it is well to remember that if the great Teacher had assigned some other basis to his healing work than the action of the truth, had he offered some one of the religio-philosophical theories of the time, he would doubtless have been listened to without the opposition and wrath expressed when he said, "Ye shall know the truth, and the truth shall make you free." Here was a direct implication that these theories were *not* the truth, and doubtless his questioners became quickly aware that if Jesus' teachings were accepted as the truth, all beliefs contrary to them would tumble to the ground like a child's house of cards.

Tremendous were the issues involved in Jesus' declaration of what constitutes the truth, but he resolutely maintained his position, offering the only logical deduction to his premise in the declaration, "If a man keep my saying, he shall never see death." In answer to this his opponents had only one argument,—the natural outcome of material belief,—they took up stones to cast at him; but he went on his way, pausing long enough, however, to give yet another evidence that his words were the truth, when he healed a man who had been blind from his birth.

When Mrs. Eddy made her great discovery she took her stand by the statement that the truth heals, and that nothing less can heal the sick or do the works of Christ Jesus. She also declared that the truth of being is spiritual, never material, and although she has greatly elaborated her early teaching she has never changed her position with respect to the truth, but like the Master she has maintained that though heaven and earth pass, the truth itself is changeless. With its usual inconsistency, the human mind, while claiming to seek the truth, turns away from it to something which it names "suggestion." It fails to see that if the suggestion were even based upon the truth, any good result should be attributed to the truth and not to a confessedly faulty human device. The difficulty is, however, that the human mind fails to distinguish between truth and error. It declares disease to be true, even while suggesting to a patient that he is healthy. As Mrs. Eddy has said, again and again, if disease were true we could not destroy it and should never attempt to do so. If it is not true, then the truth must destroy it and nothing less than the truth can do this. Jesus said, when urging the claims of Truth, "I speak that which I have seen with my Father: . . . But now ye seek to kill me, a man that hath told you the truth." He could never have seen either sin or disease with the Father, therefore they were not true.

O Christians of whatever name, let us pause a moment while we listen to the majestic words of the one whom we call our Lord and Master, as he stands before Pilate awaiting sentence: "For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." When called upon to heal the sick, let us be ready to prove that it is Truth and Truth alone which does the healing work, as did he, so that we may be counted among those of whom he said, "That they all may be one; . . . that the world may believe that thou hast sent me."

ANNIE M. KNOTT.

THE PROPHET-LIFE.

WHEN a man faces a life-problem, with an ethical purpose, and having found a key thereto, works out the difficulty to its end, he brings into relief the true meaning

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of service for humanity. He enters the "holy place" of Christian ministry, begins to live the prophet-life, a life which not only declares the nature of light but which, torch in hand, seeks out every dark place in human experience, that there, too, a flame may be kindled which shall never be put out.

The significance of the prophetic word cannot be overstated. It speaks for the dawn, as did the voice of him who came "preaching in the wilderness of Judea." To open the heart to the divine illumination, so that intuition may lay hold upon eternal verities,—this means inspiration, and it is potential; but the practical demonstration of the truth of the spoken word, the living before men so that they may see our good works and glorify the Father which is in heaven,—this is realization; it is dynamic, and it is the Christian Science standard and ideal.

As the supreme exemplification of this prophet-life the Christian world instinctively recalls the story of the Nazarene, but human annals have not lacked the life-record of those who have proved worthy to follow in his steps and bear his name. The Stephens and the Winkelrieds of history have studded the firmament of the past with galaxies that can never fade, and their greatness finds its explanation in the simple fact that they were loyal enough to the ideal not only to speak for it but to stand for it in the crucial hour. They not only pointed the way, but they walked in it. A simple rose may voice the appeal of a beauty as vast and impelling as the divine manifestation, and a humble man may become the "minister plenipotentiary" of a truth so profound and so all-encompassing that the resources of the infinite are pledged to its maintenance. Herein lies the secret of great leadership and of immortal service.

The moment we come to realize this possible sovereignty of Truth in men, that moment the naturalness and the simplicity of all greatness is apprehended. We see that it is achieved for each one (and that its beneficence is thus assured for all), in so far as his ideal of truth, of freedom, of beauty, or of goodness is divine and he is genuinely and continuously loyal thereunto. Thus the "brotherhood across the centuries" of Socrates and St. Paul, of Aurelius and Mazzini, of Washington and Lincoln, with all their kind, appears. These, the great, have not all seen alike, and some of them have not been orthodox in the estimate of their times, but all have been in love with a light that is above the sun,—the light of Truth,—and in their fealty to it they have given place to Truth, and the wonders of Truth's overcoming have been wrought through and for men. "God with us" has again been interpreted in the prophet-life.

With respect to the great American whom all the world honors today, there was that unswerving, unpretentious devotion to the common sense of right, that dogged confidence in its adequacy to work things out, if men would but stand by it, which gave him the sobriquet of "Honest Abe," and which made him the nation's bulwark of righteousness in her trying hour. This stanch nobility is seen again in the unvarying adherence of our Leader to that apprehension of Christian truth which she has demonstrated to be true and saving, and which, as she has lived the prophet-life, has become a priceless inheritance for all mankind.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., Jan. 30, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Accept my sincere thanks for the beautiful set of your works which I received today. I shall prize them very highly and strive to put into practice more of these precious teachings which you have given to the world.

In parting with my husband to serve you for a term of three years, I do so willingly and cheerfully, knowing that to serve the Cause of Christian Science and its Leader is the highest service man can render unto God.

Hoping that I may have a further opportunity of proving my loyalty to you, I am

Lovingly yours,
LILLIAN S. DICKEY.

Chicago, Ill., Jan. 11, 1909.
Mrs. Mary Baker Eddy, Chestnut Hill,
Brookline, Mass.

Beloved Leader:—At the close of my term as First Reader of Second Church, my deep gratitude goes out first to you, the Discoverer and Founder of Christian Science, and I feel impelled to write a heartfelt "Thank you" for the great privilege and blessing given me in these three years of service to God and our Cause. Through the study of your writings I am daily learning how to battle more earnestly against sinning mortal sense and self, and all that I can ever hope to be I know I owe to you and Christian Science. May the Christ peace in infinite measure be ever yours.

Obediently and gratefully,
WALTER H. VANZWOLL.

San Jose, Cal., Jan. 13, 1909.
Mrs. Mary Baker Eddy, Chestnut Hill, Boston, Mass.

Beloved Leader:—After this evening's service, a special meeting of the readers of *The Christian Science Monitor* was called, and it was unanimously voted that this letter of earnest appreciation and love be sent to you from the church, to express the heartfelt thanks of the *Monitor* subscribers and their families in San Jose for the excellent daily paper which your wisdom and thoughtfulness have established. We have now been receiving the *Monitor* for over a month and have had opportunity to see how it wears, and our united verdict declares that it is an inestimable benefit and redemptive power in the home. Its editorials are most helpful and its reports non-sensational and reliable.

Your love for mankind is ever active, ever expressing itself in forms of genuine usefulness and uplifting. You touch the daily activities of life only to bless and brighten. You live the truth you teach, and follow so closely and clearly the divine Christ that our path is made easier and lighter. We do discern the inspiration of your life,—love for all mankind. You are ever laying down your life for humanity, and "greater love hath no man than this."

With loving gratitude,
Over one hundred subscribers to the *Monitor*.
JETTORA W. HYDE, *Clerk*.

Washington, D. C., Jan. 27, 1909.
Mrs. Mary Baker Eddy.

Dear Leader:—Thinking it might give you some pleasure to know how beautifully the great humanitarian, Clara Barton, spoke of you during the afternoon which I spent with her yesterday, I am writing to say that when we were talking of the rapid strides which we both recognized had been made by you in spiritualizing the thought of Christian Scientists, Miss Barton remarked, in speaking of the abolishment of the yearly meeting for communion, "I felt that she would have the courage to do that, long before she did it. She must have seen the nothingness of the material symbol, and has in this way led us to its spiritual

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meaning and reality." "I am so glad," continued Miss Barton, "so glad that she has shown us where the modern Christmas was leading us,—that it was becoming a barter, —and I fully sympathize with all she had given us of her thoughts on this subject." She added, "I feel—I know —that she will have the courage, at the right time, to point out many other reforms." It is beautiful to see this dear woman, sitting at the feet of Truth, humbly asking to be fed.

Hoping this may add another jewel to your crown of rejoicing, Yours in sincerity and truth,

EUGENIE PAUL JEFFERSON.

Westgate, Louth, Lincs., England, Nov. 12, 1908.

Beloved Leader:—I want to thank you for the truer sense of consecration which the Lesson-Sermons are revealing to me. There is so much to be cast off still, but indeed I know, thanks to Christian Science, that the Father will glorify Himself. Only by loving can we thank Love, and I am grateful for the most wonderful part of the healing that I have experienced, that Christ is teaching me to give out love.

Your loyal student,

MRS. HELEN E. FOWLER.

[Telegram.]

Chicago, Ill., Jan. 22, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the ushers of First Church of Christ, Scientist, Chicago, in meeting assembled, extend to you our loving greetings. We feel it a great privilege to be allowed to assist in this work. We are grateful to Almighty God that we have our revered Leader. We know that it is through your unselfish and divinely inspired efforts that we have this beautiful church home, and our daily prayer is that we may at all times reflect so much of Life, Truth, and Love, that our acts may manifest your teaching. Lovingly yours,

THE USHERS' COMMITTEE.

Putney, S. W., London, England, Jan. 20, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—It was unanimously resolved at our first annual meeting, held last evening, to send you the enclosed letter. A permanent clerk not then having been appointed, it was further resolved that I should write a letter to accompany it. I have often wished to write to you, and knew the opportunity would come when the time was ripe. Only by a life of earnest effort to be worthy the name of Christian Scientist, can I hope to express my gratitude to you for showing me how to consecrate my life to God, good, who is the only Life. His blessing is ever with you. With love and gratitude,

Your student's student,

GRACE E. ADAMSON, *First Reader.*

Putney, London, England, Jan. 19, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of the Putney Christian Science Society, at our first annual meeting assembled, desire to send you our loving and loyal greetings, and to express our deep gratitude for all the blessings we have individually and collectively received through your teachings. Our aim as a society is best expressed in your words on page 155 of "Miscellaneous Writings," "Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity." May we one and all follow you as you follow Christ, and prove ourselves worthy exponents of the Science of Christianity. We know that God's love is ever with you, to sustain and to guard you from all evil.

Your grateful followers,

THE MEMBERS,

Putney Christian Science Society.

East Orange, N. J., Jan. 27, 1909.

Beloved Leader:—I want to thank you for your article entitled "The Way of Wisdom." It has fed and strengthened me, and comes as a call of wisdom to "come out from among them [mortal beliefs], and be ye separate." Your loving words, whenever spoken, roll back the clouds and reveal more clearly the true idea. You have laid the spiritual foundation, and built upon it, so that "he that hath an ear, let him hear what the Spirit saith unto the churches." Through daily understanding and practice of what you have given me by the teaching of your writings, I am finding what you have said belongs to the Christian Scientist, "a life-lease of hope, home heaven" (*Christian Science Sentinel*, May 16, 1908).

Gratefully and lovingly yours,

GRACE MERWIN COLBY.

Decatur, Ill., Jan. 24, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—First Church of Christ, Scientist, Decatur, Ill., sends you thoughts of loving gratitude for your labor for all mankind, through your discernment of an ever-present and operative law by which the truth is made practical to every one who depends upon it, and which reveals the kingdom of God as here and now available to mortal experience, in destroying sin, discord, disease, and death. We are today rejoicing in the occupancy, for the first time, of a new church home, remodeled and equipped with everything needed for larger work.

May we each one so live that our loyalty to you may be from a loyalty to divine Love, our Father-Mother God, and the Cause of Christian Science.

Lovingly and loyally,

First Church of Christ, Scientist,

EDGAR D. PLUMMER, *Clerk.*

Langley, Wash.

Mrs. Mary Baker Eddy.

Beloved Leader:—I wish to express my love and gratitude for what Christian Science has done for me. I was wandering in the valley and shadow of death, without God or hope in this world, when with one treatment of Christian Science I was healed of all my diseases, and awakened to a true sense of God as Life, Truth, and Love. Words cannot express my gratitude to you for the blessings which Christian Science has brought to me and to the whole world.

FRANCES J. HASLEY.

THE PUBLISHING HOUSE BUILDING FUND

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

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AMONG THE CHURCHES.

FAIRBANKS, ALASKA.

We are getting along quite nicely with the Science work. We have a neat log church and residence, and quite a large tract of ground; all improved and paid for. Our congregations range from forty to fifty on Sunday, and we feel that the Cause is advancing.—*Correspondence.*

CONCORD, N. H.

At the annual meeting of First Church of Christ, Scientist, held at the church last evening [Jan. 7], the following officers were elected: First Reader, Charles B. Jamieson, C.S.B.; Second Reader, Mary D. Rice; trustees, elected for three years, Prof. Hermann S. Hering, Paul R. Holden, and Almira E. Critchett. The annual reports showed the church to be in a sound and growing condition. A number of new applicants were elected to membership. The treasurer's report shows all bills paid and a substantial balance on hand.—*Concord Monitor.*

CHICAGO, ILL.

Important changes in the directorates of the several churches of Christ, Scientist, in Chicago were made last night [Jan. 8] at annual business meetings. Reports of the year's work in all the churches showed that an exceptionally satisfactory progress has been made. The average increase in membership has been about twenty per cent. It also was announced that there has been a large sale of Christian Science literature. Special interest was taken in the elections because of the selection of Readers. The rules of the church require that Readers be chosen every three years.—*Chicago Record-Herald.*

LONDON, ENGLAND.

It was my privilege to attend a Thanksgiving service on Dec. 31, at Second Church, Æolian Hall, New Bond street, London, W., and a most impressive service it was. The testimonies, given by men, women, and children in quick succession, flowed like a deep and rich stream of gratitude, thus eloquently demonstrating the healing power of divine Love. It was a mighty testimony of Christian Science, manifesting its wonderful and beneficent power, declaring what it is to those who unreservedly and honestly follow its teachings, the revelation of a religion at once practical and comforting; to me it was at the same time a moving and uplifting experience, one for which I am deeply thankful.—*Correspondence.*

MILWAUKEE, WIS.

While the finishing touches are being added to the new edifice of First Church of Christ, Scientist, Prospect avenue and Keene place, arrangements are being made for the dedicatory services, which will be held the latter part of February or early in March. The church will not be occupied by its large congregation, numbering between six and seven hundred members, till it is dedicated and the building is finished in every detail.

Perhaps there will never have been held simpler services, to dedicate a temple of worship, than those in contemplation by the members of First Church of Christ, Scientist. There will be little display of ceremony when this one hundred and twenty-five thousand dollar church building is dedicated to the services of the Christian Scientists of Milwaukee. But the history of the church will be interesting enough, both to the members of the church and to those outside of its roll of adherents. The society was launched in Milwaukee over twenty years ago, and since then has grown enormously in strength and members, until now the congregation is one of the wealthiest in the city, and numbers among its members people of business and social prominence.

The church, which is built of granite and concrete and is 100 x 120 feet in size, has been erected for the second time from the ruins of a structure no less magnificent than the present building. When the church was in the last stages of perfection last winter, it was burned Feb. 5. The damage done amounted to between fifty and sixty thousand dollars, covered by insurance. The fire was one of the most disastrous of last year, eating its way into what was declared to be a practically fireproof structure. The church has a seating capacity of nearly fourteen hundred persons. A magnificent pipe organ is now being installed in the edifice.—*Milwaukee Free Press.*

CANTON, O.

In evidence of the most encouraging growth of our Cause in this place we are happy to report that the sales of literature during the past six months amounted to $444.24, an increase of $206.65 over that of the first six months of 1908. Of the 816 visitors to the Reading Room 384 were non-members of the church. Copies of the *Christian Science Sentinel* and *Journal* have been placed each month in the workhouse and county infirmary, and were gladly received. An additional copy of Science and Health has been placed in the public library of Canton. The Reading Room having received permission to place any Christian Science literature it pleases in the reading-room of the Courtland Hotel, the leading hotel of the city, a copy of Science and Health, together with the *Monitor*, the *Sentinel*, and *Journal*, has already been placed on the tables. In our loan library, established in April, 1908, we have five copies of Science and Health and one copy of "Miscellaneous Writings." In the past six months Science and Health has been loaned thirty-five times and "Miscellaneous Writings" four times.—*Correspondence.*

WICHITA, KAN.

Second Church of Christ, Scientist, has been established in Wichita. The membership and congregation of First Church of Christ, Scientist, have increased so rapidly in the last four or five years that the church has been inadequate to accommodate the people. Wednesday night [Dec. 30] nearly forty members of First Church willingly withdrew from membership to organize Second Church of Christ, Scientist. Philharmony Hall at 217 North Lawrence avenue has been leased for a year, or until the church secures a permanent location and builds its own structure. The central location of the hall, its fine pipe organ, seating capacity, and acoustic properties make it an ideal place in which to hold services. The interest in this faith has become more wide-spread, the Christian Scientists being numbered among the prominent business men.

Wichita Beacon.

Happy day, when, all appetites controlled, all passions subdued, all matter subjugated, Mind—all-conquering Mind—shall live and move, the monarch of the world! Glorious consummation! Hail fall of fury! Reign of reason, all hail!—ABRAHAM LINCOLN.

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TESTIMONIES OF HEALING.

Nine years ago the gladdest sunshine that ever shone into human consciousness entered my life, and it was the light of Truth that came with the reading of Mrs. Eddy's book, "Science and Health with Key to the Scriptures." The perusal of this book healed me of severe headaches, stomach trouble, and many other ailments. Whereas I used to be impatient, cross, and discontented, I became patient, loving, and contented. About four weeks after I began to study Christian Science, I passed through an experience which usually requires the attendance of a doctor and nurse; but I relied entirely on the understanding of the presence and power of divine Love which this book had given me, and through constant reading the truth proved to be surgeon, nurse, and doctor. I was not even near a Christian Science practitioner, and I came through the experience without a day's illness. For nine years the light of Love and Life has glorified my being, and during this time Christian Science has healed my children of colds and fevers and many other ailments, and has healed them quickly. In the winter of 1907, one little girl was said to have an attack of lung trouble, but with one hour of Christian Science treatment the symptoms had disappeared. In a few days she was perfectly well, so well that she went away with me and spent a month traveling, and though exposed to changes of temperature and of climate, she did not have even a cold. Twice my children have been in a house where the children of neighbors were suffering from contagion, but they remained perfectly well. During an epidemic yellow cards were on three sides of our house and many children were kept from school, but ours were not absent a day and we passed through the season in health and safety.

The study of Mrs. Eddy's books and the Christian Science literature has taught me to love God and to have faith in His promises, to love mankind and help to heal and uplift men, to be more patient and loving to others. I love Christian Science because it has given me a spiritual sense of God and His creation; thus bringing much joy and sweetness into my life, and I love Mrs. Eddy because she has made known to us the Comforter which Jesus promised should come. For this reason, I think Mrs. Eddy is the greatest woman the world has ever known, "great not like Cæsar," but great because she is good. I am grateful for my own healing and for that of my children, for the spiritual sense of life, and for the sweet assurance and proof that God is Love.

MRS. ANNIE C. BRIDGERS, Asheville, N. C.

Having read so many testimonies regarding Christian Science, and having had occasion to see the benefits derived from it by others, I have concluded that it is a duty I owe the world to make public what it has done for me, as I am certainly grateful for the healing I have received in Christian Science. The first and most wonderful demonstration was the curing of the drink habit, which I had contracted when I was about sixteen years old, and which led me to serve "Lord Bacchus" for something over thirty years. I tried all the noted (would-be) cures, spending hundreds of dollars for the same, but receiving nothing more than temporary relief. I was then induced by my mother (God bless her!) to take up Christian Science, and after having about ten days' treatment I was entirely cured. I have not had any desire for stimulants since, but, on the other hand, I thoroughly detest them, and have ever since I was healed.

Christian Science has also helped me in other ways. About ten years ago, when living in St. Louis, I had the misfortune to injure my leg severely. After it was well, so to speak, the joint was left stiff and in such a condition that I could not bend it, which caused me to limp at times. One morning as I was going down town I noticed that I was walking faster than usual. I looked down at my foot and found that it, too, had been healed, and that I could use that joint and leg just as well as I could the other. I also found that both limbs were the same length, although before taking Christian Science treatment the injured leg had been the shorter. Christian Science has helped me to have a better understanding in every way, and financially my future is brighter than it has been for many years.—DR. E. DE S. HARDEN, Joplin, Mo.

[Translated from the German.]

With grateful heart do I testify to the blessings which have come to me through Christian Science. Since early childhood I had suffered from an ailment which appeared nearly every year under a different form, in spite of all the remedies applied. As time went on I became very nervous and suffered from sleeplessness for years. In the spring of 1905 I was taken with a severe nervous trouble, and according to the opinions of the doctors I was in a state of complete physical and mental exhaustion. For five weeks all material remedies were tried, only to be proved useless, and the physicians suggested, as a last resort, that I go to a hydropathic sanitarium. I had, however, lost all hope of ever being healed, unless that healing came from a higher source, and it was from thence that it did come to me.

By divine providence I heard of a Christian Science practitioner, who explained to me in the most loving way man's relation to God and helped me to find the true way. After the first treatment I was convinced that divine Love is the best and only remedy for all disease, and after about a week's treatment I was able to go out. I quickly regained my strength, and am now a well and happy woman. In the two years since I have known Christian Science I have seen so many proofs of the omnipresence of divine Love, both in my own experience and that of others, that my gratitude increases daily for having found this blessed teaching. I think I can best show my gratitude to God, and to our Leader, by trying to live this inspiring truth and by endeavoring to help others.

AMANDA JOECKEL, Frankfurt a M., Germany.

I have had many wonderful proofs of the power of Truth over error. Some time ago I suffered extremely with a pain in my right side. The first day I did not pay much attention to it, but the next morning my condition was much worse. Just about that time I seemed to have a multiplicity of duties to perform, so that I did not take the time to read from Science and Health or even to declare the truth. The result was that very distressing conditions followed, and I was unable to help myself. By eleven o'clock I was suffering intensely, and called upon a practitioner for treatment. The pain seemed to affect my stomach and caused nausea. About three o'clock in the afternoon I began to feel easier, and that night I slept like a babe—it was such a restful sleep. The next day by keeping quiet I experienced no pain, but the practitioner gave me several more treatments, after which I was able to be about as usual. For the relief which came to me through this healing truth words cannot express my gratitude; but while I am very grateful for the physical healing, I find it insignificant as compared to the spiritual understanding which has come to me through my increased apprehension of God.

A Christian Scientist is daily reminded of the great light which has come to this age through the writings of Mrs.

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Eddy, showing the way to follow in Christ's footsteps. Step by step, as we discern more of this light or knowledge of God, the veil of darkness is gradually lifted. Every good thought, deed, and action is a step toward perfection. It means a daily watching and praying for that Mind to be in us which was also in Christ Jesus, for only "the pure in heart" shall see God. Mrs. Eddy is showing us how to attain this higher thought through her writings—it is divine Love understood which is healing the sick and destroying sin, and that is why her teachings have been such a great revelation to mankind, for they have been the means of revealing God to them; and for this knowledge we owe her endless gratitude.

I deeply appreciate the privilege of knowing how to draw closer to God. In the old thought evil seemed as real as good, but the understanding of divine Principle is destroying these erroneous beliefs. In Christian Science we know that God is Life, Truth, and Love—that nothing but good fills all space. We all have had proofs of His ever-presence and that He is a present help in time of trouble. The world to-day is deeply indebted to our dear Leader for the priceless gift, "Science and Health with Key to the Scriptures," and her other writings, which have established a standard so high that it cannot fail to be appreciated and receive proper recognition among the thinking class of people.—Mrs. A. M. Vollert, Champaign, Ill.

My little girl, who had been ailing slightly for two or three days, took a cold bath, remaining in the water about an hour. At the time she seemed to be refreshed, but that night she had a high fever and was quite sick. Not being able to meet the attack, I went to a Christian Science practitioner in the morning, and told her what had been done, whereupon she decided to come and see the child, who was still very miserable. Treatment was then given, and by the following day the child was covered with an eruption. For one day her throat was very sore, and the eyes affected so that we kept the room darkened, but the next day she was sitting up, eating nicely, and the eyes were almost normal again. The case was reported to the board of health, but as the officer did not make his appearance for four days, his remark was that she had certainly had an eruptive fever but it was a very light case; and long before the quarantine was removed there was no sign of the disease left. Under material treatment we should probably have had a very sick child, but the truth is quick and sure, and this was realized so thoroughly that error simply fled as darkness before the light.

Our gratitude is unbounded to Mrs. Eddy for the noble work she has done and is doing, because it is the understanding of God, Truth, as revealed in Science and Health, that has made such a demonstration possible.

Mrs. Ada Gardiner, New York, N. Y.

It is with a very deep sense of gratitude that I write this testimony. After having had medical treatment for seven years, with two very good doctors, and getting worse all the time, a dear Christian Scientist advised me to give up material remedies and try Christian Science. In January, 1905, I decided to do this, but not until I had fought a battle with myself,—a battle between the truth and error. I feared that if I gave up the medicine I was taking for heart trouble I would surely die, because my condition seemed to be very serious, and I wished to be with my family a little longer. Truth finally conquered, and I asked my husband to go with me to the lady who had talked Christian Science to me, which he did very willingly. This lady, however, was not a practitioner, but she took me to one whom she knew. After the practitioner had talked with me and treated me for an hour or more, we went home, and I had not slept so well in years as I did that night. My healing was instantaneous, although I had four treatments for fear after that. Under *materia medica* I had been advised to take medicine every spring and fall, because my liver was in a serious condition. I was also told not to do hard work, because that would bring back the nervous spells to which I was subject, but since I have tried Christian Science I am free from all this bondage. Now I do all my own work and am happy and free.

Since coming into Christian Science I have found that God does not send sickness upon His children, but He heals them. I am indeed thankful to God, and to Mrs. Eddy for Science and Health and all our other literature. The Bible is a new book to me; it is worth its weight in gold. Although my bodily healing was wonderful to me, it is as nothing compared with the spiritual uplifting which has come through the study of the Bible and Science and Health. It is my aim to live the life that Christian Science points out to us, and Jesus said, "By their fruits ye shall know them."—Mrs. Agnes Kessler, Sandusky, O.

I had what physicians called gall-stones for a period covering fifteen years. The attacks occurred at longer and shorter intervals, until finally they came every few weeks. The pain was intense, and nothing gave relief but opiates, and I feared I would become addicted to their use. My neighbors, seeing my suffering and the futility of medical treatment, urged me to try Christian Science, and finally I gave my word that if not relieved by morning I would send for a Christian Science practitioner who lived in the neighborhood. When morning came I needed to make good my promise, for I was a very sick woman. I sent my husband for the practitioner, who came and gave me treatment. I was helped almost immediately, and was up and around in a day or two as usual. Under medical treatment I had always been two or three weeks getting over the effects of such an attack. I have never had but one return of the disease. I went immediately to my neighbor for help in Science, and this time the pain left me instantaneously. This happened about five years ago, and to me it seemed wonderful that the attack was overcome so quickly. I feel very thankful for the help received in Christian Science.—Mrs. J. W. Mason, Helena, Mont.

In coming home from school one day last March, my twelve-year-old daughter stumbled and fell, injuring her right arm severely. When she came home I noticed something unusual in her appearance, but there was company present and I did not wish to arouse any fear or anxiety. Later, on learning what had happened, I immediately denied sensation in matter, and after talking to her a few moments I sent her to a Christian Science friend with the request that she would treat her, as it seemed to be impossible for me to do anything for her just then on account of my own fear and the surrounding thought. When she came home about four o'clock she was feeling better, and suffered very little pain that evening. She slept soundly all night, but next morning her hand and arm presented an alarming appearance. She could not use her arm or hand, and carried it in a sling for several days, but suffered no pain except occasionally for a few minutes at a time. The injury was received Tuesday noon, and my friend continued to treat the child until Sunday evening, when she was called away from home. I then took up the case, and the child went to school Monday morning and did all her work, writing, etc., with the hand which had been injured. She continued to improve, and at the end of another week she could play the piano or do anything that she wished without

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the slightest inconvenience. She read Science and Health a great deal during this time, and was as happy as a child could be, singing and skipping wherever she went.

To see a child pass through such an experience with so little pain and inconvenience was indeed a blessing. I am trying to live up to the teaching of Christian Science, and it has already brought me more peace and happiness than anything else I have ever experienced. I know that I am only beginning to catch a gleam of the "true Light, which lighteth every man that cometh into the world," but I am truly thankful to our Leader for having lived and labored that we might enjoy this greatest of all blessings. I am learning to know that, like the Master, "I can of mine own self do nothing," "but the Father that dwelleth in me, he doeth the works."

MRS. ELLA OLMSTED, Bertrand, Neb.

About two years ago my little girl, then three years old, was taken very ill. As we have relied entirely upon Christian Science in our home for ten years, we sent for a Christian Science practitioner, and as we wished to be law-abiding, she promptly notified the health board. When the doctor came, I stated the case and gave him the name of the practitioner, which seemed entirely satisfactory to him, and he placed a notice on the door. Immediately after this the violent symptoms abated, and the child improved very rapidly. According to the regulations, the child was kept in quarantine during eight days, though she was perfectly able, in four days, to go out. When the doctor came again at the end of the eight days, he remarked that the child looked unusually well, hardly as though she had had any illness.

BESSIE L. YOUNG, New York, N. Y.

I have long received freely the benefits of Christian Science without giving a word of gratitude, but I am indeed grateful, and continually more so as I understand better the meaning of the Word. I hardly know where to begin to count my blessings. Christian Science is a constant help to me, uplifting and strengthening me every hour, I may say. It has given me more endurance and has prevented either failure or a breakdown from overwork. It is enabling me to cast evils out of my thought and to be a more honest, earnest Christian. I may add that it has to a great extent helped me also to overcome resentment, fear, and misunderstanding.

LOUISE E. TEWKSBURY, Chicago, Ill.

I have no words to express my appreciation of Christian Science. I seemed to be a weakling from infancy, but I am now capable of doing almost any kind of work. One of my greatest fears was of attacks of fever. Whatever illness I had seemed to beset me in its severest form. I never had a treatment for overcoming these fevers, from which I had suffered all my life, but by working along the lines pointed out in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and overcoming my own fears and those of my family, I have mastered this trouble, and for five or six years have been entirely free of even a headache. I can endure the hottest sunshine with uncovered head, where once unconsciousness would come on in a few minutes if I was exposed to the sun's rays.

Only by trying always to be obedient to Truth, so far as I have an understanding of this Science, can I show my gratefulness for this wonderful light that has been shown us by our beloved Leader. I have been able to overcome many of the lesser ills of the flesh through a knowledge of this truth, but to me the most satisfactory thought is that each individual can work out his own problem, and by persistent effort advance to a higher realization of this great truth, proving for himself every step of his growth.

MRS. FRANCES S. MENDELL, Los Angeles, Cal.

The testimony given by my wife is absolutely true, and she has not told half of what she has overcome since accepting Christian Science. During all the time we have been in Christian Science I think she has had treatment from a practitioner but once, always preferring to work out her problems alone with God.

C. L. MENDELL, Los Angeles, Cal.

When Christian Science first came into my home, nineteen years ago, it found a miserable abode,—the entire family in sickness, sorrow, and poverty; but it has lifted us into health, happiness, and prosperity. I could fill volumes in telling what Truth has done for us, and still the half would not be told. Some of the diseases which Christian Science has driven out of my home were lung trouble, in the last stages; stomach and nervous trouble; a disease of the kidneys; an abnormal growth, etc. Nor could I name all the blessings we have received. My mother, an invalid from childhood, was restored to health by reading Science and Health. I was healed of an injury to the hip which but for Christian Science would have made me a cripple all my life. It has taken away our idols of materiality and given in exchange a God who is Love.

While the physical relief has been very great, yet it is as nothing when compared to the joy of the new life into which I have been born. Mortal lips can never tell all that this means to me. All I am or ever hope to be, I owe to Christian Science. Second only to the debt I owe to God, is the debt I owe Mrs. Eddy. Through years of toil and tireless love for all mankind,—friend and foe alike,—she has labored unselfishly for the good of all to waken a slumbering world, lost in the love of sin and self. God alone can reward her for her heroic sacrifices in bringing this truth to you and me. As the ranks of Christian Science move steadily forward, may the "God of all grace" give her peace.—FANNIE BUCK, Austin, Minn.

We are very grateful for what Christian Science has done for us during the last thirteen years. It has been our only help in a family of six. We came to Christian Science through the healing of our boy, in two days, of serious lung trouble, when he was but six months old. He and his brothers have been in perfect health ever since. We have had several ailments to meet during this time, however, and had a remarkable demonstration in the case of a severely injured ankle, a year and a half ago. When this occurred the boy was brought home, and we telephoned for help. He was somewhat restless the first night, but after that he got along very nicely. He was out every day, and in four weeks he went to Sunday School. During this time the practitioner came to see him but once. We feel very grateful to our beloved Leader, Mrs. Eddy, and we thank God that Christian Science was brought to our family.—MRS. N. C. RASMUSSEN, Chicago, Ill.

Having received so much help from Christian Science, it is with great pleasure that I give my testimony. In November, 1907, I was taken with very bad throat trouble, which lasted two weeks or more. I had magnetic treatment, but it did not relieve me at all. I had not slept for several nights, so we called in the city physician. He made an examination, and said he could do nothing for me until an abscess which was in my throat broke, and that this

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would possibly take a week. He left me three different kinds of medicine, besides an opiate to take in case the pain grew so bad that I could not endure it. I was nearly starved for something to eat, and very weak.

I became so much worse that I stopped taking the medicine, having given up all hope of anything material helping me. We then sent for a Christian Science practitioner, and while he was sitting beside me I fell asleep and slept soundly for nearly a half hour. When I awoke I found I could talk. I sat up in bed without assistance, and called for a glass of milk. It was brought me, and I drank nearly all of it. The swelling and inflammation were nearly all gone from my throat, and in about one hour I arose from my bed, dressed myself, and ate a hearty supper with the family. The next day I was able to be around the house, and helped my mother with the work. My people were very much surprised and pleased, and my husband was more than pleased, he was thankful. Words can never explain how happy I was and how thankful to God, and to Mrs. Eddy, for all the good that Christian Science has done me.

MRS. ARNOLD W. MEYERS, New London, Wis.

About two years ago I was healed through Christian Science treatment of eye trouble and severe headaches. I had worn glasses for three years, hoping they would afford me some relief, but instead I grew worse. The headaches refused to yield to any form of treatment which had been tried, and when Christian Science was brought to my notice I was almost in despair. This condition was soon changed, however, for my healing was rapid. I soon put my glasses aside, and the headaches ceased. I am more grateful than words can express, not only for the physical healing, but for the understanding I have gained of God; and I am truly grateful to Mrs. Eddy, through whom the healing truth has come to this age.

MARY EVE CARPENTER, Wilmington, N. C.

When I came here in January, 1908, I was suffering from catarrhal and heart trouble. The people with whom I live are Christian Scientists, and I went to the Sunday service with them. A few weeks afterward I had a talk with a Christian Science practitioner, and then I commenced to take treatment. In a few months I was entirely healed. I am very thankful for what Christian Science has done for me. I have learned to love every one, and to look only for the good. I am very grateful to God, and to our dear Leader, Mrs. Eddy.

KATHERINE BEDLE, Bradley Beach, N. J.

I would like to express my gratitude for what Christian Science has done for me. About fifteen years ago I was afflicted with lameness, and not able to take a step without the aid of crutches. I was attended by different physicians for several months, also had a specialist, and my case was pronounced a serious form of paralytic trouble. I received no help from any of these doctors, but rather grew worse.

I was then advised by a friend who had been healed in Christian Science to try it, but like many others I kept putting it off until I found I had nothing else to look to. At length I consented to try it, although I had at that time very little faith in its efficacy. My healing was not instantaneous; on the contrary, it was rather a slow one. The practitioner visited me about three months, at the end of which time I was able to go from Jersey City to New York to attend services at a Christian Science church. I had laid aside one crutch, but still used the other to get about. On my return from church the other was laid aside. I had no further use for either of them. The practitioner called to see me about one month more (four months in all), and found that there was no need for further treatment. Since that time I have been in good health, for which I am very grateful to God, and also to Mrs. Eddy, who has given us this truth which not only heals us from sickness but uplifts us spiritually.

MRS. CHRISTINE HURST, Jersey City, N. J.

[The following is in verification of the above testimony. —EDITOR.]

The accompanying testimony is that of my mother, and her healing was complete and permanent. She is now sixty-six years old and in good health. I was a witness to this healing, and was also the one to whom the physicians said, "There is no help for her." We have had many proofs of Christian Science healing all through the family since that time, but this was the first.

MRS. GERTRUDE A. FRENCH, Jersey City, N. J.

I wish to express my gratitude to God for giving us Christian Science through Mrs. Eddy; and to her for sharing with us this wonderful knowledge, so that we too may learn this beautiful religion. If we trust in God we are always helped, but we cannot trust in God and believe in error; we must trust in God and distrust error, for error is nothing. Christian Science has helped me so much in my school work and at home. Two years ago, in disobeying my mother, I cut my finger terribly in the middle of the nail. My mother dressed the wound, and she then read to me for about an hour in our text-book, Science and Health. After that I worked for myself, and in two weeks' time I took my music lesson. I am very grateful for Christian Science. My wish is to trust in God more every day.—MARGARET E. BRAUN, Galena, Kan.

[Written for the *Sentinel*.]

"HE LEADETH ME."

ISABEL SHERRICK WARDWELL.

HE leadeth me—I love the words—
He does not chide nor drive;
And where He leads, this shepherd good,
To follow will I strive.

He leadeth me—O precious words—
Through all the care-filled day;
In pastures green, by flowing streams,
Along His chosen way.

He leadeth me—O joyful words—
Through every trying hour;
Though steep the path, my feet slip not,
Stayed by Love's gracious power.

He leadeth me—what strength'ning words—
Beside the brink of woe,
Until beyond the valley's cloud
I see the noontide glow.

He leadeth me—O sheltering words—
When enemies I fear;
In peace I feed upon the truth,
His voice I ever hear.

He leadeth me—O sweetest words—
My cup He fills with love
O'erflowing, and my head anoints
With blessings from above.

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FROM OUR EXCHANGES.

[*British Congregationalist.*]

It is the misfortune and the penalty of a shallow spiritual experience that it cannot find, at its own heart, enough warmth to compensate it for the coldness of the world's sneers. It is the joy and the reward of a profounder spiritual experience that it can wrap itself in the robe it has itself woven when the chill winds of contempt are blowing. Live superficially, and the finger of scorn destroys your peace. Live deeply, sunk deep in those experiences wherein God speaks to the heart and the heart to God, and wherein God and the heart understand each other, and the finger of scorn has lost its power. A really profound spiritual experience is ever preparing its own shelter wherein in the time of trouble it may hide, makes man's contempt itself contemptible, and meets the scorn of the world with a higher and a holier scorn.

[*Christian Work and Evangelist.*]

The church is beginning to realize that there is a half of Christ's gospel which she has somewhat neglected in her superb enthusiasm for the establishment of right relations between the individual and God. She is beginning to feel that Christianity is also as vitally concerned with relationships of men to men; that Jesus gave laws for a society to be established on the earth; that he was concerned with justice and mercy being made the laws of state and city. In fact, the church is coming to see that half of Christianity is concerned with the practice among men of the law of love, and the redemption of society as well as of the man who is a part of it. With this growing conception of the gospel a new enthusiasm of humanity is taking possession of the church, and she is beginning to realize the neglected side of her Master's teaching.

[*Examiner.*]

To correct both the wrongs and the evils of the world is Christian duty, aye, is human duty regardless of Christian profession or possession. To cure them both at one stroke calls for the putting of the spirit of righteousness, love, and helpfulness into the hearts and minds of all the people. The revival and extension of practical Christianity, and this alone, will cure either or both. The great interest and need of the world is that the kingdom of God, the heavenly Father, may come here and now, so that His will shall be done in earth as it is in heaven. Working at this is the greatest and best business of the individual Christian, and of the churches, and of all combinations of men.

[*Churchman.*]

The application of the gospel to national and international life is no impossibility. The incarnation has a meaning for peoples and nations just as it has a meaning for the individual. The Christian churches need to realize in action that the incarnation has also a meaning for them.

[*Christian Register.*]

There is no place so mean that a soul cannot lift itself by thought and aspiration to a world of hope and promise, and enter upon that line of light and glory into communion with the purest and best.

[Rev. C. A. S. Dwight in *New York Observer.*]

No man can be wise with a wisdom for the times who, while holding fast that which is good, does not open his soul in aspiration toward that which is better.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

In the Greater Boston postal district the *Monitor* will be delivered by carrier through the local news-dealer at the customary rate of 12 cents a week, payable to the news-dealer. If delivered by mail $1.00 should be added to the annual subscription rate to cover extra postage.

A number of new Pamphlets and Reprints have recently been published by the Society and these will be found listed in the advertising columns on the opposite page.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The United States, before giving its consent to the transfer of the sovereignty of the Congo Free State to Belgium, asks information on the following principal demands: A specific assurance from Belgium that she will respect the Brussels act of 1890, of which the United States is a full signatory, and especially Article 2, providing for the humane treatment of the natives; the abolition of the labor tax; the restoration to the natives of land formerly held by them according to native communal customs; the institution of the freedom of trade guaranteed by the treaty of 1891 between the United States and the Congo; an agreement to submit to arbitration economic and commercial questions which shall prove especially difficult of settlement otherwise.

The Senate committee on the judiciary has reported adversely the bill of the National Civic Federation to amend the Sherman anti-trust law. This action makes it plain that there shall not be interjected into the anti-trust law provisions which would authorize leniency to be granted by the Interstate Commerce Commission and the Commissioner of the Bureau of Corporations in certain cases, including railroads and organized bodies such as farmers' associations and labor organizations.

A bill has been introduced in the Senate which provides for the construction, at a cost of $1,750,000, of a large structural material testing machine, similar to but more than forty times as large as that at the Watervliet arsenal, to be capable of giving and weighing loads of tension up to 11,000,000 pounds and loads of compression up to 22,000,000 pounds on specimens up to one hundred feet or more in length. The bill carries an appropriation of $200,000 for a building for the machine.

The unification of the transit system in Boston and vicinity was the subject-matter of a preliminary hearing recently before the legislative committee on metropolitan affairs. It was proposed to establish a permanent metropolitan public service commission, which should succeed the Boston transit commission, and that the cities and towns comprised in the metropolitan parks, water, and sewerage districts shall be known as the metropolitan public service district.

The Supreme Court of the United States has denied the application of the Consolidated Gas Company of New York for a rehearing. The case involved the validity of the 80-cent gas law and was recently decided against the company and in favor of the law. The company will be obliged to refund to its patrons rebates amounting to about $9,000,000.

The United States Supreme Court, in a recent decision at Washington, for the first time laid down the broad principle that an illegal combination in restraint of trade practically has no standing in court when it attempts to enforce contracts that are made in connection with such illegal agreements.

The President has signed a proclamation which adds more than 330,000 acres to the Cleveland National Forest in Southern California, and eliminates some land not considered suitable for national forest purposes. After these changes the forest has a present area of more than 1,573,000 acres.

An amendment to the sundry civil bill, appropriating $200,000 to enable the United States to participate in an international exhibition at Brussels in 1910, has been favorably reported to the Senate from the committee on foreign relations.

The Bureau of Corporations is investigating the United States Steel Corporation, the tobacco trust, the oil industry, lumber industry, International Harvester trust, and cotton exchanges.

President Diaz of Mexico has accepted the invitation of President Roosevelt to send delegates to attend an American conservation congress to be held later in Washington.

In round numbers the cruise of the battleship fleet, when it is finished at Hampton Roads on Feb. 22, will have cost the American people $20,000,000.

International.

Progress is being made in the work of the closer union convention, which has as its objective a union of the four British colonies in South Africa, the Transvaal, Cape Colony, Natal, and the Orange River State, the whole to form a great federation. A compromise has been reached on the question of the location of a capital of the federation. The Federal Parliament will meet at Cape Town, while Pretoria will become the administrative capital. The compromise as first suggested provided for making Bloemfontein the headquarters of the judiciary.

Under the new schedules of tariff duties proposed by France the maximum tariffs under which American products are imported into France have been increased on an average of twenty per cent, whereas the minimum rates under which the products of European countries are imported are increased only five per cent.

The Canadian Parliament, in recent sessions, discussed the proposal by President Roosevelt that the United States, Canada, and Mexico shall cooperate for the conservation of the natural resources of North America. The leaders of both parties expressed hearty approval of the plan.

During 1908 France imported foodstuffs to the value of £36,750,000; raw materials, £160,750,000; manufactured articles, £46,000,000. She exported foodstuffs to the value of £20,500,000; raw materials, £59,000,000; manufactured articles, £104,750,000.

A Mexican National Democratic party has been organized in Mexico City, upon the suggestion of President Diaz. A declaration of principles was adopted. This gives a strong opposition party.

The president of the Chamber of Commerce of Chihuahua, Mexico, is promoting the building of an extensive system of long distance telephone lines in that state.

The French government will probably pass a bill to oblige French navigation companies to install wireless apparatus on all their ships above a certain tonnage.

The Panama-United States treaty has been ratified by the Assembly and signed by President Obaldia.

The international opium conference, arranged by the United States, opened at Shanghai Feb. 1.

The value of the commodities purchased by Great Britain in France in 1907 was £36,040,000.

Industrial and Commercial.

A British publication states that a new syndicate has established a factory in London and is placing upon the market a new form of leather, for which it is claimed there is a big future, and which it thus describes: The leather is submitted to a tanning process of the chrome variety, which preserves it; rubber solution is then worked into the interstices, rendering the hide thoroughly waterproof. The elasticity of the rubber permits of perfect flexibility and extraordinary toughness of some of the skins, especially of rabbit, goat, and sheep skins. Tests have been made for motor tires, soles for boots and shoes, pump washers, machine belting, miners' boots, etc. This new material, it is thought, may also prove useful for motor and cycle tires, as it is almost impossible to puncture it, while it is said to be much more resilient and waterproof than ordinary leather.

With a capital of $500,000 the Gulf Coast Gas and Oil Company has been organized, with offices at Shreveport and Gibsland, La., to sink eight wells in Bossier, Webster, Bienville, and Jackson parishes, La. The new company intends to construct a pipe line to New Orleans and supply natural gas for eighty cents, against $1.15 now charged by the New Orleans Gas Light Company.

Eight thousand bales of Philippine hemp, valued at $25,000, have arrived by steamship from Manila at New Orleans, destined for the International Harvester Company at Chicago in the manufacture of binding twine. It is thought that the hemp can be used as a substitute for Mexican sisal, which heretofore has been used exclusively.

At the annual stockholders' meeting of the Detroit and Cleveland Navigation Company and the Detroit and Buffalo Steamship Company, the recently announced $4,000,000 merger of the two companies by the purchase of the latter by the former was ratified.

Application has been made for a charter for the Pittsburg Steel Products Company, which will become an independent and aggressive rival of the United States Steel Corporation.

On Jan. 20 idle cars in the United States and Canada amounted to 311,664, or 21,355 fewer than on Jan. 6.

General.

Five thousand cats have been shipped from Chicago to Japan to assist in ridding that country of its rats.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE EXCUSE-MAKING HABIT.

CLARENCE W. CHADWICK.

THE excuse-making habit is hoary with time. According to Biblical accounts Adam and Eve were the first to plead "extenuating circumstances." Adam began by excusing himself for hiding from the presence of the Lord, and Eve blamed a so-called talking serpent for her misdemeanor. Having partaken of the forbidden fruit of the tree of knowledge of good and evil, a sense of fear possessed them both, and this fear became the basis for their excuse-making. Had Adam and Eve understood the powerlessness of evil they could have protected themselves from the invasion of this mental enemy. So today, if humanity only knew enough of the Science of being, it could shut out this demoralizing tendency of human nature. As it is, mortals have almost unconsciously fallen into the habit of excuse-making.

This is true upon all planes of human existence, and nowhere more than in religion. The disinclination of mortals to comply with the demands of Truth and Love ought to convince all thinking people of something primarily wrong with human belief. So long as men and women believe the inconsistent theory that fallen mortals are God's children, the excuse-making habit will continue in full force. Not until Spirit is understood to be the sole creator of man and the universe, and man immortal and perfect, can fear be overcome. The supposition that mortality is the offspring of immortality can never usher in the reign of peace on earth and good will toward men, nor reveal that "perfect love" which "casteth out fear," because in the attempt to reconcile perfection and imperfection there will necessarily be the constant inclination to excuse every failure or mistake on the ground that God must be held responsible for it. What hope of happiness or success can be extended to the human race so long as they believe that God is the creator of evil, matter, and mortality!

The Discoverer and Founder of Christian Science in this age sounds the key-note of all moral and spiritual regeneration when she declares that "Love is the liberator" (Science and Health, p. 225). The realization of the truth of this scientific statement on the part of thousands of earnest, consecrated students of Christian Science is already accomplishing much toward arousing the world from its unchristian belief in the reality and divine sanction of evil. In the consuming fire of divine Love, fear, envy, malice, hatred, and sensuality lose their hold upon mankind, and the excuse-making habit is supplanted by the desire to know and to do the will of God. Those who love most will be the least inclined to excuse their own shortcomings. If the love of good is uppermost, as it ever must be in Christian Science, the inclination is not to shirk but to perform the duty that lies nearest the heart of man, namely, his obligations to God.

The Scientist should understand that he has but one master to serve,—Mind, not matter. An undivided faith put into daily practice leaves no room for bad habits of any kind. One who is learning to follow in the footsteps of the Master must constantly strive to correct and forsake his faults and not to excuse them. Blind faith or profession cannot bring about this practical putting off of "the old man;" it requires spiritual understanding. Christian Science is in our midst to show us how to possess this higher order of thinking. One of the most important of Jesus' commands to his followers was that they should follow this divine order in providing for even their temporal needs: but behold the tendency of countless thousands of earth's people to neglect this divine order and to make all manner of excuses for seeking first to provide in a so-called substantial manner for the material wants of mankind before becoming vitally interested in spiritual things.

"Powerful indeed is the empire of habit," some one has said. The truth of this statement is certainly exemplified in the exercise of the material wealth-accumulating proclivities of the human race to-day; but, thanks to God and to Christian Science, the tide of human thought is changing. In Christian Science the wedding feast of Love is spread for all mankind, and the call for them to partake has gone forth: "Come; for all things are now ready." As of old, the self-satisfied, those who are yielding unresistingly to the demands of the so-called physical senses, make all manner of excuses for not accepting the invitation to investigate Christian Science. Matter is claiming so much of their time that they say they cannot see their way clear to look into so intangible a subject as Christian Science. The writer once asked to be excused from writing a composition that had been duly assigned him, on the ground that he had not the time to devote to it. His professor did not consider the excuse as worthy of discussion. Knowing with the poet, that "procrastination is the thief of time," he simply said, "Go home and write your composition; you have all the time there is." The lesson has proved a helpful one since coming into Christian Science. We have all the time there is, and if we do not forget that all of it belongs to the service of one master, Mind, we shall always find time to do whatever may be rightfully required of us as faithful workers in God's vineyard.

He who is least given to making excuses is most likely to make his demonstration in Christian Science. He has learned that evil or error, no matter in what form manifested, cannot be ignored, concealed, or smoothed over, but that it must be dealt with scientifically and at once. A mistaken sense of God's forgiveness of sin has led many a poor mortal to dishonor himself and disobey God by excusing his faults instead of forsaking them. He soon learns in Christian Science that God never forgives a sin that is not forsaken and overcome. However plausible the excuse, it can never bring about reformation or regeneration. Franklin seemed to discern the futility of the excuse-making habit when he said, "I never knew a man who was good at making excuses, good at anything else." And Pope emphasized his concept of it in these words: "An excuse is worse and more terrible than a lie; for an excuse is a lie guarded." The least deviation from the basic law

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of mathematics is acknowledged to be a mistake, and an excuse will not correct it. Why should not this same rule hold good in morals and religion? A mistake is a mistake wherever made, and an excuse is not its antidote. The sooner the world finds this out, the sooner will it recognize man's God-given power and authority to "heal the sick," to prove the Science of being.

According to Bible teaching those who witness the demonstration of Christian healing are without excuse for not accepting the truth which makes such healing possible. What valid excuse can a mortal give for not wanting to serve God, good? But behold the stubborn inclination of mankind in general to hold to matter in spite of the demonstrations of Spirit which are daily witnessed in their midst! Ignorance, pride, and fear play a conspicuous part in the multiplicity of excuses that are offered for not wishing to surrender ways and means which are totally unauthorized by Jesus' teachings. These excuses prove conclusively that "the carnal mind is enmity against God." If the First Commandment were being lived up to by all mankind, according to Jesus' standard, the habit of excusing one's sins of omission and commission would soon be a thing of the past. This standard of Christian perfection has not yet been attained, however, and the god of medicine seems to have more devotees than has the living God "who healeth all thy diseases."

The true Christian knows that God, Spirit, is all-powerful, and he looks to God for help in every time of need. He has no inclination to resort to matter to cure disease after he finds out that all power resides in Mind, in good and not in evil; he could not possibly find an excuse for looking to matter for help when he knows that the help is not there. The student of Christian Science has made this discovery through Mrs. Eddy's teachings, and is profoundly grateful for this influx of spiritual enlightenment; but at the same time he has the utmost charity and consideration for those who have not yet partaken of the same blessing, even though they make the most shallow excuses for their continued devotion to the god of medicine. He realizes that his own devotion to the right way will have a silent but telling influence for good, and he rests in the thought that in due season "they shall all know me [God], from the least of them unto the greatest."

Christian Science strikes a death-blow to the excuse-making habit. The leaven of Truth is permeating every avenue of human activity where this demoralizing habit has held sway, and men and women everywhere are realizing most keenly their need of purer thought-models in order to maintain higher and more practical standards of excellence along all lines. Mistakes which were once made and excused on the part of employer and employe alike, both are now seeking to eliminate for their mutual good. Human selfishness is being laid bare, and strict business integrity being insisted upon. This awakening is greatly needed, and we cannot be too grateful for it. The future must be an era of honest Christian cooperation along all lines, wherein "the kingdom of God, and his righteousness" shall take precedence in thought, word, and deed, and the excuse-making habit be relegated to a dead past.

As Christian Scientists let us see to it that no excuse, however plausible it may seem, shall separate us from the true mental pathway of doing to others as we would be done by, thereby proving to humanity that "the kingdom of heaven is at hand." Our Leader is patiently waiting for us to go forward, and not to linger in any sense of human ease or self-satisfaction. The accomplishments of today are not the goal of Christianity, but only footsteps leading thereto. As Longfellow phrases it,—

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

"HOW SHALL WE ESCAPE?"

MARY E. BOVET.

MANY people, when they first begin the study of Christian Science, find themselves in discordant circumstances and in surroundings which do not seem conducive to the study and practice of Science, and yet each one has to learn that he is but dwelling in his own state of consciousness, and that the change of circumstances must come from within and not from without. This at first seems "an hard saying," and often it is not until people are prepared to accept it, and to forego their sense of self-pity, that they are at all able to lose their sense of inharmony.

We can learn much through studying the latter part of the 16th chapter of Acts, wherein we may see how Paul and Silas overcame adverse surroundings and circumstances. Their difficulties had arisen from their healing work, and the charge against them was of teaching "customs which are not lawful," *i.e.*, which violate the generally accepted beliefs of mortal mind. The multitude was against them; they were misjudged, were beaten and imprisoned and their feet thrust into stocks. Was not this to the full as terrible a plight as any of us are asked to face, and had they not as much right to yield to self-pity? But how did they meet this condition? By praying and singing praises, in such a way that the other prisoners heard them. No selfish prayer, no grumbling desire for freedom from surrounding conditions, whatever the cost to those about them, but a thankfulness which goes out to the consciousness of those around. It is this which will be found to shake to the very foundations our prisons, the "inharmonious beliefs" which "imprison themselves in what they create" (Science and Health, p. 251).

The effect of this prayer was instantaneous; as indeed a demonstration in Science always proves to be, so soon as all obstructing thought is removed. The doors were opened, their bands were loosed, even the keeper of the prison was awakened from his sleep. His first conception of the truth was that it meant destruction to him, whereas all was being transformed from the erroneous to the real, through the renewing of the mind, that it might be proved "what is that good, and acceptable, and perfect, will of God." The jailer had still his work to do, and nothing had been lost; and on realizing this he called for light and sought to find the way of salvation.

But what of Paul and Silas? Having made their demonstration of freedom, how did they use it? By quitting at once their surroundings? No, not till they had established the truth there. There was no longer any opposition to their departure, but it was not fitting that they should depart in darkness. So they tarried till the day had fully dawned, and in so doing they gave those around them the opportunity to make reparation, and all were together able to eat of the heavenly manna, with rejoicing. Neither, when the time came to do so, did the apostles depart as prisoners, or under any cloud, but all was done decently and in order, and in accord with law. It was the necessary consequence of abiding by law (the law of liberty) that they should go free, and it must be because of their true status, and not because of any concession on the part of those who had violated the apostles' rights as free-born citizens.

Thus may we learn a lesson as to how we may be freed from any and every kind of bondage, and freed according to the "perfect law of liberty" from what seems to imprison our feet in the stocks, so that it may be said of us also, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" This will not be accomplished merely by longing and wishing, or by feeling that it cannot be scientific for us to have this or that

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to endure; rather will it be done by reversing the sense testimony, by first praying that we may have the Christ-mind, which will then enable us to sing praises to God right where we are, and with such good will and cheerfulness that our fellow-prisoners, who have not the comfort we possess, may hear and listen and may be loosed with us. Let us not forget that those whom we bind on earth are bound (that is, to human sense); and that those whom we loose on earth shall be loosed, and so enter with us into that heaven,—that freedom which is the joy of our Lord.

We may be sure that Paul and Silas, as they sang, were not so much concerned as to how they were to get out of the prison, as they were joyful in their knowledge of the omnipresence and omnipotence of God. They had learned the meaning of the psalmist's words, "If I make my bed in hell, behold, thou art there." They were not indulging in a sense of soreness or constraint, but were rejoicing in and declaring their persuasion, as Paul afterward expressed it, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

When we come to have this freedom of thought wherever we may be, we shall not be in a hurry to leave our surroundings till we are quite sure that we have finished all the work which it may be our privilege to do there, and thus we shall assuredly come to sing with the psalmist, "I will be glad and rejoice in thy mercy: for thou hast considered my trouble; . . . and hast not shut me up into the hand of the enemy: thou hast set my feet in a large room."

THE UNDIVIDED GARMENT.

ALTA P. HOWELL.

THE story is told of a man who had been cast away on an island inhabited by a barbarous race, that he pitied the natives, whose crude conditions expressed neither practical intelligence nor sense of beauty, and whose energies were wasted in the mere propagation of a mean existence. At first the inhabitants eyed him with wonder, for they had never seen his like before, and they were especially curious as to the (to them) peculiar garments in which he was attired. Noticing this interest on their part, he tried to tell them of his own country,—of its looms and furnaces, its comforts and opportunities, and of the king who governed there in wisdom and love. At last, grown suspicious of his motives, the natives slew him, and stripping off his clothing, subjected it to a close examination. Just what they expected to accomplish by this, or whether they thought the garments were endued with some magical virtue, is not quite clear; but at any rate, not being familiar with the use of the different garments, their attempts to don them brought both discomfort and ridicule. After vain attempts to put them on, upside down and inside out, the natives finally concluded, in their ignorance, that such garments were altogether inconvenient, and unsuited to any one save the wondrous stranger. That which they had acquired wrongfully brought them no benefit.

There was once a man who, clothed in the undivided garment of light, was sent to a world whose inhabitants were dwelling in the darkness of ignorance and sin. He pitied these people, and in his loving compassion told them of the wonderful home and loving Father he had left for their sakes,—blessings in which they should share if they would but obey his teachings. Not understanding him, the inhabitants slew that man also, and spread his robe before them. Naked, they understood not its use. Blind, they discerned not its beauty. The "Ancient of Days" had woven it in the loom of wisdom, and it was without seam, so that division was impossible without desecration. Its warp was truth, and each thread ran its undeviating course. The woof was love, winding in and out, back and forth, binding each portion in closest weave until all was perfect and instinct with beauty. Its name was "The Word of God," and no man might take from or add to it without marring it. Nevertheless, this garment was torn by cruel hands into shreds and divided among the spoilers. Rags from its truth were passed about, and handed down from father to son, as relics of a great wonder, until the soiled and desecrated scraps were in time scattered over the whole earth.

To acknowledge the Word of Truth with an "if" or a "but," or in any way to deny its universal applicability and potency, is to rend its completeness and deprive oneself of the joy of being clothed upon with righteousness as with a garment. Forty years ago a woman's quickened thought saw this. She felt the import of this Word in her heart, and with patient effort she gathered up its fragments, with tireless patience pieced them together again, and washed the finished product with her tears. When she saw its adjustability to the need of every age, she wrote down her sense of it and its redemptive uses in a wondrous book which all may read, and the healing truth thus discovered and expressed has become a blessing to all nations.

THE HOLY CITY.

LUMAN A. FIELD.

IN Science and Health we read that "the one important interpretation of Scripture is the spiritual" (p. 320), and the illumination of the Scriptures which results from the spiritual interpretation of even one word is of sufficient importance to repay us for hours of careful study, and the hidden treasures thus revealed are found to be of incalculable value to the earnest seeker after righteousness. Throughout the Bible there are many passages in which it is plain that the word city is used in a spiritual rather than a material sense,—such texts as, "He [God] hath prepared for them a city;" "For here we have no continuing city, but we seek one to come;" "I John saw the holy city, . . . that great city, . . . descending out of heaven from God;" and, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; . . . for he looked for a city which hath foundations, whose builder and maker is God." These texts cannot be properly understood until we apply to the word city its spiritual meaning.

On pages 572 to 577 of Science and Health, Mrs. Eddy has given a very clear explanation of the "holy city," showing us that its true significance is "spiritual consciousness," —a consciousness possible here and now, and coming to us from the divine builder and maker. With this interpretation the passages quoted are not only very beautiful, but entirely reasonable, and Abraham's quest is seen to be such a practical one as fully to justify the great sacrifices involved in the search. "For he looked for a city [spiritual consciousness] which hath foundations, whose builder and maker is God." He looked for a pure, abiding, and peaceful state of being such as is created and preserved only by the divine Mind, and the assurance is that God "hath prepared for them [for such seekers] a city [spiritual consciousness]."

In the light of this spiritual interpretation, the description of the holy city given by John in Revelation glows with the beauty of inspiration, which is both purifying and healing. "He . . . shewed me that great city [spiritual consciousness], the holy Jerusalem, descending out of heaven from God, having the glory of God. . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb

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is the light thereof. . . . And there shall in no wise enter into it [this spiritual consciousness] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." John further describes this "holy city" as having twelve gates, and "every several gate was of one pearl." Since the pearl is a symbol of purity, and Science and Health (p. 241) tells us that "the corner-stone of all spiritual building is purity," how significant is John's later statement: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates [purity] into the city [spiritual consciousness]."

With this interpretation of city in mind, how appropriate is the hymn, "I'm a pilgrim, and I'm a stranger," in the Christian Science Hymnal, and which closes with the words,—

> There's the city to which I journey;
> My Redeemer, my Redeemer, is its light!
> There is no sorrow, nor any sighing,
> Nor any tears there, nor any dying.

Neither should we "tarry" in our journey, for just in proportion as we approach this "city of the living God, the heavenly Jerusalem," shall we find it to be indeed a "city of refuge" from all the ills of human belief, a "quiet habitation" wherein "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." "Violence shall no more be heard . . . wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . . and the days of thy mourning shall be ended."

BREADTH.

WILLIAM HART SPENCER.

THE word "breadth," as descriptive of a mental attitude, is commonly accepted to mean that liberal and withal judicial state of mind which, through a larger view and more generous interpretation, is freed from the limitations imposed by bias. The majority of people, unwittingly or otherwise, are inclined to consider themselves in this category, as the element of pride indicates such a state of mind to be desirable, and self-flattery seems indigenous to the human family. It follows, therefore, that they designate those who agree with them as "broad-minded;" those who think differently are considered "narrow."

Pondering this phase of human nature, the question comes, What is "narrowness" or "breadth"? "Narrowness" has its place. It is proper and right, under certain conditions, to be narrow, and to allow our path to be circumscribed. The results desired should govern our mode of progress. The pureness of a mountain brook is due to the restraint imposed by its rocky banks, which restrict its activity to a forward movement only. Later on, it descends to the plain: the restraint is removed, and it flows out over the level. Lacking the restraint, it has indeed become "broad," but it has also become sluggish, and instead of a pure and sparkling stream it is now only a stagnant pool, with but little life and harboring corrupt growths. It has become "broad," but at the expense of its real life.

If we aim to do our life-work well, we are striving to uncover and overcome error, knowing that while we are working out our own salvation, it is, as the apostle tells us, "God which worketh in you," the prize set before us being that we may obtain to that Mind "which was also in Christ Jesus." In the endeavor to work out life's problem it is necessary to submit to guidance and control, if the current of our mentality is to run clear and sweet. Some of us in times past have been wafted hither and thither by every breath of doctrine; we thought we searched faithfully, but like Noah's dove we found no rest. We ran free for a while, but without definite guidance or control, and while to our thinking there surely was a reason for this thing of life itself, it was hidden; and in despondency we could only say, "Kismet!"

Now we have come to know that the seeming limitations —our limitations—were not God's, for a "little book" has indeed become the "Key" which has unlocked the door to many a treasure in the Scriptures, and best of all, shown us how, by appropriation and assimilation, to make these treasures ours, and we are convinced that what we have gained is only an earnest of the riches still to be unfolded, for we read in the Scriptures that "faith is the substance of things hoped for, the evidence of things not seen." Happily we now realize, in a measure, that we are governed by laws which are broad; broad as the divine Love of which they teach, and we are thankful that, in proportion as we submit ourselves to this guidance and control, they serve as a bulwark,—high banks on either side, directing and controlling our stream of life. And so, as we go forward in the "narrow path," we hear a voice saying, "This is the way, walk ye in it."

OVERFLOWING.

JOHN F. FORTH.

ONE of the most cherished recollections of the writer is that of listening to a sermon from the text, "If any man thirst, let him come unto me, and drink. . . . and out of his belly shall flow rivers of living water." In the course of the sermon the following incident was related by the preacher. When a young man he had attended a religious conference, where he heard many good things; but of these, only one remained with him, viz., a phrase used by a layman in a prayer asking for the inflowing of the grace of God. It was "Fill us, Lord! We cannot hold much, but we can overflow a good deal."

Who of all people have more right to overflow with gratitude than have Christian Scientists? Among them there are many who have been impelled to study this Science in consequence of the healing of a loved one who had been brought by years of suffering to the brink of the grave. Who that has felt the change from heartache to glad surprise, at the indisputable evidence of health restored, can fail to overflow with gratitude, and to do so at the right time and in the right place, namely, the Wednesday evening meetings, the opportunity wisely provided by our Leader, that the overflow may not run to waste, but that seekers after Truth may find the way of health and holiness. With gratitude to God, and a loving desire to help others prompting our words, we shall reflect that light which leads the weary wanderer home to a Father's love. As a familiar hymn says,—

> It needs the overflowing heart
> To give the lips full speech.

[Written for the *Sentinel*.]

"LORD, I BELIEVE."

GERTRUDE RING HOMANS.

"LORD, I believe; help thou mine unbelief"
In every enemy, sin, fear, and grief;
That monster shadow, death—he fights as chief!
"Lord, I believe; help thou mine unbelief!"

Truth's clarion brings Thy host to my relief,
Making each battle with the foe more brief.
In this fierce warfare grant me faith as fief;
"Lord, I believe; help thou mine unbelief."

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SELECTED ARTICLES.

[From an Editorial in the *Observer*, Hoboken, N. J.]

Between denominational churches letters of dismissal from one congregation to another, or one denomination to another, are matters of frequent occurrence. Presbyterians, Methodists, Baptists, and other Protestant denominations grant these letters, without question, upon formal application. Why draw the line at the interchange between the older established churches? The Christian Science church is new, and its articles are not altogether in accord with those of some of the older churches. But, if a member of one of the older churches wants to affiliate with the new church, we believe he should be aided in his determination. That he makes application, openly and above board, for a letter of dismissal, shows his honesty of purpose.

Every church should be big enough, and broad enough, to receive or dismiss members upon demand. It will not be long before this will be done fully and freely, and the incoming or outgoing member will be honored for the faith within him which prompts the change. Churches are meant to be the means of man's spiritual and moral development; but no man can develop along these lines when held in bondage to a faith which fails to give him the absolute comfort he desires. A man should be allowed to worship God according to the dictates of his conscience, provided his methods do not morally pervert himself or those with whom he comes in contact. No one can accuse the Christian Science church of moral perversion of any one. As a matter of fact, it includes many of our most prominent men and women, and has proven itself an influence for good which cannot be overestimated.

[Charles K. Skinner in the *Evening Recorder*, Albion, Mich.]

A clergyman is credited with taking the following text: "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing;" and then likening Christian Scientists and others to these Athenians, because they agree on one thing, viz., the "healing of the body." Now, he may think this is right, but I wonder if Paul were to step into our brother's church, and then into the modest little rooms of the Christian Scientists, listen to the sermon aforesaid, and then to the services and heartfelt thanksgiving to God in the latter, which he would consider nearer to Christ's teaching. The burden of the Master's word was, "Love one another," "Judge not, that ye be not judged," "Go ye into all the world, and preach the gospel," "Heal the sick, . . . cast out devils [evils]." Will our brother tell us how near he thinks his reported sermon came to Christ's teachings? If it does not compare in some degree, it might be well to consider who it is that spends his time in telling "some new thing."

The critic is disturbed because a Christian Science lecturer used the words "and healing" in connection with another saying of Jesus, and would have his people think that it was gross error to believe that Jesus thought the healing of the body was requisite, whereas his greatest lessons of right thinking and living were from his healing works. To one he said, "Sin no more, lest a worse thing come unto thee." Never was the Master's condemnation of the sin of hypocrisy shown more clearly than in the case of the woman taken in adultery. Her accusers, waiting for the signal of condemnation to put her to death, saw their own guilt written in the sand by the fingers of their own selected judge. When the words were spoken, "Neither do I condemn thee: go, and sin no more," not an accuser was present.

One remarkable instance which shows that Jesus considered his works of healing important, was his reply to John's disciples: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." If our brother would acquire the habit of attending the Christian Science testimony meetings, he would learn that gratitude is expressed for the spiritual healing above all else. The fact that Paul had a fleshly infirmity until his death, does not prove that he did not attempt to get rid of it, for his own words are proof that he had made great effort in that direction. To be consistent, our critic should certainly refrain from any effort toward bodily comfort on his own part. Consistency should be seen not only in words, but in living.

Had the reverend doctor been as anxious to learn the truth—which Christian Science teaches—concerning redemption and regeneration from sin, and that being every whit whole means body as well as mind, he would cease criticizing the earnest work of those who are helping to reform the drunkard, reclaim the sinner, and comfort the sorrowing, in Christian Science.

[Editorial in the *Universalist Leader*.]

Suppose that the government should demand that not only beef and beans must be true to the label, but that all labels must tell the truth! What trouble there would be with some political and religious labels. It would require the invention of an automatic shifting-standard label to mark some conspicuous people! Religious labels used to stand for something; when a man pinned orthodoxy on his coat, as once many had the courage to do, it stood for what was inside the man, but now the label is pinned inside, instead of outside the coat, or tucked away securely in the innermost compartment of his pocket-book, or effectually hidden in the family Bible, and is used only as a sort of credential when required, and even then explained as the official and not an actual inventory of faith. Who can tell us what is "orthodox"? Or almost anything else doctrinal today? A dozen men holding officially the same label, hold really a dozen different views, yet all are in good standing and all are unquestionably sincere. But what does the label stand for? And is it really not quite as unethical, if not as illegal, to label the modern, up-to-date minister "orthodox," as to label oleomargarine "butter"?

[Editorial in the *Los Angeles* (Cal.) *Record*.]

In the city of Boston the initial step has been taken in a movement that promises to be of great interest to the makers and the readers of newspapers the world over. This step was the launching of a daily paper that is to be absolutely clean in every way, and to avoid all sensational exploitation of scandals and news of crime that might tend to degrade rather than uplift the world.

The name of the new paper is *The Christian Science Monitor*, and it is published by The Christian Science Publishing Society. Its mission is to publish the real news of the world in a clean, wholesome manner, devoid of the sensational methods employed by so many newspapers. There is no exploitation or illustration of vice and crime, but the aim of the editors is to issue a paper that will be welcomed in every home where purity and refinement are cherished ideals. The *Monitor* contains, in addition to the usual news feature, special departments which make it appeal to good men and women everywhere who are interested in the betterment of all human conditions and the moral and spiritual advancement of the race.

The *Monitor* is not being conducted by a staff of rabid reformers, who would revolutionize things in general at one fell swoop, but by some of the most able newspaper

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men in the United States—men who have had their training on the best and biggest papers in the country, and who know how to make good newspapers. It has a staff of which any paper might well be proud. It covers local news fully, and it is obtaining its telegraph service from the United Press, the same press association that serves the *Record*.

Undoubtedly the newspapers of today publish much matter that, while it may not degrade those who read it, has slight tendency to uplift them. Scores—yes, probably hundreds of papers, would be glad to eliminate such matter, but the newspapers of today are published for pecuniary gain, and the average daily paper that would eliminate stories of crime, or minimize them to the last possible degree, would undoubtedly see its circulation dwindle, its advertising patronage fall off, and a big balance on the wrong side of the ledger.

Judging from a circulation standpoint, newspaper readers, the great mass of them at least, want embellished stories of crime and wrong-doing as well as political and national news and uplifting features. That the world might be a better world if such were not the case, cannot be denied, as such a condition has never prevailed and will not prevail until the readers of newspapers are educated to want to read stories that will be for their advancement mentally, morally, spiritually, intellectually, rather than lurid tales that fire their imaginations and arouse their passions. And education is expensive. Newspapers are run to make money, at least most of them are, and the result is that most of them are going to handle the goods, or stories, for which there is the greatest demand.

The Christian Science Monitor is unlike the ordinary paper, in that it . . . will not have to work long and hard to build up a circulation that will put it on a paying basis. Inasmuch as it is a paper that will be of interest all over the world, its circulation is not merely local, but will appeal to advertisers from the very start, and should be a profitable venture. It is well that this is so, for the *Monitor* is starting on a campaign that many newspaper-makers have dreamed of, and if it succeeds it will mean better newspapers throughout the world. Few editors like to print matter that lowers the tone of their papers, but sometimes they have to. If the *Monitor* so educates the people that such matter will not be in demand, it will do a good work, and every true newspaper man wishes that it may succeed in its endeavor.

[Frederick Dixon in the *Lee Journal*, Lee, England.]

The clerical critic represented Christian Science as "affected mostly by the well-to-do, idle, and luxurious living class, who overate, overdrank, and overslept themselves, and never doing any work, made themselves ill." Now, this is the strangest perversion of facts that can well be imagined. Even in the West End of London, where if anywhere it would be true, it may be said with perfect safety that ninety-five per cent of the Christian Science church members are hard workers at the ordinary avocations of life. Outside London, the main strength of the movement lies in the manufacturing cities and the great seaports, where it certainly cannot be said that the idle "most do congregate." It shows the recklessness of the critic's method that he should have permitted himself to make such a statement as this. Let any one go into the meetings in such places as Warrington and Rochdale, Liverpool and Hull, and he will find that there are "more things in heaven and earth" than are dreamed of in his philosophy.

Then the critic went on to describe Christian Science as pantheistic. Now pantheism is the doctrine which "identifies mind and matter, making them manifestations of one absolute being." This is the doctrine, as Huxley once showed, of the philosophic materialism and idealism of today. It was the logical result of the teaching of Bishop Berkeley in the eighteenth century, as it is the logical result of the teaching of Professor Ostwald, to whom Oxford recently awarded a gold medal, but it is the very antithesis of the teaching of Mrs. Eddy, who denies alike the reality of the phenomenon matter, and of the noumenon which Berkeley described as mind and Ostwald describes as energy. If, however, this critic accepts the infinity of God and the reality of matter, it will puzzle him to escape the net of pantheism. Neither is it very safe to describe Christian Science as blasphemous. There is in the Westminster Library a copy of Science and Health, the fly-leaf of which is endorsed in the handwriting of one of the Abbey's great deans, as presented by Arthur Stanley. Now no doubt Dean Stanley knew, quite as well as our critic, that the teaching of that book was not in conformity with the teaching of the Church of England, but I think he knew something else, which our critic is in danger of forgetting—that you cannot define Christianity in a dogma, and that the great apostle to the Gentiles knew what he was talking about when he wrote the thirteenth chapter of his first epistle to the Corinthians: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . But now abideth faith, hope, love, these three; and the greatest of these is love" (Rev. Ver.).

So far from Christian Science being blasphemous, it is attempting to show that, because Jesus was the way, the healing of what Whittier termed "the seamless dress" is as possible today as it was in his lifetime. It is because time does not alter truth that Mrs. Eddy has been able to show Christian Scientists that they may begin, however feebly, to follow Jesus, not only in the conquest of sin and sorrow, but of disease and pain; and Christian Scientists will go on steadily and patiently striving to walk the way he trod, never attacking those from whom they differ, but seeking for understanding with which to demonstrate the truth of their theology, confident that Christ Jesus was the way, and that they can follow him.

[Herbert M. Beck in the *Arkansas Gazette*, Little Rock, Ark.]

The critic declares that "the therapeutic benefits which sometimes result from this treatment do not establish the correctness of the theories or doctrines promulgated by that cult." Well, it certainly does not prove the incorrectness of those "theories or doctrines." In Mark 16 : 20, it is said the Lord proved his "word with signs following." When one offers me bread and says, "Eat of it, it stayed my hunger and will stay yours," and I eat of it, and my hunger is stayed, I expect to be justified in saying the bread did it. In the work of Christian Science, bodily healing is, to be sure, but a part; an incidental and small part, but an essential part. Christian Science is making God, in His loving and omnipotent character, known now to man; and is making man, in his character as perfect image and likeness of God, known to himself.

The power to heal in Christian Science is not a peculiar power possessed by Mrs. Eddy, as the words of our critic would seem to imply, any more than the power to add, subtract, and multiply is peculiar to her, except for this, that she alone has had the spiritual grace to behold its wonders and the marvelous courage and singleness of purpose to fight single-handed a battle for the race.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

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THE LECTURES.

DENVER, COL.

Christian Scientists of Denver and Colorado, with thousands of others thirsty for actual facts regarding the doctrine which in the short space of time since its promulgation has penetrated every corner of the globe, crowded the Auditorium last evening [Dec. 4], until there were fully nine thousand people assembled to hear Bicknell Young lecture on the teachings and benefits of Christian Science. The audience was the largest ever addressed by the noted speaker, and was the second largest ever gathered together to hear the doctrine of Christian Science explained. From many parts of the state came men and women, eager to hear the lecturer set forth the fundamental teachings of Christian Science. Mr. Young was introduced by the Hon. A. J. Spengel, and for an hour and a half held the close attention of his audience, enlivening his address with flashes of wit which met with applause. The speaker dwelt with the utmost reverence on the subject of Mrs. Eddy's strength, humility, and persistence in discovering and teaching Christian Science at a time, he said, when she incurred nothing but ridicule and hostility from the established forms of medicine and religion. He paid her the highest tribute as a unique and noble figure in the history of modern times, outliving all the contumely and resistance which evil always offers to good. In introducing the speaker Mr. Spengel said:—

As I look over this vast audience assembled here to-night, the involuntary question presents itself: What is the magnet which can thus lure from their homes and accustomed walks so great an audience of the best citizenship of Denver and of Colorado? I have no doubt but many and divers answers would and can be made to that query, but, when all is said and done,—when you have each answered the question to your own satisfaction,—does not the one great fact obtrude itself above all others, that the thinking world, the restless, longing, earnest men and women of this age, unwilling to rest their all upon blind faith alone, are eagerly, conscientiously, aye, prayerfully, seeking for more light?

Progress is the watchword of the hour! We felicitate ourselves that we are living in the most progressive age of the world's history. We have ceased to believe anything impossible. We decline to manifest surprise or wonder. Forces which have lain dormant for centuries are being discovered and utilized for man's betterment and his comfort.

If, then, an approving world spurs on to greater ambitions and greater achievements in lines material, by what logic should we deny or discourage those ardent thinkers who are devoting their talents and inspirations in that greater realm? that realm which means so much to you and to me—the realm spiritual! To the great credit of the United States, which led the way, and to the credit of the balance of the civilized world which followed in our wake, tolerance has become the chief attribute of the Christian world. Bigotry still flourishes in many places, and now as of old is blinded by custom and prejudice, but the great majority of the thinking world are ready and anxious to lend a listening ear.

Practically fifteen centuries elapsed between the birth of Christ and the discovery that the world was round; that it revolved on its axis and rotated around the sun. And yet neither the lapse of time nor the vigorous denunciations of the then new theory controverted a proven fact. Is this Science, of which we are to hear to-night, a proven fact? Thousands upon thousands of men and women throughout the civilized world will answer "Aye!" in one grand and thankful acclaim. Are we on the threshold of a new understanding and a new life? Many of us are prone to believe that we are. Great things have been achieved—greater are still to come.—*Denver Times.*

NEODESHA, KAN.

A large and interested audience at The Blakeslee last night [Dec. 17] listened to an address on Christian Science by the Hon. William G. Ewing of Chicago. He was introduced by C. B. Ratzlaff of the local church, who said in part,—

The subject of the lecture is one that is engrossing the thoughtful attention of millions of the human race, many of whom have been raised from sick and dying conditions and are now rejoicing in health and strength and in a fuller and a more satisfying knowledge of God, "whom to know aright," as our text-book teaches, "is Life eternal" (Science and Health, Pref., p. vii.). As Christian Scientists we have a reason for our faith; a reason which is not founded on the sand of human speculation but on the enduring rock of practical results, and it is the privilege of every man to know for himself whether Christian Science is of God.

Christian Science has healed the sick after all material remedies had failed and the physicians said there was no hope. It has broken the shackles of sin and made men free. It has given joy for sorrow, hope for despair; lifted heavy burdens and dispelled the gloom of the darkest night. What Christian Science has done for many thousands of its loyal and loving adherents it can do for all mankind; yea, even greater blessings are in store, for God's goodness is infinite and His love universal.—*Neodesha Sun.*

KINSTON, N. C.

Sunday afternoon [Jan. 3] Francis J. Fluno, M.D., of Oakland, Cal., delivered an address on Christian Science to a large and attentive audience in the court house. The lecturer was introduced by H. C. V. Peebles, who spoke in part as follows:—

We have assembled here this afternoon to listen to a lecture on Christian Science, a science as old as creation, coexistent with man. Jesus healed the sick, raised the dead, fed five thousand with five loaves of bread and two small fishes. Some will say that Jesus could perform these good deeds because he was God incarnate and of divine origin. You, my friends, created in the image and likeness of God, are also of divine origin. Go with me for a moment through the Old Testament. The advent into the world of Abraham, Elijah, and Elisha was in the same manner as yours and mine; they were men of the same nature and like passions as you and I. Nine centuries before Christ was born, Elisha through prayer caused the widow's cruse of oil not to cease flowing, and enabled her, by the sale of the oil, to pay a debt and to keep her two sons out of bondage to the creditor. Elisha also raised a child from the dead and restored him to his mother. Ten centuries before Christ we find Elijah, through prayer, raising the dead and performing other good and wonderful deeds, and about five thousand years before Christ we find that God heard Abraham's prayer and "healed Abimelech, and his wife, and his maid-servants." Divine healing was practised for about three centuries after Jesus was crucified, but as men became more material, spiritual healing was finally lost sight of.—*Daily Free Press.*

What miracle of weird transforming
Is this wild work of frost and light,
This glimpse of glory infinite.

JOHN GREENLEAF WHITTIER.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"THE TONGUE OF THE CRAFTY."

FROM time to time there come to us from readers of the *Sentinel* letters which tell us that the cities in which the writers reside have been visited by itinerant impostors who, upon the strength of such plausible tales of destitution as are best suited to their purpose, have succeeded in victimizing Christian Scientists by borrowing money from them.

Some years ago we used to publish these letters in the *Sentinel,* or by giving descriptions of the impostors and their particular modes of enlisting sympathy endeavor to warn Christian Scientists against them; but finding again and again that these efforts to save our readers from being imposed upon were largely ineffectual, the conclusion was reached that space in our crowded columns was too valuable to be thus wasted, and that some other method must be adopted if such fraudulent practices were to be stopped.

After mature reflection we now feel justified in advising the readers of the *Sentinel* to lose no time in turning these swindlers over to the local police authorities. Perhaps this advice may seem harsh to some of our friends, but when it is remembered that at least two of these frauds—the man whose horse (which he never possessed) has been stolen, and the man who asks for his railroad fare to another city where employment is waiting for him (but which he never seeks)—have for at least a decade been getting their living by imposing upon tender-hearted Christian Scientists, there will be little sympathy with more lenient methods. Mawkish sentimentality in such cases would simply perpetuate the swindle by leaving the trickster free to victimize others.

Christian Scientists should be and are ever ready with open purse and kindly deed to help their less fortunate fellows in time of necessity, but they should be watchful against allowing themselves to be imposed upon by professional confidence men such as we have described. To give undiscriminatingly and without investigation is not only to waste money, but to do harm instead of good by encouraging the intentional swindler to continue in his evil-doing.

ARCHIBALD MCLELLAN.

DOING AND BEING.

THIS may well be named the altruistic age, for in no period of history perhaps has so much thought been given to the problem of relieving human need. World-wide effort is being made for the removal of unjust and untoward conditions,—the unfair and discouraging lot which has come to the many quite apart from any question of merit or choice, and which in human rule inevitably begets the shiftlessness, the viciousness, and the immorality which stand so insistently in the way of social betterment and progress.

With splendid heroism and self-forgetfulness men and women are going into the heart of the human wreckage of our great cities, or they are furnishing the means which will enable others to go, if perchance some may be rescued from the swirling tides of impulse and habit, and for all this they merit and receive only words of praise. Nevertheless all who have thought deeply of these things, and who have acquainted themselves with the lessons of history, cannot fail to see that if this endeavor were multiplied ten thousandfold it would still prove wholly inadequate apart from that ideal of life and that demonstration of truth which Christ Jesus presented to men.

Many of the needy were no doubt touched by his helpful giving and kindly deeds, but they were quickened and redeemed only as they perceived his nature and power, and laid hold of the marvel of truth which he brought them,—that they could become like him, be his followers, do his work. It was the appeal and inspiration of the life he lived, the truth he demonstrated, which lifted them above the hopeless plane of their old experience.

We all need to remind ourselves of this every day, that however kindly our purposes, however self-sacrificing our disposition, however earnest and persistent our labor, we can never do more than bring about a brief betterment of things by these means. To be "so busy in doing good as to forget the necessity of being good" is a lamentable mistake. In order to render real and lasting aid in the solution of the world's problem we must be like Christ Jesus, be lifted up into his realization of spiritual truth, his loyalty to the ideal, his purity of life and thought, his sincerity, humility, simplicity, and lovableness. Our great countryman Lincoln lacked many things upon which the world lays store, but he possessed that genuineness of character—a faith, a compassion, and a moral strength—which, together with his kindliness and good hope, enabled him to establish and sustain the spirit of the nation. In all this he was Christlike, and therefore is he loved and honored of all men.

As one has well said recently: "A background to life, . . . some worthy object of enthusiasm, . . . some spiritual force or ideal, elevated above the shabby scenes of temporary failure,—this is the deep, imperative need of the masses today. . . . No material comfort, increased intellectual alertness, or wider capacity of attainment, will occupy the place of this fundamental need. . . . The only test of progress . . . is the development and spread of some spiritual ideal which will raise into an atmosphere of effort and distinction the life of the ordinary man."

This constitutes a tremendously important aspect of the appeal which Christian Science is making to all would-be helpers of men,—its call to the Christ-life and the Christ-doing, the attainment of that individual responsiveness and serviceableness to Truth which enabled the Master to work the works of God, and this is precisely what the world needs above all else today,—royal, God-directed men. Christians are under direct orders "to be Christlike, to possess the Christ-spirit, to follow the Christ-example" (Science and Health, p. 138), and in so far as Christian Scientists are measuring up to this standard, in so far are they destined to be humanity's real helpers, the benefactors of all men, and in all the world.

JOHN B. WILLIS.

"RIGHTEOUS JUDGMENT."

IN our text-book we read that "to decide quickly as to the proper treatment of error—whether error is manifested in forms of sickness, sin, or death—is the first step toward destroying error" (Science and Health, p. 463). The study of Christian Science has a wonderful effect in quickening and clarifying the intellectual faculties, and enables us to decide rightly, if not at first "quickly," on every question which comes to us for judgment. In arriving at decisions we soon learn the absolute necessity for a spiritual basis of judgment, which of course involves the reversal of material evidence, whatever it be. If the question is one of sickness,—perchance hopeless illness from the material standpoint,—the Christian Scientist instinctively thinks

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upon the angel's words to Mary at the early dawn of Christianity, "With God nothing shall be impossible." Nor is the decision based upon these words an unverifiable statement; on the contrary it is a happy coincidence of reason and revelation, for the Christian Scientist has learned that what is possible to God is possible to man as His image and likeness.

Christ Jesus had much to say respecting right judgment. Once he said, "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me." No question can be rightly decided from the standpoint of the flesh, or matter, but we are never left alone, the Father is with us. When we see things from the spiritual standpoint, our judgment, like that of the Master, will be true, and we shall go on to prove the supremacy of good over evil, whatever be the phase of error which confronts us. To stand resolutely by the fact that God governs, and that evil has no authority to make one either sick or sinful, is a matter of tremendous importance to mankind. Sometimes this may be all that is required of us, but who can estimate the far-reaching effects of such a decision? To do less than this could never be right under any circumstances.

We are too apt to forget that an easy tolerance of mortal conditions does not constitute the righteous judgment which Jesus taught. There is nothing in the Gospels to show that he looked upon sick and sinful mortals as the divine ideas. Rather did he look away from these to the perfect, divine model, in order to do his healing work. Mrs. Eddy tells us that "Jesus beheld in Science the perfect man" (Science and Health, p. 476). "In Science," be it noted, not in the sinning mortal; but mortal man has no place when the spiritual man is scientifically discerned.

It sometimes happens that one is in doubt as to how to decide where others are involved, but under no circumstance should a false sense of charity hinder us from judging righteously. The writer once knew of a man who was a slave to intemperance. He had several sons, all of whom loathed this vice and were ardent advocates of temperance even while dearly loving their father. They judged righteously, and we can do the same in every case where error confronts us. If we see some error expressed by another, or some sacred duty neglected, we should be thoroughly aroused to our own opportunity to do right in this one thing and thus work out our own salvation, and possibly by so doing we shall help the one who needs to be helped. Such a course can never harm any one, and the effort to rise wholly above some error which we see expressed by another may teach us the much needed lesson that nothing less than pure spirituality can form correct judgments and overcome sin and disease. By learning to "decide quickly" and righteously we shall, in the words of Isaiah, "loose the bands of wickedness," "undo the heavy burdens," and "break every yoke."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

San Francisco, Cal., Jan. 14, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Teacher and Leader:—Thinking that you would be interested to know something of the work of the Committee on Publication for California during the past year, I enclose a copy of the annual report for 1908. I am glad to tell you that the editorial view, in this state, of you and your work for humanity, has greatly improved, and much interest in and favorable opinion of *The Christian Science Monitor*, which your wisdom has given to the world, is being expressed. The forming of two new Christian Science churches in this city within two months by members of First Church who withdrew for that purpose, is an indication of the harmonious unfolding of Christian Science in the city by the Golden Gate, and a preparation for further united action in church extension and building.

After nine years of continuous service as Committee on Publication for California, I have been called to the position of First Reader of First Church of Christ, Scientist, in San Francisco, Cal., and this service begins next Sunday. My earnest desire is that I may be found worthy to fulfil the sacred duties of this office, and be able to follow your example in reflecting divine Truth and Love.

With love and gratitude,

Your student,

FRANK W. GALE.

Cambridge, Mass., New Year's Eve, 1909.

Beloved Leader and Friend:—I would like to write the first letter of 1909 to you, hoping that it may carry to you some measure of the gratitude that is constantly renewed in my heart for what you are and for what Christian Science is. The bells are just ringing for the coming in of the new year, with its wonderful promise of good to the whole world, and our hearts join in the familiar lines which seem at this hour to be at once a prayer and a prophecy,—

Ring out the old, ring in the new,
. . . .
Ring out the false, ring in the true!

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be!

With the prayer that I may be found faithful, and with devout affection,

Your student,

DAISETTE D. S. MCKENZIE.

Asheville, N. C., Jan. 25, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—I hasten with joy to tell you of one significant instance of the leavening of divine Love, in Christian Science, for our dear Southland. Last evening the Christian Science Society of Asheville, N. C., called a meeting of its members for the purpose of deciding whether we should hold services in our church on Lincoln day. The decision was unanimous in favor of so doing, and every member present came of old southern families. We are glad to see time-worn prejudice disappear, and Christ, as presented in Christian Science, reign instead.

I want to thank you for a new unfoldment, to me, of the Scriptures, namely, about the three tabernacles mentioned in Matthew 17, where Peter, James, and John thought they saw three ways of building; but a voice which came out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him." Just so have you taught us that Christ, the offspring of Spirit, Love, is the only way. When the disciples arose from the baptism of the rebuke, they saw only one. Please accept my gratitude, and let me thank you for Love, as brought to light in Christian Science; it indeed "bathes all in beauty and light," and like the blessed sunlight "glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth" (Science and Health, p. 516). It is doing all of this for us, and more. In this beautiful land of the sky, where the mountain peaks seem to be kissing the heavens, even the seasons reflect the warmth and light of Love. Last fall luscious rosy strawberries ripened in the open garden of one of our neighbors.

With love to all your church,

MRS. ANNIE C. BRIDGERS.

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Guthrie, Okla., Jan. 2, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Leader:—When we wrote you on Nov. 3 we knew there was a demand for more workers, but not until recently did we know there was such a universal, appealing cry from all over our land for conscientious, devoted workers in Christian Science. There are so very many hungry hearts seeking the rest and help that only the understanding of God, as taught in Christian Science, can give. There is not only the cry which Paul heard,—"Come over into Macedonia and help us,"—but so many places are sending out the same cry. How pure and clear in vision you are to write as you have in "Unity of Good," pages 11 and 12. We are daily striving to do our work so well that others who ask for help will be enabled to aid in this grand work. May divine Love give us more reapers, that the prayer of many be answered. When we first caught a glimpse of this beautiful, practical religion we wanted to see you personally, but long ago we gained a higher sense by striving to live and work as you would have us do. God is hourly protecting and blessing you in your work for all mankind.

Lovingly yours,
MRS. BERTHA TRABAND MYERS,
DANIEL M. MYERS.

Jackson, Mich., Dec. 13, 1908.

Mrs. Mary Baker Eddy.

Dearest Leader:—I wish to express my heartfelt gratitude for the *Monitor*. It came like a benediction to my heart. The very first copy was worth the price for the whole year. It was in 1885, when through the study of the twelfth edition of Science and Health the light of Truth penetrated my mental darkness; I began to love your inspired teachings, and was healed of chronic ailments that had baffled the skill of *materia medica*. Every day I appreciate more what Christian Science is accomplishing all over the world and for all mankind.

Yours in truth and love,
MRS. HELEN MCCOY FRITTON.

Kansas City, Mo., Jan. 27, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Revered Leader:—Your message, "Choose Ye," has been a constant reminder. "And why call ye me, Lord, Lord, and do not the things which I say?" This day have I chosen to lay down a false sense of business—be a law unto myself and so fulfil the law of God—and follow as nearly as possible, through the grace of God, your pure and undefiled example of healing the sick and raising the dead in sin. Jesus said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

With the most tender gratitude and humility do I assume the privilege of writing this to you.

WILLIAM C. OFF.

London, England, Jan. 15, 1909.

Beloved Leader:—As one of the many who have been called "out of darkness into his marvelous light," I have long wished to express my heartfelt gratitude to you for all you have done to make plain to mortals the way of salvation, through Christian Science, and to reveal to all the exact meaning and import of Jesus' words and works. I am glad that I recognize more fully each day the great work you are doing for humanity, and your wonderful self-sacrifice, which helps me to understand Jesus' words, "For their sakes I sanctify myself, that they also might be sanctified through the truth. . . . that they all may be one; as thou, Father, art in me, and I in thee."

Christian Science came to me in a time of great need. I had been working as a nurse in a mission hospital, situated in one of the worst slums in a large city, and through accepting the false evidence of the material senses, which testified to the intense misery and suffering both within and around this hospital, my faith in God as a loving Father, which up till then had sustained me during many trials, had begun to falter, and I seemed to be drifting into a sea of doubt and despair, when through a dear relative I was led to look into Christian Science. Although at first strongly opposed to what I then conceived it to be, I was gradually led by divine Love into the light. Proof after proof was given me of the divine power to heal and help in every circumstance of daily life, until no shadow of doubt remained that Christian Science is indeed the truth which Jesus said should make us free. I am very grateful for the privilege of class instruction, which I had about four years ago from one of your faithful students in London; and also that I was enabled to attend the services in The Mother Church during Christmas week, two years ago, when I received a great spiritual uplifting, which has since then been a wonderful inspiration in my work. My daily desire is that I may manifest more of that Mind which was also in Christ, that I may be enabled to lead others out of the bondage of *materia medica* and all other false beliefs into the light and liberty of the children of God. Before closing this letter I should like to bear testimony to the patient and unselfish labor of many of the doctors and nurses with whom I was at one time associated in their efforts to relieve suffering humanity.

With deep love and gratitude to you,

Yours lovingly and reverently,
MARY C. MACOWAN.

San Francisco, Cal., Jan. 25, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—The members of Third Church of Christ, Scientist, in San Francisco, Cal., recently organized, send love and gratitude to you. We thank you for your life and for your leadership, which have made possible the wonderful growth of the Christian Science movement. With the loving cooperation of First Church, this church has been organized to meet the needs of our city and to make room for the growing attendance at First Church. We trust and pray that this branch of The Mother Church may go forward, in humility and love, to the fulfilment of its mission.

Sincerely and gratefully yours,
Third Church of Christ, Scientist, San Francisco, Cal.
MISS JENNY A. PAMPERIN, *Clerk*.

Americus, Ga., Jan. 28, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—May I write the simple words, I love you. My heart goes out to you in such wonder and gratitude as I realize the crystalline purity of Christian Science, and how marvelously you have avoided all the quicksands of the material consciousness. Our church here is rejoicing in the glory of this truth, in the purity of living healthiness of body and beauty of environment which it brings. I wish I could tell you of my love and gratitude, for I have been blessed beyond the power of words to express.

Yours faithfully,
MISS ANNIE MAY BELL.

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AMONG THE CHURCHES.

BALTIMORE, MD.

First Church of Christ, Scientist, whose edifice is on the east side of Mount Royal avenue, south of Oliver street, has purchased the property adjoining the church, at the southeast corner of Oliver street and Mount Royal avenue. It is understood that a large addition to the present church building is contemplated or that a handsome new structure will be erected.—*Baltimore American.*

ROCHESTER, N. Y.

On Nov. 13, 1908, at a union meeting of First and Second Churches of Christ, Scientist, Rochester, N. Y., a resolution was adopted to the effect that it would be for the best interest and growth of the cause of Christian Science in this city that the two churches be united in one new First Church of Christ, Scientist. Dec. 15 this union was legally consummated and the new First Church held its first service in the church edifice, corner Alexander and Cobb streets, on Jan. 3, 1909.

Already this course has proved itself to be the result of Truth's leading. The brotherly love and adherence to Principle demonstrated in effecting this union have given a strong impetus to the work, and it is being felt and responded to by all. The increasing attendance at the services fills the edifice and there is every prospect of a demand for a larger church home in the near future.

M. A. SONTAG, *Clerk.*

DENVER, COL.

The membership of First Church of Christ, Scientist, in Denver has grown to such proportions that for many months it has been difficult to accommodate the ever-increasing numbers who desired to attend the regular services; the church edifice, with a seating capacity of nearly two thousand, being often taxed to its utmost capacity. Last Sunday [Jan. 10] sixty-nine new members were admitted to its already large membership. It was deemed wise by sixty-five members living in South Denver to withdraw, in order to organize a second church, and these were, at the regular annual meeting of First Church, held last Thursday night, given a vote of thanks for their zealous support of the Christian Science movement in this city, and their decision to form a second church was given the hearty approval of the church from which they withdrew. As yet no steps have been taken toward perfecting an organization, and when taken they will be in a very democratic manner, in accord with by-laws which direct that the members shall vote without nomination or recommendation as to any head or leader, as The Mother Church and all branch churches acknowledge Mrs. Eddy as Leader of the Christian Science movement.—*Denver Post.*

CHAMPAIGN, ILL.

Simplicity reduced to the extreme marked the dedication of the handsome edifice of First Church of Christ, Scientist, on Sunday [Jan. 10], when three services were held. At the morning service every seat was occupied and chairs were pressed into use. In the afternoon every regular seat was taken and every available space was filled with chairs, while many stood in cramped quarters. The evening attendance was also large. Not alone were Twin City people present, but many from surrounding cities and towns, Danville's contribution being fifteen. The seating capacity of the edifice is one hundred and fifty, and the members of the church had no idea that the attendance was to be so large. Each service was identical, with the exception that at the morning service a brief history of the church was read. At each service, also, silent communion was held, the members kneeling. Eight new members were admitted.

The first move toward organization in Champaign was made in November, 1901, when the hall over 111 West Church street was rented and Sunday services were held therein. In May of the next year members secured Illinois Hall for meetings. On May 9 of the same year was given the first of a series of five lectures on Christian Science by prominent workers in that organization. As a result of these lectures the interest in the work was greatly advanced and the church pushed forward. On July 16, 1902, the first steps toward a permanent organization were taken, and on Dec. 31, 1902, the society moved into the quarters which it has occupied up to the present time. In July, 1906, the building fund toward the present edifice was started. This soon grew, and the result is the present beautiful church.—*Champaign News.*

PORTLAND, ORE.

Work on Second Church of Christ, Scientist, goes on steadily, and the structure is to be ready for use within eighteen months. The new church is to cost $100,000, exclusive of the value of the half block upon which it is to stand, on the north side of Everett street, from Eighteenth to Nineteenth. The location is obliquely across from the new Trinity church, and is considered ideal for the purpose. The architecture of the new church will partake of that of the Parthenon, in Athens, with massive pillars surmounted by a huge dome. The auditorium will be on the second floor, and will seat about fifteen hundred persons. The ground plan is 80 x 154 feet. First Church is also preparing to build an expensive edifice on the East Side in the near future.—*Portland Telegram.*

TRENTON, N. J.

With simple exercises First Church of Christ, Scientist, of this city was dedicated Sunday [Dec. 13]. This church was organized Sept. 3, 1903. There were but three members at that time. The new building is on East State street, near Olden avenue.—*Trenton Times.*

THE NEW BIRTHDAY.

MARY WHEELER.

COMETH a day to the children of men—
Day of deliverance from longing and pain.

Out of the old thought, into the new;
Out of the seeming, into the true;
Out of the darkness, into the light;
Out of hate's weakness, into Love's might;
Out of the senses, on into Soul;
Out of the finite, into the whole;
Out of the death-dream of discord and fear,
Into the being of good-ever-here;
Out of the bondage of sin and the rod,
Into the freedom of sonship in God;
Out of mortality, into the Christ,
In selfless at-one-ment, by Spirit baptized!

Waiteth this birth in the bosom of Love—
Waiteth the sign of the Voice and the Dove.

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TESTIMONIES OF HEALING.

In the month of May, 1907, I was taken with an attack of severe illness. I called in a neighboring physician, who diagnosed my case as one of poisoning. He prescribed for me, and I was relieved of my distress for a time, but the following day the trouble reappeared in an aggravated form. My previous history, from the medical standpoint, which I gave to the doctor, led him to treat me for rheumatic trouble. He gave me a drug to be taken every two hours, and later increased the dose. I, however, grew worse instead of better, and although the swelling of the joints was reduced, I could move around the room only with the greatest difficulty, the trouble having become dropsical and settled in my lower limbs and feet.

At the time I was taken ill I had received word that a case in which I was to appear as a witness had been started before the court in Montreal, and that I was liable to be called at any day. I was exceedingly anxious to take the trip, so I aided my physician in every way, both by my obedience to his instructions and by my mental attitude. I had full confidence in his knowledge and had every hope of being well at an early day. At the end of two weeks' time the call came, and I left for Montreal. Upon my arrival the next morning I went to the hotel, and was at once compelled to take to my room. I arranged with the attorneys that I should be the last witness called, and found that I had a day or two to wait. I continued to take the medicine which I had with me during the first day, but when evening came I found myself much worse. I then called in a doctor recommended by a friend, who, after making an examination, said that I certainly was the victim of too much medicine. He stated that he had seen only one other case as bad as mine. He immediately threw away the medicine I had with me and substituted another. I remained in my room for three days, and was then able to drive to the court house and give my testimony. That night I left for New York in a very bad condition, being able to get on the train only with assistance.

I reached home Friday morning, very much in doubt as to what I should do. My confidence in doctors had been shaken, and it seemed to me that I could gain no relief from that source. A friend then advised that I try Christian Science. I consented, and on the following Monday I went with him to a Christian Science practitioner. The first treatment gave me confidence, and the day after the second treatment I was able to play golf, although up to that time I had been able to walk only with difficulty. The following Saturday I again played golf. Christian Science was new to me, and I could not get over my sense of fear; consequently I had several setbacks during my treatment, which covered a period of a little over two weeks, at least one half of the treatments being absent. The very day before the last treatment, the disease reappeared, and I was apparently as bad as I ever had been. This was due to fear developed through my eating strawberries, which according to my belief had been the original cause of my illness. The last treatment, however, cured me instantaneously, and I have had no return whatever of the trouble.

I am deeply grateful to Christian Science, and to Mrs. Eddy, for the many benefits I have received, spiritually, mentally, and physically, through the application of this truth.—W. A. McCALL, New York, N. Y.

Of the many blessings which have come to me through the study of our text-book, Science and Health, I will relate an experience which I had when the light of Truth first began to dawn upon me and which proved to me the value of the Lesson-Sermons as an aid in the overcoming of sickness. With what feeble understanding I then had of Christian Science, I had tried all day to overcome a sense of illness which threatened to prostrate me, but apparently without success. I was making preparations to retire, but at the last moment concluded to read a little of the day's Lesson. For some time previous to this my eyes had been paining me, especially when reading, and I therefore hesitated about attempting to read when my whole body was seemingly racked with pain and I felt unable to sit up a moment longer. I read the first passage, however, though with much difficulty, and then decided to read another and yet another, but still felt no better. Nearing the end of the Lesson, I resolved to finish it, and became so absorbed in it that I wholly forgot about my physical condition, and when I reached the end I found to my astonishment that every ache and pain had vanished and that I was well! My eyes also were healed, and instead of rushing off to bed as I had intended doing, I remained up several hours and read with perfect ease, whereas for some time before I had been able to read only a few moments at a time and that with difficulty.

From girlhood I had not been considered strong, and until my healing through Christian Science I was seldom free from pain. I had been subject to severe attacks of throat trouble, when for several days I could scarcely swallow anything. After I had taught school a few months the trouble became permanent, and for several years I was never wholly free from it till after my healing in Christian Science. This took place seven years ago, and the few attacks I have had since that time were not painful and were quickly overcome through a realization of the truth. A cough with which I had been troubled for fourteen years was also overcome, and there has been no return of it. During this time I was prescribed for by physicians of different schools. Then I turned to hygiene, and also had some osteopathic treatment, besides trying numerous other material remedies, none of which had the least effect upon me. Losing finally all faith in *materia medica*, I was persuaded by a sister who had been healed, to try Christian Science treatment. My healing was slow, but my ailments disappeared one after another and for nearly five years I have attended daily to my household duties, doing the work for a family of five. During this time I have had many beautiful demonstrations in the overcoming of ailments incident to a family of small children, all of them being quickly overcome, and in many instances after one treatment.

While very grateful for the physical healing, I am even more grateful to God, and to Mrs. Eddy as the Discoverer and Founder of Christian Science, for the spiritual uplifting which has come to me through the study of the Bible together with our text-book and the other writings of our revered Leader.

MRS. ANNA S. ROBERTS, Mt. Vernon, Ill.

In May, 1904, I first turned to Christian Science. I had been ill for five and a half years with stomach and intestinal trouble. For more than four years of that time I was under the care of two physicians. I improved slowly, but was still suffering greatly. The chief difficulty was in finding food that would agree with me. After four years of medical treatment, I was able to eat a little solid food, and in the summer of 1903 I went North for a rest and change, but the fatigue of traveling and the necessary change of food seemed to cause a relapse, and after a month's absence I came home quite ill. I then called in another physician, and he diagnosed the trouble the same as the other two physicians had done. I was again placed on a liquid diet, and continued under his treatment and on the diet for eight months, but improved very little, and consequently grew more and more discouraged. I suf-

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fered almost constantly, and was literally starving, for I grew afraid to take food at all.

On one of my discouraged days I told the doctor that I was tempted to try Christian Science. He informed me that it would not give me any relief, as I not only had a real disease, but one that was very difficult to cure. Acting on my suggestion that she try Christian Science, my sister had been wonderfully healed only a year before. She had been operated on four times in three years, but the trouble had returned, and she had been told that another operation could not be performed. Her sufferings were intense, and she knew the inefficacy of the knife in her case, so as a drowning man catches at anything within his reach, she grasped the idea of trying Christian Science. We knew nothing whatever about it, but in two months she was a well woman, and has never had a sign of the trouble since. Despite this proof of the efficacy of Christian Science, I still clung to *materia medica*. I wanted to be well, but not through Christian Science. I grew worse in the spring of 1904, and one Sunday afternoon, in desperation after a day of intense suffering, I hurriedly (for fear I should change my mind) made my way to the Christian Science practitioner by whom my sister had been treated. I was then willing to be well through any instrumentality, my only desire being a speedy cure. This, however, was denied me, for it was nine months before I could say, "I am well;" but now I am glad it was so, for it compelled me to study Christian Science in a way I probably would never have done had not my healing been slow.

I wish I could tell of the love and patience expressed by the Scientist through all those months of waiting. Had it been one whit less, my courage, would have failed. It was a hard fight, but the truth finally prevailed, and my gratitude knows no bounds. After four years I am still well, and can eat anything I desire. I have gained thirty-five pounds in four years. The friends who knew me before my healing are continually expressing their wonder at the great change in my appearance. Words fail to express the great help in daily living which I have received from the study of Christian Science.

ELEANORA ROBB, Baltimore, Md.

It is eighteen years since I first heard of Christian Science and began to study it, and I wish to express my gratitude for the many blessings which I have received, morally, spiritually, and financially,—gratitude to God, and to our dear Leader for the revelation of Truth as given in "Science and Health with Key to the Scriptures," which has enabled us to know God aright. For many years I had been seeking some explanation of the Scriptures which could be proven, and by which we could do the works that Jesus said we could do if we were his disciples. I had seen for some time that if we were to understand the Bible, it must be through spiritual sense, but the old theology could give me no rule whereby I could obtain this understanding. When I heard of Christian Science, and had seen the proof of its teaching in the healing of my father in two weeks, from a fever-sore which had baffled all material means, then I knew by the "signs following" that this was the understanding of God's Word for which I had been searching. I accepted Christian Science gladly, and I have never found it wanting when it is accepted and honestly applied.

The spiritual insight into the Scriptures, by which we may do the works that Jesus commanded us to do, was the greatest fact to me, for it was my desire to understand his teachings in a practical way. I was healed of weak eyes in a short time, and could read at any hour and as long as I wanted to, whereas before this I could scarcely read at all. I have also been enabled to prove the sayings of Jesus in the healing of blindness and drunkenness, and in many of the discords to which flesh is heir. I wish particularly to tell of a demonstration in dentistry. Some weeks ago, in having some bridge work done, it was necessary to cut off a tooth, but before this could be done the pulp of the tooth had to be removed. The dentist, having been a witness to what Christian Science could do in other instances, asked me if we could make the demonstration in Science. I told him that we could, for I had helped others similarly and knew what could be done in my own case. So I took up treatment as we are taught in Christian Science, and the next day he removed the pulp from the tooth without any pain to me.

Dentistry was the one thing I had greatly feared from my youth, and for this proof of the unreality of life in matter, and for many more blessings, I am thankful to God, and to our Leader, Mrs. Eddy.

JOSEPH W. THOMPSON, Grand Forks, N. Dak.

Some months ago I became interested in Christian Science because of relief that came to my wife from what was diagnosed by some of the leading physicians of this section of the country as a case of serious throat trouble. My study of "Science and Health with Key to the Scriptures" brought me some understanding, and I was able to relieve myself instantaneously from a stomach trouble of several years' standing. Great satisfaction and joy have also come with renewed health and peace.

A few weeks ago a gentleman of this place came to me in need of some repair work on his teeth. To do this it was necessary to remove the pulp from a vital cuspid tooth which was in a normal condition. We talked of the different methods of removing the pulp, and decided, as far as possible, to make a demonstration and do the work without medication. I proceeded in the usual way to open into the pulp canal. My position was such that I could observe any indications of sensation, but as none appeared I went on with the operation. As I reached for a barbed broach with which to remove the pulp, the thought came to me to hurry and have it over, but close on this impulse, like a flash there came the words of Scripture, "He that believeth shall not make haste," and I deliberately took out the pulp without occasioning the least evidence of pain. This to me was a beautiful and convincing proof of the truth of Christian Science.

S. A. SAUNDERSON, D.M.D., Grand Forks, N. Dak.

Three years ago last April I became interested in Christian Science, through seeing my aunt healed in one treatment of diseases of more than twenty years' standing. The next day after her visit to the practitioner, she asked me to take treatment for an ailment from which I had been suffering a long time. At first I hesitated, but in a few days made up my mind to try it. After the third treatment I removed the truss which I had worn for more than two years, and have never felt any inconvenience from doing so. The trouble was entirely removed, and I rejoice in my freedom.

Words cannot express my gratitude and love to our consecrated Leader, who is working, watching, and praying to set the whole world free from the bondage of sin and disease. I am also deeply grateful for our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for it has taught me how to read the Bible, and how to love my neighbor as myself.

MARY C. HEWLETT, Wilmington, N. C.

I wish to express my gratitude to God, and to Mrs. Eddy for all that Christian Science has done for me. Eight years ago I had the misfortune to injure my right leg severely, above the ankle. I was laid by for nineteen weeks, and about three weeks after I returned to work a small wound broke out on the leg. This healed up and

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then another appeared, and this continued, another appearing as one would heal up, until a year ago last August, when the trouble became greatly aggravated. I must here state that I am a steam and hot water fitter by trade, so one can imagine what the conditions were under which I had to do my work. I had tried all sorts of remedies, and my club doctor told me more than once that he could do nothing more for me, and that I could not do better than I was doing.

I first heard of Christian Science through a relative, who had been healed of a very bad internal trouble, for which she had been under one or two operations, her husband being told that he must console himself the best way he could, as she would be an invalid for life. This relative advised me to try Christian Science, and the result was that after the first treatment or two I was considerably better in health, and my leg began to get well. In the space of two months the leg was completely healed, and no one but myself can understand how thankful I was to know that divine Love had accomplished in that short time what the medical profession had not been able to do in seven years.

I sincerely hope that my testimony will reach some sufferer and will be the means of bringing him to the understanding that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I wish to thank all those unselfish Scientists whose kindness has helped to bring me into the understanding that God is All-in-all.—G. J. KNIGHT, London, England.

[Translated from the German.]

With a heart full of gratitude I should like to give a testimony of healing, with the hope that it may prove helpful to others. For some time I had noticed that I could see nothing with my right eye. My husband, who is not a Christian Scientist, feared lest I should become blind, especially as one of my sisters is blind in one eye. He wished me to have my eye examined by one of the specialists here. This was done, and the oculist said he was sorry not to be able to give me any hope of the sight becoming normal again, but as the left eye was quite healthy, I could see enough with it for the rest of my life. I then took Christian Science treatment here in Frankfurt a|M., in perfect confidence that God would help me, and after two months the pain and unpleasant sensation in the eye left me, and my sight, thanks to God, is perfectly restored. For this great manifestation of the power of Truth, I owe a deep debt of gratitude to the giver of all good; and to our dear Leader, Mrs. Eddy, I owe my heartfelt thanks for this glorious truth which has been revealed to us. My earnest desire is to show my gratitude by a life of meekness and devotion to God, good.

FRAU LIESEL HESSLER, Frankfurt a|M., Germany.

I wish to express my gratitude for the many blessings received in Christian Science. About five years ago my right arm became almost useless from a nervous trouble. I could get no sleep or rest at night, the pain being so intense as to be almost unbearable. I was unable even to dress myself properly. While much interested in Christian Science, yet I doubted if this trouble could be healed by it, and so I tried all kinds of material remedies, but got worse instead of better. I finally asked for and received treatment in Christian Science. After the first treatment I slept at night without pain, and other ailments, which I had not even mentioned to the practitioner, disappeared before the arm was healed. The healing of the arm was not rapid (I say this because there may be others who get discouraged when the healing seems to be slow), but I have always been thankful that it was so, for during that time I got a better, clearer understanding of God than ever before, and our revered Leader says, "Emerge gently from matter into Spirit" (Science and Health, p. 485). I have had so many proofs of the power of God, that I can never cease to be grateful for the truth as revealed in Christian Science.—MRS. ANNIE MARSHALL, Duluth, Minn.

One of the many beautiful proofs of Truth's omnipresence which has been revealed to me was my cure from the supposed effects caused by coming in contact with a poison oak. One morning last spring I awoke to find my face in a very bad condition. My club sisters were quite worried about my illness, and although they knew that I was interested in Christian Science, they anxiously offered various remedies. I remained in my room during the day, reading Science and Health and trying to realize that there is only one power, and that is God, good. I seemed to suffer intensely all day and during the night, and the next morning my face was so much worse that I could take only liquid food. I telephoned by "long distance" for help, and a dear practitioner, knowing the fear of those surrounding me, invited me to her home. I immediately accepted the privilege, and putting on a heavy veil took the first train. She met me at the depot in the evening, and even as we walked to her home I commenced to feel a sense of relief. It was with reluctance that I consented to sit at dinner, but realizing that Love is everywhere, I made the effort. After dinner I had present treatment and rested very comfortably that night. Sunday morning I was able to eat breakfast with very little inconvenience, and spent the morning reading Science and Health and the *Journal*. During the evening we read together the Lesson-Sermon for the following Sunday.

What joy the next morning to find the swelling gone, and only a few scars remaining! I took the early train, and returned to my college work that afternoon. The girls were amazed to have me return so soon. One had remarked that it would take at least two weeks to cure me, but with Christian Science the demonstration had been made in two days. I am indeed grateful for this grand truth, and feel it to be all that is necessary in every emergency.—JERITA V. BLAIR, Vallejo, Cal.

I wish to acknowledge through the *Sentinel* the many blessings that have come to myself and family from the study of Science and Health, together with the Bible. For more than five years we have trusted to our heavenly Father to care for us, and every day we prove that He is an ever-present help. Our little girl was healed through Christian Science treatment of chronic bronchial trouble, after physicians had said that nothing could be done for her. One week's treatment healed me of a severe attack of kidney trouble.

The physical benefits have been many, but best of all is the spiritual uplift, the peace and rest that come from knowing something of God,—as we are taught in the writings of our beloved Leader, Mrs. Eddy.

MRS. EMMA SIGLER, Lincoln, Neb.

It now seems hardly possible to me that one can read the first chapter of the Bible, especially the 31st verse, "And God saw every thing that he had made, and, behold, it was very good," and continue in the belief of evil's reality. The scientific understanding will be given us as we study "Science and Health with Key to the Scriptures" by Mrs. Eddy. Several weeks ago I was suddenly at-

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tacked with a sense of intense pain, and so great seemed my suffering that I could do very little to help myself. I asked a member of the family to 'phone to a Christian Science practitioner, and on her return she inquired if I would not like a hot-water bottle. At the time I could not in my pain explain to her that I did not care for it, but before it was ready the sense of suffering had been overcome and I was able to tell her that God needed no help. In half an hour I was sound asleep, and nothing more was experienced of this ailment.

This experience is only a little of the very great good I have received in Christian Science, and I am indeed most grateful to Mrs. Eddy, who has labored so unselfishly these many years to give us all the truth.

MRS. CHARLOTTE MOLTHOP VIERLING, Chicago, Ill.

I am deeply grateful for the many blessings which have come to me since I have learned the truth in Christian Science, especially for the relief experienced at the birth of my last baby. When my other children were born I had a sense of great fear and much suffering, but on the last occasion the fear was entirely removed and the birth was almost painless. For this and many other blessings I am thankful.—MRS. KATHRINE TODD, Lakeview, N. J.

It is with a thankful heart that I write this, hoping it may help some one else. I was healed of serious lung trouble nine years ago through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have always lived away from town, and for a long time had none of the Christian Science literature except my first copy of Science and Health, which has been my constant companion these past nine years, but now I have nearly all of the literature. I am also thankful for many other healings, and grateful that I have been able to help and heal others.—MRS. NANNIE J. CHESSER, Chico, Tex.

It is nearly three and a half years since I became interested in Christian Science, and I feel it is a duty for me to tell others what it has done for me. First of all, I was a semiinvalid most of the time for a number of years. The last nine months before coming into Christian Science I was in constant pain, and able to walk but very little. Since that time I have received a great deal of help for this trouble and can walk any distance with entire freedom from pain. In regard to the disease of which I was healed, one of the best surgeons in this country had said I could not be well without a very serious operation, but Christian Science annulled that unjust law. In our home there is no end to the good that Christian Science has brought to us. It has been our supply in all kinds of need. My little daughter has been carried through three attacks of contagious disease with very slight discomfort. She was also healed in less than twenty-four hours of a severe case of poisoning, her arm being very badly affected. I have had many quick proofs of what Christian Science can do in healing severe colds, burns, and minor troubles that come up. I would like to speak of two more proofs that to me seemed very beautiful. A member of the family complained of pain and soreness in his teeth and gums from no apparent cause. Almost instantly the pain was stopped through the realization of the truth that there is but one cause and one effect, and that good. The soreness also disappeared and nothing more was thought about it. In less than a week a piece of wooden toothpick nearly half an inch long came from the gum. The other case was a very sore finger, supposedly caused by a small piece of iron becoming imbedded in the flesh. The pain was stopped in one treatment, the swelling soon went away, and the finger was healed. A year before, the same kind of trouble had lasted for months and the finger-nail was lost.

These are but a few proofs of the efficacy of Christian Science in healing discordant conditions. Although I have not progressed as fast as I could wish in my journey "from sense to Soul" (Science and Health, p. 566), and still have many things to overcome, I am indeed grateful for this healing truth. As a family we owe more to Christian Science than I could tell, and we are grateful to God, and to Mrs. Eddy, who has shown us how to make the truth practical.—MRS. BLANCHE COATES, Camden, Me.

For ten years prior to turning to Christian Science I had suffered from severe nervous trouble, including three or four complete breakdowns, and found myself at last facing a blank wall of inability to keep up any longer with the duties of which no one could relieve me. I called on my physician, a conscientious and conservative man, and was told by him that it would be two years before I would be well, and that I must always keep within certain limits as to strength. After this discouraging verdict I turned to Christian Science for treatment, and in six weeks I was well! This was nearly three years ago, and there has been no return of the old troubles, although at times I have had to meet excessive demands upon my strength.

Before taking up the study of Christian Science I was so near-sighted that when, as occasionally happened on the street, I dropped my glasses, some passer-by was appealed to in order to find them. Two years ago I was able to lay aside glasses, and since that time my sight has steadily improved, until now the vision is for all practical purposes normal. I have had many other proofs of the power of Christian Science to heal, among them the healing of my little daughter of deafness caused by catarrhal trouble. I have also seen Christian Science applied successfully to business problems, have seen it meet emergencies most wonderfully, and I find it an unfailing guide in solving the problems of each day.

I desire to express my deep gratitude to God, and to our dear Leader, for having been so lovingly and patiently helped. Reviewing the many blessings which have come to me through Christian Science, and looking forward to the future, so rich in promise, I realize that the priceless gift which this wonderful truth has brought me is a greater desire for good, a stronger grasp on good, and the broader and more unselfish view of life which has inevitably followed.—ELIZABETH B. GITHENS, Chicago, Ill.

In February, 1907, I was attacked by a most unnatural condition, which affected me both mentally and physically. In my distress I often forgot to eat my meals, and my sleep at night was fitful. This condition continued for ten days, when I was visited by a friend, who reminded me of the admonition in Science and Health (p. 420), "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them." I at once gave my case into a practitioner's hands, and began to improve immediately, the first relief being an appetite for food and twenty-four hours of natural sleep. In three days' time I was practically free, but treatment was continued for ten days, when the practitioner was dismissed. My heart is full of gratitude for this deliverance, for I was afraid that my earthly labors were nearing their end, and I think joyfully of the words of the psalmist, "Who is so great a God as our God?"

There were many names given to my illness by those around me, but to myself it was a serious case of fever. I feel a great joy that I am living in this age, when God, through the pure life and teaching of Mrs. Eddy, is leading the whole world to expect that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

MRS. JENNIE W. HOLROYD, Helena, Mont.

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FROM OUR EXCHANGES.

[*Christian Register.*]

We no longer estimate the years as they were counted by our Puritan fathers, as a probation period merely and a time for preparation for a future judgment. We are finding our judgment in every day and in every year. We think less and talk less of another life, but more of rounding out well the life that is. Immortality is still a philosophic question, it may become a scientific question, but it is discussed less in our churches, as having no more to do with religion than a noble life here and now. The question is not, Do you believe in a future existence? but, Have you a real faith in your present existence, in its worth and power and nobility? Do you weigh the years for their inherent values, and do you recognize the presence of God in the world of today as truly as in those years that are hidden in the far future?

[*Christian Work and Evangelist.*]

Christ lived in oneness with the Father, and prayed to Him for guidance and lived the Godlike life as revealed to him on the earth. As to what he did, he did always that which seemed right to him, as he let his conscience be illumined by God. He lived the love-life. He practised mercy and beneficence. He returned good for evil and forgave his enemies. He lived the sacrificial life and gave of his own life for others. He went about doing good. He loved the kingdom of God and toiled for it. He tried to remove injustice from the earth. He loved the poor and unfortunate. He set us an example, and asks us to live as he lived and do as he did. But he leaves us perfect liberty of conscience in determining what is right in the peculiar ethical conditions that sometimes confront us.

[*Universalist Leader.*]

What possible place can a man whose life was spent so far away from us in time and place and race and thought have in our modern experience? It is a vital question which we are asking, for upon the answer to it will depend the permanence of the influence of Jesus Christ in the history of the world. It is time in our religious and spiritual experience to put the emphasis where it belongs and to rest our case where alone it can hope for permanent support. The world is coming back to realism in its spiritual point of view.

[*Examiner.*]

Let the preacher open the Bible message to the people concerning the great salvation, and teach them the precious and comforting truths revealed in it for the guidance of life, and there will be no time nor occasion for fruitless discussion of unsettled and unsettling questions of critical scholarship. The great end of preaching is to win men to Christ and build them up in Christ.

[*Congregationalist and Christian World.*]

This, if any, is the immortal life which we are living day by day in our familiar surroundings and by the ordinary light of the sun. We shall never be more immortal, though we may be more conscious of our great endowments, than we are today.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

If we were able to see eternal truth as it really is, our consciousness of evil would disappear.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

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Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

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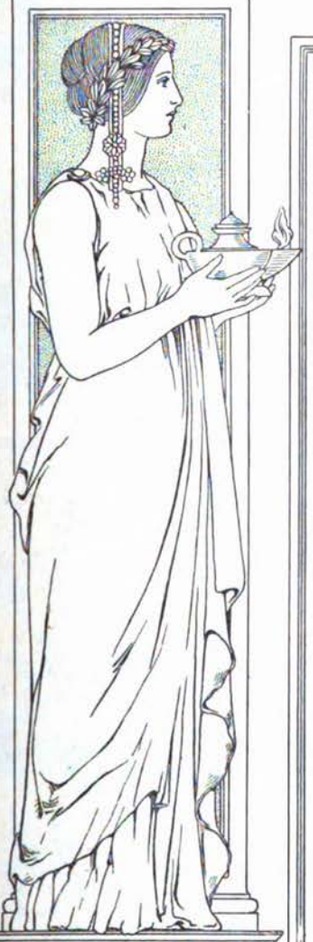
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, FEBRUARY 20, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Paper manufacturers and owners of timber lands conferred recently with Chief Forester Gifford Pinchot, with a view to the adoption of practical forestry methods. More than 3,000,000 acres of timber lands, out of an estimated 5,000,000 acres held by paper manufacturers, were represented at the conference, which was brought about largely through the efforts of the International Paper Company. The acreage represented comprised 1,617,000 in Maine, 275,000 in New Hampshire, 78,000 in Vermont, 887,000 in New York, 123,000 in Pennsylvania, 150,000 in West Virginia, and 25,000 in Michigan.

During the last ten years, says the *Advocate of Peace*, the total appropriations for the United States army have been eight hundred and nineteen million dollars, and for the navy, for the same period, eight hundred and ninety-seven million dollars, a total for army and navy of one billion, seven hundred and sixteen millions. The appropriations for the prior ten years were only five hundred and seven millions. The increase, therefore, of the last ten years over the previous ten was one billion, one hundred and nineteen millions.

The differences between the "associated" interests using American moving-picture films and the "independents" using imported films have been settled by a fifteen-million-dollar merger, which is to be known as the Motion Picture Patents Company. This company takes over all the patent rights of the Edison, Biograph, Armat, Jenkins, Pross, Vitagraph, and Campbell companies. These patents include everything pertaining to moving picture operation and projection, and films will probably be rented instead of sold.

President Roosevelt has returned the census bill to Congress with his veto, because it provided that the enumerators and other census employes should be appointed instead of chosen for fitness after a competitive examination. The bill was for this reason in conflict with his views on civil service reform. It is estimated that the inefficiency of many of the employes of the last census added an unnecessary expense of about two million dollars to the cost of the census and also affected its accuracy.

In Pennsylvania, by the end of 1907, 325 miles of "good roads" had been built or reconstructed, and 221 miles more were under contract. During 1908 the 221 miles were completed and nearly two hundred additional miles also built. The highway commissioner recommends that an appropriation be made each year of from $4,000,000 to $5,000,000, and that this sum be continued for ten years.

By a vote of 203 to 101 the House of Representatives has passed the bill which provides for the government of the Panama Canal Zone and the construction of the canal. There are now three judges of a supreme court of the Canal Zone. The report from the committee says there is no necessity for three judges, or for a supreme court there, if appeals be otherwise provided.

The taking of testimony in the trial of the action brought against the American Sugar Refining Company by the Government, alleging fraud in the weighing of shipments during the past six years, was begun last week before Judge Holt in the United States District Court at New York. The amount of customs duties in arrears sought to be recovered is $2,124,121.

Alleged timber frauds and thefts of gigantic proportions are said to have been unearthed by the Government timber inspectors in southeast Oklahoma, and are under investigation by a Federal grand jury. Several timber companies are said to have been cutting fine hardwood timber and pine on Indian land for years.

The retrial of the Standard Oil rebate cases begins before Judge Anderson, at Chicago, Feb. 23, and the suit for the dissolution of the Standard Oil Company will come up at St. Louis next month.

Wooded shores for the islands of Boston harbor, and the restoration of the early beauties of the port, are being urged before the Massachusetts committee on metropolitan affairs.

International.

The delegates of seven nations, including the United States and Japan, have presented their reports at the International Opium Commission at Shanghai, and China has presented her memorandum. The Chinese delegate in his introductory statement admitted that the information furnished regarding the area under poppy cultivation and the extent to which the Chinese are addicted to opium, was largely guesswork, owing to the absence of proper means for collecting statistics. The percentage of the uncounted population who consume opium is a matter of conjecture. The report estimates the total production of native opium in 1906 at 34,800 tons, and endeavors to establish that in 1908 the output was reduced to 21,860 tons. It places the total number of opium smokers at 13,455,699.

The Canadian Pacific Railway plans to open for settlement three million acres of reclaimed land in the Bow River district of Alberta. The land has been made habitable by the installation of a gigantic irrigation system. The company will open a new agency in London, with sub-agencies throughout the British Isles, for the purpose of inducing settlers to emigrate to this new land. Parties will be brought over monthly, beginning in March.

The number of moose killed legally in Nova Scotia during the recent open season amounted to 500, though it is believed that the total number killed during the year, legally and otherwise, would reach nearly seven hundred, and it is feared that if this rate is continued the American elk will soon become extinct in this province. There is no open season on deer or caribou in Nova Scotia until 1912.

The Japanese Mitsu Bishi firm, which purchased a piece of land of about five thousand acres at Toroku, in Formosa, early in 1908, is now constructing a paper mill there which will cost about $500,000 gold. Keichiku, a sort of bamboo, which grows extensively in the vicinity of Toroku, will be used in the manufacture of paper.

King Edward of England during the past week visited Emperor William at Berlin, and was given a hearty reception by the Emperor and the people. He is enjoying the distinction of being the first foreign monarch who ever has been the guest of the Berlin municipality.

A coin collection recently sold at Sotheby's, London, contained a rare tetradrachm, a silver coin of ancient Greece, which sold for $2,150. The competition was keen, and a number of other coins brought from $100 to $1,000.

Industrial and Commercial.

An English paper announces that a firm in Sheffield is now placing on the market a steel with from three to seven times the cutting power of existing high-speed steel, and which can be hardened in water, oil, or blast. This water-quenched steel, which will work for a considerable time on the hardest material, with the cutting edge of the tool at a bright red glow, was practically the outcome of litigation instituted by the Bethlehem Steel Company of America regarding the patent rights of the Sheffield firm's air-hardened steel. Experiments were made in Sheffield with a view to rendering the firm independent of the American process which was in litigation, and these experiments led to the present discovery. Mild steel, it is claimed, hardened by the new process, will do double and three times as much work as the present material, and hard steel will do six or seven times the work. Experiments have shown, it is said, that a tool made of the new steel could be worked on very hard material for a day and a half without regrinding, whereas tools made of old-process steel needed regrinding at least five times a day. The new steel is more expensive than that at present used, but will not necessitate drastic alterations in machinery.

The Cunard line steamer Mauretania, on her last eastern voyage, established a record for the long route, covering the distance, 2,934 miles, at an average speed of 25.20 knots. The day runs were 401, 605, 594, 567, 582, and 95 miles to Daunt's Rock. The passage was made in 4 days 20 hours and 27 minutes. The Mauretania has now beaten every record going east; average speed, the highest day's run, and the records for the long and short routes from New York to Queenstown.

A contract has been closed with bankers of The Hague, Holland, for the financing of the Port O'Connor, Rio Grande and Northern Railroad, which is to be built from Port O'Connor on the Gulf coast of Texas to San Antonio, with branch lines to Gonzales and Smithville. The proposed road will have a total length of two hundred and thirty-four miles.

Plans have been completed for the organization of a $2,500,000 coke company, with headquarters in Pittsburg. It will be known as the Republic Connellsville Coke Company, and will be formed by the merging of the Republic Coke Company and the River Coal Company.

The volume of traffic on the Great Lakes during the season of 1908, as measured by domestic shipments of merchandise from the various lake ports, was 60,518,024 net tons.

Organization of a new $2,500,000 steel company, to be known as the Inter-Ocean Steel Company, has been completed. The plant will be located at Chicago Heights.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE LINCOLN DAY SERVICES.

It is gratifying to know that the Lincoln Day services awakened great interest and were largely attended throughout the country. The attendance at The Mother Church, approximating four thousand, filled the body of the house and generously overflowed into the first galleries. The entire service, including the impressive address by Samuel J. Elder, LL.D., which was published in full in the *Monitor,* was followed with rapt attention. In introducing the speaker Judge Smith, the First Reader, said,—

"The Christian Science movement is a crusade against slavery. It is a crusade against every form of mental bondage. Christian Scientists seek for themselves and for all mankind the liberty of the children of God. Therefore they delight to honor a President under whose guidance an important step was taken toward freedom. This service in honor of Abraham Lincoln will include an address by a distinguished citizen whom the members of this church will recognize as a friend."

The following brief extracts from Mr. Elder's address will give some intimation of its forcefulness.

"He was not a man 'to double purpose bent,' who stands in pause. He went straight to his object because he saw it plainly. It was said once of an unjust judge, 'You must not view him too severely. He must do twice as much as another, for he must ask himself, "What ought I to do?" and then, "Shall I do it?" '

"Lincoln had no double question-mark in his mind. What he 'ought' meant that he 'would,' and therein lay his hold upon the nation. It knew instinctively that he would do his duty without wavering or evasion.

" 'There was a sepulcher in the land and the dead were in it. The great stone of the constitution was rolled against it. The seal of public opinion was upon it. He broke the seal and rolled away the stone, and the dead came forth. This is the picture of the outcoming race and the man.'

"Napoleon shook Europe with his legions. He drained the life-blood of France and of Europe. . . . As his star was setting a child was born in the west. He was cradled in a cabin and swathed in poverty. He grew in stature and in the knowledge of righteousness. He sought not his own, but another's good. He was strong and brave, but tender as he was brave. He made simple truth and service to men his religion. He walked modestly before the people. He stood before kings. He freed a race and pointed it to its own redemption. He saved the Union of the states and secured the perpetual peace of the nation. He finished his course and kept his faith. He proved again the homely truth—

> 'Tis only noble to be good.
> Kind hearts are more than coronets,
> And simple faith than Norman blood."

In New York, Chicago, and many other cities, as we are informed, the services were very largely attended. In Third Church of Christ, Scientist, New York city, an address was delivered by Benj. Chapin, Esq., the well-known author and eminent authority on the life of Lincoln. Mr. Chapin related the following incident:—

"When he had finished the Emancipation Proclamation, and had finally decided to read it to the members of his cabinet, he called them together, and when he had finished the reading, Mr. Chase said, 'It seems to me, Mr. President, we ought to have in that document some recognition of the Almighty.' 'You are quite right, you are quite right. I wonder that I did not think of that, but I am not very good at such things. You write it and I will put it in.' So Mr. Chase wrote these words: 'And upon this act, sincerely believed to be an act of justice, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.' Lincoln read it and said, 'That is very good,' and began to put it down at the end of the document."

At the gathering at First Church of Christ, Chicago, Judge Wm. G. Ewing spoke to an audience which crowded the church to its utmost, and we regret our inability to give more than the first and last paragraphs of his eloquent address. He said,—

"The people of America exalt themselves in the estimation of all civilization by honoring the memory of Abraham Lincoln, for even now, scarce half a century distant from the Titanic struggle in which his splendor dawned, there is more of honest merit in his mighty name than ever bore the burdens of a crown or through slaughter won a throne. Martin Luther waited nearly three centuries for the full recognition of his mighty achievement, and Shakespeare nearly a century longer for the universal acclaim of his splendid genius, and so with scores of others whose great names now belong to the rich heritage of the world. The rule through all history seems to be that it is time that sets all things even and gives to every man his own, but in the instance of the great Lincoln, an awakened sense of justice superseded time, and wrote his name high on the scroll of the immortals, even while the nation in tears followed him to the grave."

"In the presence of this great name I bend my heart to its knees. He was a man of but one idea, but that idea encompassed a whole race in bondage; it was as broad as the universe of God; it comprehended the spirit of universal liberty; it gilded with a fadeless splendor American manhood; it gave as a heritage to immortality that transcendent composite of greatness and goodness, of genius and gentleness, of sublimity and simplicity—Abraham Lincoln."

At Fourth Church the address was delivered by Col. Julian Kune, who fought under Kossuth and who was one of those invited to Lincoln's house in Springfield the night before he left for Washington to be inaugurated. He related the following interesting incident:—

"The second time I met Mr. Lincoln was during the presidential campaign of 1860, when he ran for President as the Republican standard-bearer. As it happened, I was an alternate to the Decatur state convention, which was held on May 9 and 10. It was at this convention where the pent-up enthusiasm for Mr. Lincoln as a presidential candi-

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date culminated. While the delegates were deliberating and discussing the availability of the various favorite candidates, such as Wm. H. Seward, Simon Cameron, and others, John Hanks, a cousin of Mr. Lincoln, made his sudden appearance in the midst of the delegates, carrying on his shoulders two fence-rails with this inscription tacked to them: 'Two rails made by Abraham Lincoln and John Hanks in the Sangamon Bottom in the year 1830.' The effect of this strange episode was startling. The Illinois delegates, forgetful of their various favorite candidates, jumped to their feet and on to the chairs, cheering with earsplitting voices for 'Honest old Abe, the rail-splitter.' Others soon joined the cheering crowd, and the result was that Mr. Lincoln became the standard-bearer as far as the state of Illinois was concerned, and the delegates to the national convention were instructed to vote first and last for honest old Abe, the rail-splitter."

At Fifth Church Judge Richard S. Tuthill spoke on the life and example of Lincoln to a large audience.

In San Francisco a union meeting of the three Christian Science churches was held at First Church of Christ, Scientist, to which the local representatives of the Grand Army of the Republic, the Loyal Legion, and the Woman's Relief Corps were invited.

THE WILL OF GOD CONCERNING US.

WILLIS F. GROSS.

THROUGHOUT the ages mortals have been divided in their thought as to what constitutes the will of God concerning humanity. Many have inclined to the opinion that, either directly or indirectly, God must be responsible for things as they are. It is argued that, since God is omnipotent, He could have ordered things differently if He had wished them otherwise, and since He did not do so it must have been His will for them to be as they are. There are others who do not feel able to answer this line of argument, but they are nevertheless unwilling, or unable, to accept the thought of God as presented in this view of His government of man and the universe. To such as these the message of Christian Science is most acceptable. It answers all questions and satisfies the human yearning to know God, whom to know aright is life eternal.

Science and Health (p. 466) says: "The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually." Many have asked why it is that Christian healing is not taught and practised in the churches of today as it was in the days of Jesus and his disciples. They have been told that such works are no longer necessary. It is argued that the power to heal sickness and to cast out devils was bestowed upon the disciples to prove that Jesus was the long-looked-for Messiah, and since that fact was established beyond all doubt there is no longer any necessity for the exercise of this power. Assuming, then, that God's will is expressed in things as they are, it is asserted that inasmuch as the power to heal the sick disappeared from the church in a comparatively short time after Jesus and his disciples had finished their life-work, it could not have been God's will that Christian healing should remain as a permanent dispensation.

Christian Science shows the error of this position, and it also shows how this belief has robbed humanity of the blessing of health and a greater degree of moral and spiritual freedom. The disciples had power to heal the sick and reform the sinning, and these works proved that Jesus pointed out the way of salvation from sin and sickness, and that others as well as the Master could do these mighty works. But this power was not a personal gift, bestowed by Jesus upon his disciples regardless of any effort on their part other than a willingness to receive it. The power was divinely bestowed through Jesus' teachings and it was proportionate to the disciples' understanding of or realization of the truth of being. The exercise of the power demonstrated the truth of what they had been taught.

Salvation from sickness, as well as from sin, was at that time, and is now, a great need of humanity. It was the mission of Jesus to make plain the way of salvation from everything that is unlike infinite and eternal good. Not only the healing of sickness, but the destruction of sin proved the Messiahship of Christ, yet it is not suggested that moral healing is no longer necessary. We hear it said that it was the Saviour's mission to save men from sin, and thus to save them from the present and future consequences of sin. Was it not rather his mission to make men every whit whole, physically as well as morally? This was certainly the work that he did, and he commanded his disciples to do likewise. No doubt there are many who honestly believe that Jesus' teachings will save from sin all those who accept his word, and that Jesus gave his disciples power to heal sickness to prove that his teachings were true and that he made plain the way of salvation from sin; but that there is no immediate connection between the practice of his teachings and the healing of sickness. If this view of the Master's teachings and work is entertained, it will certainly explain one's inability to heal the sick.

Jesus told his disciples to return good for evil, to love their neighbors as themselves, and to pray for them that despitefully used them and persecuted them. Unless they had understood at least in part what he taught, it would not have been possible for them to keep his commandments. Such works as these, as well as those other works commonly called miracles, demonstrated the truth and power of his teachings. The Christian of today is expected to return good for evil and to love all mankind, foe as well as friend. Whence comes his power to do this? Is it not proportionate to his practical living faith in God? This faith, which ever finds expression in works, constitutes his Christianity—his Christlikeness. It is never said that a man's inclination and power to live according to the precepts of the Sermon on the Mount, is a gift especially bestowed upon him that he may prove to the world that he is a Christian. It is recognized that while these good works do bear witness to his Christianity, they are nevertheless the natural and spontaneous manifestation thereof. No further argument is necessary to prove that the more Christianity a man possesses, the better is he able to live in accordance with the Master's teachings.

When the eyes of mortals are opened to see that the power to heal sickness comes through a right apprehension of Truth, just as the power to be good and to do good comes in this way, they will know that it is their privilege to rely upon God to heal sickness without the aid of drugs or other material remedies. They will no longer believe that the most effectual method of healing sickness the world has ever known was intended merely for a favored few. They will see that life, health, and holiness are to be found in the practical application of the Master's teachings. It will be understood that the whole of the gospel, and not merely a part, can be preached and practised in this and every age.

THE SIGN OF DISCIPLESHIP.

MARY I. MESECHRE.

BUT twelve men are commonly named as the disciples of the Master, of whose calling and fellowship we are given some detailed account. It is recorded that he sent out those twelve, and "other seventy also," who, with the

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addition of Joseph of Arimathea, known as "a disciple of Jesus, but secretly," and possibly of Nicodemus, who sought Jesus by night, and the two men, Joseph the Just and Matthias, between whom choice was made to fill the place forfeited by Judas, complete the list of those named in the sacred narrative as immediate followers of Jesus. By inference we may include part at least of the Pentecostal company, and of the five hundred brethren to whom the Master appeared. Even this is a somewhat insignificant following for that wondrous Teacher who spake as never man spake, and to whose students had been vouchsafed such signal instances of divine power as enabled them to emulate in some degree the example of their Master.

After the crucifixion and ascension of Jesus, we find plentiful evidence that this term was no longer limited to those who had been closely associated with him. In the book of Acts are numerous references to disciples among persons who manifestly were not followers of Jesus when he walked the hills and vales of Palestine. Notable among these is Saul, or Paul, as he is better known, whose bitter prejudice was so marked that even after his marvelous conversion, when he humbly essayed to join himself to the disciples, they were afraid to receive him, not believing him to be sincere, and whose probation, had it not been for the timely intervention of Barnabas, might have been indefinitely prolonged. We are told that the disciples were first called Christians in Antioch, and it is improbable that the band in that city was composed of those personally instructed by the Master.

Naturally, since the name disciple can no longer be restricted to the immediate followers of Jesus, and since we find the appellation in common use among those familiar with his teachings, we are led to inquire the reason for this usage, and for the bestowal of the title upon others than those first so designated. The answer is found in the Master's own words, as recorded in the 13th chapter of John's Gospel: "By this shall all men know that ye are my disciples, if ye have love one to another." In these few simple words we are shown the sign of discipleship, a sign so broad that it may rest upon all the world, and yet so exclusive that only those who faithfully comply with the condition imposed may wear it. "If ye have love one to another." "By this shall all men know . . . my disciples." It sounds very simple, does it not, and by no means difficult? It is a small matter to declare our love for all mankind, to repeat glibly, "I love everybody, and everybody loves me," to smile into the friendly faces we meet, and pass on with the comfortable assurance that we are at peace with all the world.

Jesus did not say, If ye speak love, but, "If ye have love." Is there not a marked difference? Is it enough to say we love? The apostle James declared that the possession of faith could be truly shown only by works. Can we honestly claim the possession of love, and yet not bring forth its fruits? Have we announced our discipleship and failed to produce its token? Love is active. Are we content with passivity? Do we cease our activity with the utterance of our words, or do we strive by every act to give true expression to those words? Have we abundance, and fail to seek out and relieve the need of some brother struggling under the load of poverty? Have we plenty, and neglect to share with some one whose sore heart cries for the help we fail to offer? Have we perchance but a single cruse, and fear to pour therefrom into the empty vessel of our neighbor? Have we a staff on which to lean, and yet fail to extend a helping hand to one who struggles faintly by our side? Do we feel beneath our feet the solid rock, and hesitate to reach out to one whose going is still in the mire of despond or the quicksand of sin? Do we light our lamp, and use it merely to enable us to avoid the pitfalls and snares that beset our way, instead of holding it aloft that it may also illumine the path of others? Do we stumble, and fail to speak a warning word to the one who follows?

Do we suffer wrong, and refrain from condemnation of the wrong-doer? Nay, more, do we rejoice in his progress, and allow no least desire for his downfall? Are we able to see injustice and pride, and all the kindred brood, seemingly given place above truth and humility, gentleness and kindness, and still hold fast to the eternal fact that God reigns and His judgment will be manifest? Do we give our best, in thought, word, and deed, to the service of our Master, and still give, though we find it mocked and rejected and ignored, remembering only that we "serve the Lord Christ"? Do we bear patiently the petty annoyances from those who ignorantly or wilfully misconstrue our motives, and maintain our equanimity, ruffled neither by passing breeze of criticism nor continued tempests of persecution? Are we humble when praised, meek when tormented, steadfast when tried, silent when misjudged? Have we the sign of discipleship? Do we have love?

Surely we cannot be too grateful that in this age one has been found whose life has manifested unmistakably the sign of discipleship, whose thought has been so clear, whose motive so pure, whose adherence to the standard of Christ so unwavering, that through her has been revealed the divine Principle which bases the life of every true disciple, that through her humble following of Christ we have again been encouraged and helped to vanquish all the foes which have beset us, all the difficulties hitherto presenting to us insurmountable barriers to the possession and expression of the love which constitutes the sign of discipleship. May none of us be content with a discipleship in name only, but may we earnestly strive to fulfil this beautiful prayer of our Leader: "Oh, may the love that is talked, be *felt!* and so *lived,* that when weighed in the scale of God we be not found wanting" (Miscellaneous Writings, p. 312).

THE POWER OF THE BIBLE.

WM. LLOYD.

Of what use is the Bible? This question is asked from a purely utilitarian standpoint, in the same way that one would ask, Of what use is a steam-engine? What can I do with it?

Let us suppose that a man, ignorant of mechanics, comes upon a steam-engine in perfect order, but without fire or water—technically called "dead." He has read of its power and of the wonderful things it has done, but all the engineers are dead and gone and he knows of no one who can make it work. Of what use is this steam-engine to him? None. As he stands there wondering, and wishing that he knew how it worked, along comes a woman and says, "I have studied long and hard, and have learned how this engine works: you put water in the boiler, fire in the grate, touch this lever and that, and it will work and do the work of a thousand horses." If the man is foolish, he may reply, "Pooh, you are a woman; what can a woman know of such things! All the engineers I ever read about were men." Then he continues to wonder and doubt, and for him the engine is still useless. If, on the other hand, he is wise, he does not stop to think whether it is a man or woman who speaks, but quickly replies, "I doubt if fire and water can move so ponderous a machine, but what you say is easily proved and is worth the trying." He quickly gets fire and water, follows closely the directions given, starts the engine, and, lo, he has a machine doing such work as he never thought possible. The engine to this man is henceforth a thing for daily use. Why? Because he had enough sense to investigate, even though he doubted.

So with the Bible and myself! Strictly brought up, made to be very familiar with it from cover to cover, with

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an earnest desire in my early years to believe in it and to be a Christian, yet the older I grew the less use I had for it. It contained so many things I could not understand; so many things which seemed unjust and unreasonable, that it was to me as a "dead" book. Take, as a sample, the verse in St. John's Gospel: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." What an awful and unjust power to give twelve men of passions like my own,—power to give to the people they liked eternal bliss, or to condemn people they disliked to eternal damnation. Did I want such a God? No; I did not. My engine was very "dead" indeed.

Then came the woman who could enlighten me, and one day the Christian Science text-book was put in my hand. I thank God I had sufficient sense to investigate. I have no recollection of even thinking that it was a woman who had written the book. At that time I cared nothing for the author—I cared only for the information. It was very simple. Just this, to begin with: God is All, has all-power, is altogether good, and is ever present; and I decided that the first time I was hurt or in pain, I would call silently on Him,—realize His allness, goodness, love, power, and presence; deny the possibility of any other power, and the consequent impossibility that man can be sick or in pain, because God has not sent it and we suffer only for sin. I did just this, and sure enough, to my great surprise, the pain did go away. That was twenty years ago, and as I have continued to study and receive instruction from those more advanced than I, the way has continued to grow clearer and the demonstrations more certain and wonderful; more wonderful, were it not that I have nearly ceased to wonder, save at God's continued love to those who stray so far from Him.

Take that same verse in St. John, and in the light of Christian Science what a simple, loving, common-sense statement was made by the great Teacher, not only to the twelve, but to all humanity for all time. He did not announce anything new, he did not confer any power; he simply stated a fact as any teacher would to his class—in substance just this: If A does B an injury, and if B resents it and waits his opportunity and injures A in return, A becomes more hateful and injures B again; and so it goes on, growing worse all the time, until perhaps it becomes a family feud—a hateful accumulation of wrong! A's original sin is indeed "retained." Suppose, however, that C injures D, and the next time they meet D greets C with a smile or a kind word, or does him a good turn. The inevitable sequence is that C goes home ashamed, and when opportunity serves he returns D's good action, with the result that C's sin, having been "remitted" by D, no longer exists; and this is to their mutual good.

My engine is becoming alive, but what can it do with steam up? Everything. I could fill a volume with what it has done for me and my family. For instance, to name what just one verse did for me. Some years ago my business called me one day each month to an office situated some ten thousand feet above sea-level in Cripple Creek, Col. Every time I went, I suffered agonies from the altitude. This continued to occur, until the time came when I had to stay there three days. Then I knew I had to seek help from where the only real help is, and I did what I should have done before. I took a verse—just one verse—from Paul's epistle to the Romans,—"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,"—and for some days before the trip, morning and evening, I realized what this verse literally meant—what I already knew of God, how I was doing my duty, how His power and presence were just the same at ten thousand feet as at one thousand feet. It did not make a bit of difference to Him where I was; He loved me and was with me just as much in one place as the other, and there was no power but His in either place. I went. I stayed three days and two nights. I ate, I worked, I slept well. I never once had the least pain, and returned home a hearty, well man. Since then I have gone there several times and have never suffered.

Am I thankful that I have learned how the Bible works? I am. Am I grateful to the author of the "Key" that unlocked what was a profound mystery to me? I am, and thinking of my mother and of the many good, true, and pure women it has been my privilege to know, it seems eminently fitting that this last clear and final revelation should come through a woman. It is not at all extraordinary to me that God should choose as His messenger the woman who has, above all others, shown the possession of all that goes to make up noble womanhood. So it would be foolish to ask if a woman can explain the Bible, for the thing is done; a woman has explained the Bible so that it is living truth and works for each one of us. Her name is Mary Baker Eddy, and her explanation is very clearly set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures."

GIVING.

GERTRUDE S. MC CALMONT.

We read in our text-book (p. 79) that "giving does not impoverish us in the service of our Maker," and just at this time, when our hearts are full of joy in the thought that our Publishing Society has responded to the perpetual demand of Truth to "enlarge our borders," I am moved to relate a recent experience. It has been my privilege to contribute to the publishing house building fund through the medium of our church. A few days after making what I thought would be my last contribution to this fund, I received what seemed like a rather large dividend on a small investment made only about a month previous to this time. Being awakened to greater activity through reading the articles in our *Sentinel*, I saw that I need not wait for another "collection day" to come, but that I could avail myself of the invitation to contribute "both individually and collectively;" so I immediately sent this money to the treasurer of the building fund. Within a short time after returning from the post-office, an amount but a trifle less than that which I had sent was very unexpectedly given me by one who had no knowledge whatever of what I had done.

This is only one of many similar experiences which I have had from the blessing of "giving." Although my income is not large, if reckoned by dollars and cents, yet my wants have been most abundantly supplied, for is not God the very fount of supply? It has always been my habit to give all that I possibly could at the moment, keeping no account whatever, knowing that I would receive in the measure of my ability to accept. Christ Jesus said, "It is your Father's good pleasure to give you the kingdom," and this I have endeavored to make an abiding consciousness; thus the "motion of divine energy" has indeed been "unlabored" (Science and Health, p. 445).

NOTICE.

A number of pages have been added to *The Christian Science Journal* during the past few months and the weight of the magazine has thus been increased to the point where it now requires three cents (3c.) postage on single copies to all points in the United States, Canada, and Mexico, and five cents (5c.) to other countries.

This information is for those who wish to remail the *Journal*, and does not affect the subscription price.

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SELECTED ARTICLES.

[Frederick Dixon in the *Richmond and Twickenham* (Eng.) *Times.*]

The letter of Mr. ——, in a recent issue, appears to contain a gently expressed indictment of Christian Science for not having changed the social system of centuries in a few years. As a matter of fact, Christian Scientists are not a rich people, and few of them are overburdened with capital. In London the great mass of them are hard workers at the ordinary avocations of this world. Outside London the chief strength of the movement lies in the manufacturing towns and the great seaports. Here, where the crash of machinery sounds in the factory-walled streets, and by the wharves, they are making their way because, workers themselves, they are showing the workers that there is a power in divine Love to save men not merely from sin and disease, but from despair and want and woe. . . .

I do not want to claim virtues for Christian Scientists above their neighbors, but I believe they are giving unostentatiously, and in true charity, as liberally as any body of people in the entire world. For centuries reformers of every description have striven by every means in their power to overcome the horrors generated by the economic systems of the world. They have been routed by two apparent facts, the savage selfishness of one moiety of humanity and the hopeless shiftlessness of the other. It has not much mattered whether the "Œil de Bœuf" or the Faubourgs were in power; whether philanthropists like Yao and Shun were wearing themselves out in an effort to feed their people, or reprobates like Chieh were deliberately letting them starve; the law of the survival of the fittest has exerted its seemingly inexorable mesmerism, whether in the victory of the Gothic hordes over a degenerate Latin race or in the imposition of the will of a Napoleon upon the hopes of a nation.

Today Christian Science has come to remind the world that Jesus of Nazareth, in the words of Mrs. Eddy, was not only "the best man," but "the most scientific man that ever trod the globe" (Science and Health, pp. 52, 313). The best, because he saw that the only way to reconcile the conflicting emotions and passions which we call man, to Truth was by a true understanding of the law of Love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." And the most scientific, because he taught the only real law of the survival of the fittest when he said, "Heaven and earth shall pass away, but my words shall not pass away." The fittest is not the few inches of humanity which constitute a successful tyrant; not an inexorable human law of supply and demand; it is not even the mountains and the sea. It is that which reflects God, the understanding of the Mind that was in Christ Jesus, of the Mind that fed the multitude by Galilee, the Mind that quelled the wind and calmed the sea, the Mind that cried in Bethany, "Lazarus, come forth."

It is this understanding of Life, it is this demonstration of Truth, it is this realization of Love, which slowly perhaps, but surely, is effecting its purpose, not by struggling helplessly with results, but by destroying their causes, for "the kingdom of God is within you."

[Rev. Irving C. Tomlinson in the *Metropolitan Magazine.*]

The Christian Scientist feels that the creator has provided a science which is as practical in solving his life-problems as the science of mathematics is practical to the mathematician in solving his problems. The science of mathematics has its fundamental law from which all is derived, upon which all depends, and which includes the all of mathematics. The Science of Mind has its Principle, the one originating Mind, one God; from whom man is derived, upon whom man depends, and who includes all that really exists.

Because the Christian Scientist regards man as the idea of Mind, just as the mathematician regards numbers as ideas of mentality, he holds that what is true philosophy in dealing with the problems of mathematics is true philosophy in dealing with the problems of mankind. In mathematics, certain problems present themselves and certain fixed and invariable rules prevail for their solution. The mathematician, in working out his problem, when he fails of the correct answer has an exact method of procedure. He finds the mistake and corrects the error through the right understanding of the truth. He knows the truth and the truth makes him free from the discord. The mistakes in the mathematical problem are made apparent by misplaced figures. For these mistakes the figures are not held responsible. To correct the mistakes, the human mind which made them must be corrected. Free mortal mind from mistakes and the problem will be free from mistakes.

What is true science in arithmetic, Christian Science holds to be true science in the human problem. The error is made apparent by an imperfect human figure. For this mistake the body should not be held responsible, for the body is but the instrument of the mind. Free human mind from its error, and the human body will be free from its disease. To remedy the error of disease, then, the Christian Scientist, like the mathematician, does not treat the figure, but rather he treats the mental condition that produced the disease. He regards disease as due to the non-recognition of Mind—divine Mind. To him sickness and sin are signs of mindlessness. Life and health are the signs of mindfulness. Christ Jesus, then, announced the fundamental fact in the Science of Mind when he declared, "Ye shall know the truth, and the truth shall make you free." As Christian Science has a scientific treatment for disease, it has also a scientific treatment for sin. In this Science of Mind, as darkness is the absence of light, so sin is the absence of good or God. As light is the reality and darkness its absence, so good is the reality and sin its absence. As darkness is not the child of light, but vanishes before the light, so sin is not the product of Mind but is destroyed by the advent of Mind.

[Frederic C. Hotchkiss in *New London* (Conn.) *Globe.*]

The statement that "the cure of man morally and physically is not Christian Science; it is Christianity," calls for explanation from a Christian Science point of view. To those who understand in a degree the teaching of Christian Science, it is Christianity applied. If Christianity does not "cure man morally and physically," it is not fulfilling its mission. If, on the other hand, man is "cured morally and physically," it must be brought about by a demonstrable understanding, which constitutes knowledge.

If the "knowledge of principles and causes; ascertained truths or facts," which is Webster's definition of the word "science," is applied to the law of cause and effect in Christianity, this application must be scientific, and therefore Christianly scientific. For man to be cured "morally and physically" through the application of Christianity it must be according to the operation of law, the law of cause and effect, which law must be demonstrable, and therefore explainable through the "knowledge of principles and causes; ascertained truths or facts." Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," and he healed all manner of diseases and raised the dead because of his Christianity or scientific application of demonstrable law. He said to his disciples: "All power is given unto me in

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heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Jesus' teaching must have been scientific, and in harmony with the infinite law of cause and effect, to be understood and practised by all who are striving to learn of him. Christianity must be a practical and demonstrable application of the law which he came to fulfil, and not a mere worship of personality. The application of Science to Christianity is undeniably correct, and the "cure of man morally and physically" is due to demonstrable Christianity, or Christian Science.

[Grey Montgomery in *Pueblo* (Col.) *Chieftain*.]

Christian Science gives us a sure, scientific method and rule of healing sin and sickness, based upon divine Principle. It teaches entire and sole reliance upon God, infinite, divine, all-powerful, ever-operative Mind—ever-active spiritual Love—in every time of trouble. Its teaching that the human will or so-called mortal mind is responsible for all evil and erroneous conditions,—sin, disease, and death,—is in accord with the teachings of Jesus, who said that evil thoughts defile the man.

Christian Science teaches that there is only one Spirit, all-inclusive Mind, or God, and therefore it denies all belief in many spirits, as taught in spiritualism. It teaches that man can never be organically spiritual, but as he gains a better and higher understanding of God and gets rid of sin and false concepts he will gradually be freed from material limitations and finally reach the perfect image and likeness of God, Mind, Love, Spirit, good. Christian Science denies that there is any "occult power," for it assigns all power to God and teaches that man is subject alone to God, good, and possesses only that power bestowed by God, only the power to do good, and that this recognition of God's power takes away all power or desire to do evil or to influence or control any one by the use of the human mind.

[Capt. Geoffrey Wilkinson in *Kentish* (Eng.) *Mercury*.]

Your correspondent states that "prayer is doubtless necessary in healing the sick, but if he who prays does not act . . . on the outward means provided for him in times of sickness, then God will not hold such an individual guiltless if the sick person die." It is not quite clear from this why prayer is "necessary in healing the sick." If there is virtue in "the outward means," why should it be necessary to pray? If, on the other hand, there is no intrinsic virtue in the outward means, why use them at all? Again, our critic will not deny that people fail to recover in spite of the use of "outward means." If this is so, it must be assumed that, if God instituted these "outward means," then He is unwilling to provide adequate remedies for the use of His children —a rather severe indictment on the Deity. Now Christian Scientists have been brought up in the use of material means, and it is for the very reason that these have failed them that, in a large proportion of cases, they have turned to Christian Science as a last resort and found the health and harmony they had failed to find before. If others prefer to rely on "outward means" in cases where Christian Scientists would dispense with these, they have no desire to prevent them: but they do feel that they have found a speedier and more effective way—a way that is instantly available, at all times and in all places, both where outward means are at hand and where they are not. Faith, in the sense that Jesus used the word, is the understanding of spiritual law, the law of God who is Love, and this spiritual law, as the Master showed, annuls every physical so-called law. The realization of God's law is the enforcement of God's law. And this law is apprehended in proportion as men let that Mind be in them "which was also in Christ Jesus:" and just in proportion as men do this will they be able to overcome all physical limitations and dispense with "outward means."

[Frank W. Gale in *San Jose* (Cal.) *Mercury*.]

Christian Scientists have no feeling of hostility toward physicians, as such, for they recognize and appreciate the conscientious efforts of physicians in behalf of suffering humanity, although not believing in their material remedies or methods. The reason for this is simple. According to Christian Science, all men are brothers and should love one another; but when sickness or trouble overtakes them, Christian Scientists, following the teachings and practice of Christ Jesus, depend upon the spiritual power of God for healing, and the vast majority of such cases are healed. It is not claimed that there are no failures under Christian Science treatment; but most of those who fail to recover were previously pronounced incurable by medical practitioners, so there was no hope from material methods. On the other hand, thousands of cases which had been given up as hopeless by physicians have been healed through Christian Science, proving that diseases thought to be incurable from a material standpoint can be cured by a higher power.

Regarding diagnosis, the doctor says: "Without familiarity with intelligent diagnosis, how ludicrous seems the claim of its miraculous cures of cancer, heart disease, tuberculosis, diphtheria, smallpox, and other incurable and curable maladies." Instead of depending upon physical "signs and symptoms of disease" for his diagnosis, the Christian Scientist looks beyond them for the mental cause, and when this is removed the patient is healed, showing that the mental diagnosis was correct. Many cases of the diseases mentioned above, as diagnosed by reputable physicians, have been healed by Christian Science, which proves either that such diseases are curable through Christian Science, or that the doctors made a mistake in their diagnosis. If the former, Christian Science heals what has been considered incurable disease; if the latter, what shall we think of the boasted medical diagnosis? But in either case the patient who was hopelessly sick is now well through the ministrations of Christian Science, and is thanking God for his recovery.

[J. V. Dittemore in *Schenectady* (N. Y.) *Gazette*.]

No higher ideals are possible than those taught in Christian Science. One of the tenets of the Christian Science church indicates the standard demanded. It says: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

Our critic is quite right in his assertion that "I am justified in feeling that any one who touches my nervous system through the medium of hypnotism is a criminal quite as much as if he were secretly to give me an injurious drug." This is exactly the teaching of Christian Science on this subject. Christian Science eschews hypnotism, and a Christian Scientist never attempts to manipulate secretly the mentality of others. In fact, no Christian Scientist would undertake to practise in a way which would involve any attempt at the despotic control of will-power.

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[Rev. George B. Dean as reported in *Lowell* (Mass.) *Courier-Gazette.*]

Our civilization is at once blessed and cursed with some of our institutions. The ideal commonwealth will have no jails or prisons or asylums. These will have faded away. But today, these things are a necessity. Yet they are doomed, and the day is coming fast when they will be of the past. While not yet perfect, we are going on to perfection; and the enlightening influence of the church must be to pull down these institutions.

I would be sorry if I knew that the jail was about to be removed from the city and the police court pulled down; but if the teachings of the church were to control our commonwealth, these institutions would fade away like the leaves in autumn. If only men would live up to the teachings of the Bible, there would be a reformation so tremendous that everything in the past would be as nothing compared to it. The day is coming when these forces will so control the world that these institutions will be a thing of the past. The day is coming when the jail will be replaced by the church.

What are you doing for the discharged prisoner? There is many a case like that of Jean Valjean. What is the church doing? We are not worthy the name of the Master who came into the world to save the lost, unless we are trying to do something for the man who has been in jail. We as a church, and all the churches, ought to unite in this work.

[James Phelps in the *De Soto* (Wis.) *Argus.*]

Christian Science does not teach that the universe and man do not exist; but only that they are not what they seem to be to the unillumined consciousness. It teaches that they will be infinitely more beautiful and grand to us when truly comprehended. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Recent events show the awakening of the people to demand something more practical than mere theorizing. Christian Science has already healed hundreds and thousands of cases of organic and functional disease, a very large percentage of those cases having been pronounced incurable by physicians. Thousands of people, including clergymen, physicians, stanch church-members, and agnostics, are joining the ranks of Christian Science; because they are learning that it is a rational religion, which heals the sick, regenerates the sinner, and restores the hopeless and despairing to health and happiness.

[William E. Brown in the *Los Angeles* (Cal.) *News.*]

Christian Science is not, as is commonly supposed, a mere school of physical healing. It is a religion—the religion of Jesus Christ—and accomplishes its healing and redemptive work in the same manner as did the Master and his disciples. It heals physically by improving the spiritual and moral nature of the patient, the recovery from disease being the evidence of such improvement. Christian Scientists do not use a special Bible of their own, but draw inspiration from the spiritual wells of the same old Bible of our fathers. The Christian Science text-book, Science and Health, is used as a commentary, just as orthodox clergymen use their Bible helps.

In giving Christian Science to the world Mrs. Eddy does not claim to have founded a new religion. Through study, research, and demonstration she discovered that the teaching and healing methods of Jesus are just as efficacious today as they were in his time. The proof that Christian Science is primitive Christianity is found in the results obtained through its practice. Thousands have been redeemed from sin and disease, their lives corrected and purified to a greater degree than ever before; men and women are made better parents, neighbors, and citizens, but best of all, made sincere and earnest followers of Christ Jesus, striving daily to conform their lives to his standard.

It is sometimes said by the uninformed that Christian Science attempts to heal by ignoring sin and disease with the parrot-like utterance, "There is nothing the matter;" and, "You are well if you only think so." Such foolishness is very far from Christian Science practice.

[R. Stanhope Easterday in the *Warsaw* (Ind.) *Union.*]

Christian Scientists but reasonably contend that material existence, with all its consequent sin, sickness, and death, is but a misconception on the part of mortals of spiritual existence or of man's real being as the image and likeness of God, Spirit, basing their hope of immortality on the Scriptural assurance that, "when he shall appear, we shall be like him," because, forsooth, we shall then "see him as he is." For in the light of the truth of the gospel of Christ, we shall some day discern all things spiritually, not as now through a material medium, "darkly."

[Written for the *Sentinel.*]

"ADAM, WHERE ART THOU?"*

BEN. HAWORTH-BOOTH.

THE word of Spirit, wafted on the wind
Of Eden's evening bowers and sunset trees—
The eternal tone of Truth, that is behind
The dark discord of earth's inharmonies—
Trembling they heard it—and we hear it now,
Probing the darkness—"Adam, where art thou?"

"Adam, where art thou?" In the hush of night
I hear His question in my heart's recess:
Hast thou, like Esau, sold the son's birthright?
Art wandering yet in Sinai's wilderness?
Doth Egypt hold thee bound, thy knees to bow
Before her idols? "Adam, where art thou?"

Hast thou upon the altar of remorse
Done sacrifice, and meet repentance made?
Hast burned the beast entire? and is the force
Of foul desire in dark oblivion laid?
Hast crucified thyself and vowed the vow,
So thou canst answer to this, "Where art thou?"

Where is thy life? does Jack-o-lantern lead
Thy wanton feet, and lure thee on the fen?
Does earth enchant thee with her golden greed
To bind in bondage mean the sons of men?
Man made He in His likeness: is thy brow
Reflector of His beauty? "Where art thou?"

In Thee I live: I learn to loathe the mask
Of dark material consciousness and sin:
I long have set myself the tearworn task
To purge my dross and make me pure within:
Thou art my Life: to thy decrees I bow
In mute response to "Adam, where art thou?"

When I awake in Thee it shall suffice—
After Thy likeness seen upon the mount:
One, pointing us the path to Paradise,
Is with us always, at the open fount:
The morn is breaking on the mountain's brow
As echo softly whispers, "Where art thou?"

*Science and Health with Key to the Scriptures, page 307.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE GOLDEN RULE.

RECENTLY there has been considerable comment in the newspapers with reference to the case of a man prominent in medical circles, it having been alleged that during a critical illness certain Christian Scientists were treating him without solicitation or consent on his part or on the part of his family. One of the strangest things in connection with the case is that some of those who have defended this "obtrusive mental" practice, in the newspapers and otherwise, have called themselves Christian Scientists, notwithstanding they have failed to grasp the purport of what Mrs. Eddy has written on this subject. In her article, "Obtrusive Mental Healing" (Miscellaneous Writings, p. 282), she says,—

"The question will present itself: Shall people be treated mentally without their knowledge or consent? The direct rule for practice of Christian Science is the Golden Rule. 'As ye would that men should do to you, do ye.' Who of us would have our houses broken open or our locks picked? and much less would we have our minds tampered with."

The following letter from J. V. Dittemore, which appeared in the *New York Herald* of Feb. 5, again proves the usefulness of the committee on publication, who are ever on the alert to correct misapprehensions of Christian Science:—

The report that Dr. Bull has been given Christian Science treatment without his knowledge or consent, and the newspaper comments regarding the matter, seem to call for a definite statement of the position of Christian Science toward such obtrusive mental practice. A recent contributor to the *Herald* confuses Christian Science with "thought concentration" and also with prayers of petition and "secret appeals" to God, methods which presuppose Deity to be a changeable and vacillating being instead of unvarying, divine Principle, the coming into accord with which constitutes the answer as well as the prayer.

It is both the right and the duty of every one to declare impersonally the scientific facts of being, and to deny every erroneous belief which presents itself to their consciousness. This, however, is very different from the promiscuous and unsolicited mental interference occasionally encountered, which is not Christian Science and is as unjustifiable a breach of the Golden Rule as for an allopathic physician to intrude himself upon a patient who desires homeopathy.

Christian Scientists claim for themselves the right to be unmolested in the practice of their religion, and they could not consistently urge this claim if they themselves were to trespass upon the rights of those who do not agree with them and who as a rule do not desire their help.

ARCHIBALD MCLELLAN.

MELODY IN THE HEART.

FROM earliest times mankind have sought to express their deepest feelings and emotions by means of music. Thought ever seeks expression, and it is right that all true thought should be expressed not only in one way but in many ways. It goes without saying that we must *be* good before we can *do* good, before we can even think good. The "vile person" may be "called liberal," and "the churl said to be bountiful," to quote Isaiah, but this does not make it so in either case; and sooner or later this fact will be disclosed, because Truth's demands are both absolute and unceasing and they are forever calling us to account. Not even the deceptions of material sense can long resist God's eternal demand for perfection, which is felt in art, in science, and in religion, but most of all in our daily living. What is it that makes mortals so dissatisfied with so-called human life but the failure, on their own part as well as on the part of others, to come up to the demand, "Be ye therefore perfect."

In no other way, perhaps, has humanity better expressed its unsatisfied striving after love and truth and freedom than in music. The pity is that the splendid efforts to express perfection in music should stop there, that any should fail to see that the highest form of musical expression is but an echo of the truth and the beauty which are inseparable from man's being when spiritually understood. Well says our revered Leader: "Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine" (Science and Health, p. 213).

A Christian Scientist once received a call from a lady who was wont to argue for the reality of disease, although her belief in its reality afflicted herself grievously. She was, however, a musician, and on this occasion the Scientist was able to give her a most helpful lesson by simply pointing to a piano which was silently awaiting the touch of one who understood how to evoke melody from its keys. The critic said eagerly, "Do you mean that this is the same as one whose life is not touched by Christian Science?" The Scientist replied by repeating the lines just quoted from Science and Health, and by reminding her of many instances, within the knowledge of both, where the human instrument had been giving forth only tones of sorrow and suffering until the chords of hope and faith began to vibrate under the life-giving touch of divine Science. This argument could not be gainsaid, nor can it ever be. Today, as in the far past, when God comforts Zion, "joy and gladness shall be found therein, thanksgiving, and the voice of melody;" then, too, "sorrow and mourning shall flee away."

From Paul we can learn something about music which is worth remembering when perchance we may be stirred by some lofty strains that tell of an intense longing for freedom, or that hint at the beauty and grandeur of the realm of the real. He says, "Be filled with the Spirit; . . . singing and making melody in your heart to the Lord." That was what he did in the Philippian dungeon, when the song of the heart poured forth from the lips, and the wounds from the cruel scourge were forgotten in praises to God. Musicians spend years in the study needed to give adequate expression to some lofty theme, and shall those who know the truth do less? Should we not think it joy to gain at any cost the rare skill which heals pain and restores harmony, the tender touch upon the human instrument which calls forth the praises of God? To do this rightly we must have melody in our hearts. Having it, all those we meet will gain some sense of the freedom, the beauty, the power of Truth and Love, as revealed in Christian Science.

ANNIE M. KNOTT.

TRUTH A REVELATION.

RECENT references to the great American Commoner have directed attention to the interesting fact that his attendance at school did not sum up more than ten months, all told. Nevertheless, although his education was thus circumscribed, it is generally conceded that many of his writings and addresses would do credit to the highest scholarship, such masterpieces are they of lucid and impressive statement. His apprehension of essential truths was so clear, his perception of the just and right thing

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so final, and usually so immediate, his embrace of vital issues so definite, that the query of the ancient sage can but be precipitated for every student of his life, "Whence then cometh wisdom? and where is the place of understanding?" How came he to acquire such a remarkable grasp of thought, such strength and beauty of expression?

The explanation is to be found in his mental attitude toward truth, his unhesitant and unwavering reliance upon it in every time of need. Christ Jesus affirmed that his wisdom was not his own, but of the Father; and this same consciousness that God was with them and for them explains the splendid daring and consummate ability of his uneducated disciples. Here too do we find the secret of Lincoln's greatness. While not a religionist in the creedal sense, he was profoundly Christian in the best sense, because he trusted with childlike simplicity in Truth, and thus supplied the conditions for the fulfilment of the prophetic assurance, "They shall all be taught of God."

The lesson thus brought home to us is very pertinent and practical, and it will be learned by us in the measure of our individual responsiveness to the prophetic call, "Come ye, and let us go up to the mountain of the Lord, . . . and he will teach us of his ways, and we will walk in his paths." Christian Science does not depreciate the value of education upon the present plane of belief. "Academics of the right sort are requisite," says our Leader; they "promote the growth of mortal mind out of itself" (Science and Health, p. 195). They supply mortal sense the requisite field and opportunity in which to prove its incapacity to solve human problems. Nevertheless it remains true that "mind is not necessarily dependent upon educational processes" (*Ibid.*, p. 89), and this for the reason that all truth is an immediate revelation, God manifest in human consciousness, and that it may be apprehended and utilized, as Christ Jesus proved in full and as Lincoln and many another have shown in part, though the avenues for gaining human knowledge be practically closed. This human learning has ever promised great things, and there are many who yet look to its advance for the redemption of the race, but Christian Science reaffirms the teaching of Christ Jesus that to know God "is life eternal," and that this knowing is not and cannot be fulfilled through intellectual development, but only through the increase of spiritual apprehension. It is an awakening to the native freedom and unlimited capacity of our true spiritual selfhood.

The folly of the thought that would ignore the necessity for earnest and continued effort to advance through the mastery of human beliefs is rebuked by St. Paul's counsel to the Thessalonians, "Prove all things; hold fast that which is good." It was rebuked by the zeal of the poor boy Lincoln as he mastered in the light of the cabin fire every book that he could borrow, and it is rebuked by our Leader in her ever-increasing provision of broadening and educative literature. To all, and especially to those who have had limited advantages for learning what others have gathered of truth, it is a source of rejoicing to discover in Christian Science that, regardless of human limitations, the infinite stores of knowledge and wisdom are ever accessible to him that is of a simple, truth-loving spirit.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Chicago, Ill., Feb. 10, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Dear Friend:—I take considerable pleasure in sending you, for perusal on the one hundredth anniversary of the natal day of the great Lincoln, the 12th inst., "The Perfect Tribute," a little book which you can read in twenty minutes, perhaps at the very hour when The Mother Church, and many branch Churches of Christ, Scientist; are observing Lincoln Day services, and which is sure to afford you much gratification. At First Church, here, your good friend, Judge Ewing, is to deliver a brief address. As a youth he enjoyed the enviable distinction of a personal acquaintance with Mr. Lincoln, and his address on this occasion therefore promises to be of unusual interest.

My brother, then a young railroad man, had the honor of running the engine which carried President Lincoln's special train to Gettysburg on the day that he delivered the wonderful address which furnishes the subject of "The Perfect Tribute," and I have heard first-hand what Mr. Lincoln said to the men who had the distinguished passenger in their charge, so you can understand why I am so interested in the book, aside from its historic and literary value.

When the train was ready to leave the station at Baltimore, Mr. Lincoln called the trainmen into his car and gave them very particular directions about running the train carefully, and at the end of the journey he personally thanked them for their faithfulness. My brother recalls a sentence he heard the President utter that day, which sounds so much like what I have many times heard from your lips that I will quote it from memory: "If I only knew the will of God, I would do it, regardless of all men."

Trusting that all is well with you, and with many kind remembrances from all of us to you and your household, I remain

Faithfully your student,
GEO. H. KINTER.

New York, N. Y., Feb. 1, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—At the close of my first year as committee on publication for the state of New York, I wish to tell you how deeply I appreciate the opportunities which have been afforded me for growth in the understanding of Christian Science. Since I was called to this work I have apprehended more fully the divine law behind your words, "One cannot suffer as the result of any labor of love, but grows stronger because of it" (Science and Health, p. 387). The leaven of Christian Science is at work in this great city as never before. May the husbandmen of the vineyard be found ready to "render him the fruits in their seasons."

I have tried to take home to myself every word of wisdom and every loving admonition you have given us during the year, for I know that our ability to be useful in the great Cause you are so wisely directing depends on the measure of our willingness to search our hearts and cast out all "self-will, self-justification, and self-love" (*Ibid.*, p. 242).

I enclose for your files copy of the annual report of the committee on publication.

Gratefully yours,
J. V. DITTEMORE.

New York, N. Y., Jan. 30, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Please accept my thanks for the helpful changes which have appeared recently in Science and Health. If we all would read, and particularly study and ponder, the truths in this book, our progress would not be so slow. The "maximum of good" has always been, but the recent change in Science and Health (p. 103, l. 15) shatters forever the supposition of its opposite. This reading has broken a long-continued sense of limitation.

With gratitude that I am privileged to work for the Cause, I am your student's student,
EDGAR M. WHITE.

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Minneapolis, Minn., Feb. 4, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—Another year has counted off its milestones, and as we again assemble in annual meeting to view the fruits of Truth's harvest, our hearts go out to you in a psalm of gratitude for the direction and guidance of your inspiring life and example. As we view the fulness of the past year's fruitage, we count it our greatest joy to know that it is God's work, not ours, and that in His goodness it pleased Him to give to you that revelation of Truth which is ushering in the fulfilment of our Master's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." May unceasing loyalty to you, and obedience to the Principle you have made known to us, continue—in their fruits—to bring the assurance that we are worthy laborers in your vineyard.

Lovingly yours,
The Board of Directors,
Second Church of Christ, Scientist, Minneapolis, Minn.
EMMA A. THOMPSON, *Chairman.*
LOUISE W. CHAPMAN, *Clerk.*

Chicago, Ill., Feb. 9, 1909.

Dear Leader:—While reading in "Miscellaneous Writings" this morning, your letter to the Denver church, on page 152, such a great sense of love, humility, and gratitude came over me that I could not resist writing a line to you, dear Leader, for all you have done and are still doing for me and for all mankind. My daily prayer is that I may follow our Leader so long as she follows Christ. We have proved in our home that the reading of your book heals. Our youngest son was healed of a serious throat trouble in two hours and a half, and at the same time, in twenty-four hours, of deafness of five years' standing, and he was healed of double rupture in two months. I am so grateful for Science and Health, and all of your writings, for through them I have learned to know God and His infinite love to all.

Sincerely and lovingly,
MARY IDA FUNKE.

Boston, Mass., Feb. 5, 1909.

Beloved Leader:—For the revelation of Truth through you, and for your untiring work for mankind, we owe you unspeakable thanks, and I feel today I must write you a word of gratitude for one of your latest proofs of loving care for us in the change in "Rudimental Divine Science," page 13, where it now reads, "And if the *healer realizes* the truth, it will free his patient." These words have been unfolding in my consciousness since I first read them a few days ago, and bring renewed courage, certainty, and peace. Truly we are learning gradually through your teachings, that the kingdom of heaven must be within us. My husband joins me in loving gratitude.

Faithfully yours,
ANNETTE LLOYD.

Burns, Ore., Jan. 25, 1909.

Mrs. Mary Baker Eddy.

Dear Leader:—Many times I have written you, and then, not desiring to take your valuable time, I have destroyed the letter. I wish to thank you for the many blessings that have come to me through the study of your books, especially "Science and Health with Key to the Scriptures." It certainly has opened to me a storehouse of treasures. The Old Testament was a sealed book to me. I want to tell you that my eyes were healed the first evening I read your book. I forgot to put on my glasses in my haste to see what the book contained, and I have never put them on since. Christian Science has been our only physician for about ten years. I have three children, and two of them have never tasted medicine. The great Physician has never failed us, and we have had many demonstrations over sickness. I had one trouble that many doctors and two specialists failed even to relieve, but it has been healed through the reading of your book.

I can never find words to express my gratitude to you. You have made the way from earth to heaven so plain that "wayfaring men, though fools, shall not err therein." Your by-law against numbering the members gave me a broader sense of God's children. My desire is to profit by your instruction, and follow where you lead, for through your pure and devoted life you have gained much wisdom.

With much love,
MATTIE BRISCO.

Denver, Col., Feb. 3, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Leader:—We, the members of Second Church of Christ, Scientist, Denver, Col., after our first public service, desire to express to you our gratitude for your timely admonitions, as they come to us in their order, out of your storehouse of love for God and man; also to assure you of our love for and loyalty to the Cause which is so near and dear to your heart. We are ever mindful of our promise, as given in our church tenets, "To watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

Loyally yours,
Second Church of Christ, Scientist, Denver, Col.
LOUISE E. WALTERS, *Clerk.*
IDA C. GOODING, JULIA C. WOOD,
CHAS. G. CARLSON, JOSEPHINE CLAYTON,
ANTONIO ABERHOLTZ, *Board of Directors.*

Dublin, Ireland, Jan. 10, 1909.

Dear Mrs. Eddy:—We, as members of the Sunday School of First Church of Christ, Scientist, Dublin, Ireland, wish to express our gratitude to you for your teachings, in the understanding of which we are daily trying to grow. Many of us have been healed by the truth you have brought to the world, and we rejoice in the clearer understanding of the Bible which we are receiving. We are very grateful for the by-law which admits those up to the age of twenty into the Sunday School. We feel deeply our privilege of furnishing the Readers' rooms and of helping with the new hall to which our services have lately been transferred. Our greatest desire is to follow and put into practice your teaching.

Lovingly and gratefully,
Your children in the truth,
MARY R. KING, AGNES B. BAIRD,
MARJORIE HUTTON, ERIC GARDNER,
Committee for the Sunday School.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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THE LECTURES.

WASHINGTON, D. C.

The National Theater was filled yesterday afternoon [Dec. 13] with an audience which heard Bicknell Young of Chicago explain the teachings and operation of Christian Science in a forcible and scholarly effort. Mr. Young was introduced by H. Cornell Wilson, First Reader of the Christian Science church of this city, who said in his introduction:—

The purpose in this gathering is to hear presented so much of the teaching, practice, and salvation arrived at in Christian Science as will separate Christian Science in the minds of all present from every grotesque and abnormal concept which may heretofore have been entertained of it, and to enable the listener to consider Christian Science for what it really is, viz., purely the revival in these days of the spiritual methods and wonderful practices of Christ Jesus and his early disciples. Those lives into which Christian Science has entered, to become a factor, give proof in each instance of the availability of this scientific Christianity for the overcoming of all forms of sin and of physical diseases; also the individual's spiritual awakening and regeneration. If Christian Science will do for mankind what logical deduction declares it will and must do, you and I cannot afford, on our own account, nor in due consideration for the future of our race, to indulge this enervating mental influence termed prejudice.

The Washington Post.

EUREKA, CAL.

Frank H. Leonard lectured on Christian Science at the Ingomar Theater, Dec. 20, to a large and attentive audience. He was introduced by Mr. Wright of the High School, who said in part,—

Many of us gained our first ideas of Christian Science not from those who were in a position to inform us, but from sources hostile to the movement. Consequently the majority of us have sat in the seat of the scornful and have acknowledged the efficacy of Christian Science only as it has thrust itself into our homes and healed the sick by our own firesides. A most noteworthy feature of Christian Science is the ease and rapidity with which it makes adherents among the more intelligent portions of our population without any efforts on the part of the organization itself. The movement contains something within itself that is in accord with the spirit of the age. The age looks for results, immediate results. Tradition, dogma, and ceremony no longer satisfy or harmonize with man's new ideals. The dominant religion of the future will be one in which faith and reason will walk hand-in-hand, the one supplementing and supporting the other.—*Correspondence.*

KEOKUK, IA.

The Grand Opera House was nearly filled Sunday [Jan. 3], the large audience being attracted there to listen to Judge William G. Ewing of Chicago, who lectured on Christian Science. Mayor Strimback, who introduced the speaker, said.—

I am not a Christian Scientist myself, but I know some mighty nice people who are. And when I know that the speaker of the afternoon gave up a lucrative law practice after attaining the position of judge of the superior court of Cook county, Ill., I feel that I want to know something of this movement.—*Constitution-Democrat.*

LANCASTER, O.

There was quite a large attendance at the Christian Science exercises held in the City Hall Auditorium Sunday afternoon [Jan. 17]. E. E. Lorimer of Zanesville presided at the meeting, and introduced the speaker, Frank H. Leonard, saying in part,—

This gathering but voices again the great desire of the human heart for something, it knows not what—its longing for something it has not been able to find within itself—a desire as old as the race and which has found expression in every day and age of human experience and progress—the desire to know the truth. In fulfilment of the divine promise, "I will not leave you comfortless: I will come to you," the Christ who stilled the waves of Galilee speaks yet again to the troubled, restless waves of erring human consciousness,—how sweetly, how calmly, how triumphantly,—"Peace, be still," and struggling humanity, tired of its effort, weary of its sin and suffering, conscious of its failure, is learning at last that there is a divine remedy not only for its sin but for its suffering—the remedy which Christian Science presents to this age in its message of Truth and Love, and in which so many have found and are finding rest and peace.—*Lancaster Gazette.*

LECTURES AT OTHER PLACES.

St. Joseph, Mo.—Francis J. Fluno, M.D., Dec. 1.
Florence, Col.—Bliss Knapp, Dec. 1.
Chicago, Ill. (Fourth Church).—Francis J. Fluno, M.D., Dec. 3 and 4.
Livermore Falls, Me.—Hon. Clarence A. Buskirk, Dec. 4.
Santa Cruz, Cal.—Frank H. Leonard, Dec. 5.
Battle Creek, Mich. (First Church).—Miss Mary Brookins, Dec. 6.
Greensburg, Pa.—Francis J. Fluno, M.D., Dec. 6.
Alhambra, Cal.—Judge Septimus J. Hanna, Dec. 6.
San Francisco, Cal. (First Church).—Frank H. Leonard, Dec. 6.
Manchester, Ia.—Bicknell Young, Dec. 6.
Kansas City, Kan.—Bliss Knapp, Dec. 7.
Oak Park, Ill.—Bicknell Young, Dec. 7.
Fresno, Cal.—Judge Septimus J. Hanna, Dec. 8.
Independence, Mo.—Bliss Knapp, Dec. 8.
Alameda, Cal.—Frank H. Leonard, Dec. 8.
Terre Haute, Ind.—Mrs. Sue Harper Mims, Dec. 8.
Westmount, P. Q.—Rev. Arthur R. Vosburgh, Dec. 8.
Braintree, Mass. (at Quincy).—Hon. Clarence A. Buskirk, Dec. 10.
Mechanicsburg, O.—Francis J. Fluno, M. D., Dec. 10.
Ottawa, Can.—Rev. Arthur R. Vosburgh, Dec. 10.
Massillon, O.—Bicknell Young, Dec. 10.
Stockton, Cal.—Judge Septimus J. Hanna, Dec. 11.
Hoopeston, Ill.—Bliss Knapp, Dec. 11.
Sacramento, Cal.—Frank H. Leonard, Dec. 11.
Pittsburg, Pa. (Second Church).—Bicknell Young, Dec. 11 and 12.
Franklin, Pa.—Hon. Clarence A. Buskirk, Dec. 13.
Los Angeles, Cal. (Second Church).—Frank H. Leonard, Dec. 13.
Indianapolis, Ind. (Second Church).—Rev. William P. McKenzie, Dec. 13.
Toronto, Can.—Rev. Arthur R. Vosburgh, Dec. 13.
Sandusky, O.—Francis J. Fluno, M.D., Dec. 13 and 14.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

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TESTIMONIES OF HEALING.

Gratitude for the many blessings Christian Science has brought to me impels me to offer a few words of testimony. About four years ago, at a time of bereavement, I turned from orthodox theology and *materia medica* to Christian Science, and it was indeed a happy change for me. It meant my turning away from the husks and nothingness of superstition to that inspiring book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which unlocks the Bible and reveals to us the kingdom of heaven at hand. The fourth evening after I began to read the "little book" I was instantaneously healed of the tobacco habit, which had held me in its grasp for thirteen years. As I continued to read, stomach trouble of seventeen years' standing disappeared, and with several treatments a skin disease of three years' duration was healed. Bowel trouble from which I had suffered for many years also vanished, but the physical benefits are small as compared with the spiritual enlightenment—the peace that comes to us when we learn in Christian Science that God, good, is the only power,—the only reality.

I wish I could command the words to express fittingly my appreciation for the Christian Science literature,—the *Sentinel*, *Journal*, and *Quarterly*. Many articles from our contributors apply to my own condition and help me very much. I am thankful to God, and grateful to Mrs. Eddy for her labor of love and matchless leadership.

W. W. ANDERSON, Sioux City, Ia.

In our text-book, Science and Health, Mrs. Eddy tells us that "Love is the liberator" (p. 225). The truth of these words I have demonstrated for myself, and it has been an invaluable lesson to me and a convincing proof of the divine Principle of healing as revealed in Christian Science. In October, 1907, an abnormal growth appeared on my body. It steadily grew larger and soon became extremely painful. This manifestation was something I had greatly dreaded ever since I can remember, and fear seemed to take complete possession of me. I could not bring myself to speak of my trouble to any one,—not even to the kind practitioner, who had never failed to help me in my greatest need. I thought the very mention of it would make it seem more real. In my extremity I was forced to take up the work for myself, and this proved to be God's opportunity to lead me into the light, though it was "with fear and trembling" that I undertook to work out my own salvation.

For six weeks I stood "porter at the door of thought" (Science and Health, p. 392), and prayed unceasingly in my earnest desire to become better morally and spiritually. During that time I was able to overcome bitterness, strife, and hatred, which had dominated me more or less all my life, and I learned not only to pity and forgive, but to pray for one whom I had hitherto regarded as my worst enemy. All these weeks I had been going to my seat immediately upon entering the church, at the Sunday morning service, leaving without conversation afterward. During the service I prayed earnestly to God to teach me how to "love much," and at the beautiful service on Thanksgiving morning, my prayer was answered. I was instantaneously healed. Divine Truth had made me free; Love had indeed liberated me! The false growth, the pain, and all traces of inflammation had disappeared. It had simply dissolved into its native nothingness. As Mrs. Eddy tells us in Science and Health (p. 266), Love had forced me to accept what would best promote my growth, and this healed me.—EVELYNE HILL, Cleveland, O.

It is about two years since the happy day when Christian Science was revealed to me as a means to insure a permanent, thorough, much desired reformation. I have frequently given my testimony at the Wednesday evening meetings, and knowing that others have been benefited thereby, I ask the privilege of giving it through the *Sentinel*, that I may increase my opportunities for doing good —"to Thine, for Thee" (Miscellaneous Writings, p. 397). I was addicted to the liquor habit for over twenty years. It grew on me from the occasional social glass to a constant craving and abnormal capacity to consume liquor. Having gone down the successive stages of this bondage, losing friends, situations, love of wife and child, I realized I must quit the habit, and tried hard for several years to do so. I tried medicine, will-power, and prayer, the best I knew, but my reformation was spasmodic and of short periods.

On August 1, 1906, a kind friend, who had been a Scientist several years, explained to me that this truth had cured hundreds of cases similar to mine and even worse, and by practically assisting me, showed me the way. Since then I have been entirely free from the desire to drink liquor. Although I had been a smoker for twenty-five years, I have quit smoking I did not ask the practitioner to treat me for this habit, and could not say exactly what time the desire to smoke left me, but it was during the first three or four days of treatment. I have also overcome the habit of untruthfulness. My wife and the little ones are becoming happier each day, and I can see that I am regaining the esteem of my friends; am holding a steady position with a good firm whose trust and esteem I think I may say I possess.

Through the change of life which Christian Science brought me, I have been able to move our lodging from undesirable tenements to a cozy cottage in a fine part of Kansas City, where many Scientists reside. At forty-four years of age I am enjoying the best of health, and greater strength and peace than I have ever known. For all this and much more I am grateful to God, and to Mrs. Eddy. I can now read with understanding and memorize many passages of the Bible, a book I had not read for twenty-five years, and this understanding has been obtained only through the study of that inspiring book, "Science and Health with Key to the Scriptures." If any one is personally or indirectly interested in escaping from the bondage of the whisky illusion, I will gladly answer any mail inquiry for details of my experience.

W. C. E. GINETTE, Kansas City, Mo.

I did not hear of Christian Science while looking for physical healing, but while searching for the truth. A clergyman once told me that I wanted to know too much; that I must wait for answers to my questions until I should have "shuffled off this mortal coil," and I was inclined to believe him, for there seemed to be no certainty in anything on this plane. Was it any wonder that, after my first attendance at a Christian Science testimony meeting, I should ask the Scientist to whom I first spoke, "Is physical healing your chief aim? If so, I think it is a very low standard, for if I were ill, I would far rather die." This was said in spite of a longing that I had had from a child to be able to relieve the sin and suffering in the world, a longing which at times made me wish to be a nurse, at other times a missionary; but I had come to the conclusion that in the chaotic state of things as they appeared to me, death offered one solution, if not the only one, to the puzzle.

The Scientist wisely explained to me that physical healing was only a small part of the teachings of Christian Science, adding that it was no wonder I should prefer to die if I believed that through death all my questions would be answered. It was then pointed out to me that "not

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death, but the understanding of Life" (Science and Health, p. 485), would solve the problem of existence. That first service convinced me that all the speakers said was absolutely true to them—from their point of view; but whether it was the truth was another matter. I straightway began to investigate, and many were the questions with which I plied the Scientists to whom I talked. These questions were all patiently met, though sometimes I was told I could not grasp the answers to the deeper inquiries until I was farther advanced. This used to nettle me, for I argued that if I had intelligence enough to ask the questions, I had enough to grasp the answers. I did not then see, what I have since proved, that I was in the position of a child who is learning addition and yet asks that a long division sum be satisfactorily explained. Though I made small demonstrations from the first, my progress seemed slow, for I wanted to reason out every step of the way.

It must have been after some weeks or even months of study, that I went to the Reading Room one evening, feeling perfectly miserable at the prospect of my progress. I took up Mrs. Eddy's "Unity of Good" for the first time, and there I read (p. 5), "Every one should be encouraged not to accept any personal opinion on so great a matter, but to seek the divinity of this question of truth by following upward individual convictions, undisturbed by the frightened sense of any need of attempting to solve every life-problem in a day." The words fell on my consciousness like oil on the troubled waters,—they expressed just what I had been attempting,—and there and then I bought a copy of "Unity of Good" and took it home to study, with the result that I was very much comforted and encouraged. My attitude toward our dear Leader was for some time one of moderately grateful acknowledgment of her works. It was about eighteen months before I truly realized, in even a small degree, what she has accomplished and still is accomplishing for the world. I seemed one day to be surrounded by nothing but black darkness, unable to solve a problem at which I was working, and went to my teacher in my trouble. As she talked to me, I saw as never before that Christian Science is indeed Immanuel—"God with us"—and my heart opened out in gratitude to the one who was found selfless and pure enough to receive the message of Truth and Love. I felt as if a great burden had rolled from my consciousness, and I knew the demonstration had been made.

As before mentioned, I was not in great need of physical healing when Christian Science found me, but I was continually dosing myself with medicine. On the day I bought my first copy of Science and Health (now nearly five years ago) I decided to test it on that point. The result is that I have not tasted medicine of any kind from that day to this, and have enjoyed better health than ever before. I can never be grateful enough for knowing there is a divine Principle by which we can work to relieve the sin and suffering in the world; no longer feeling the helpless pity which can give only words of comfort, but by understanding what the will of the Lord is, we can know that our efforts are "based on divine Principle, demonstrated according to a divine given rule, and subjected to proof" (Science and Health, p. 341).

Miss Grace E. Adamson, London, England.

I had been a member of an orthodox church from early childhood, and tried to live a Christian life, but mainly because I was so afraid of punishment after death, for I could not honestly bring myself to love a God who, as I was taught to believe, was going to punish me by burning me forever if I disobeyed the least of His commandments. As I grew older I began to doubt the Bible and the Christ story, for I could not see where prayer was answered, and my daily prayer was for some sign to prove that the Bible was true. I noticed that good Christian people had sickness and trouble the same as the so-called wicked, and I finally came to the conclusion that the story of Jesus' life was only another Santa Claus story, the difference being to make children believe that if they were bad God would punish them and if they were good Santa Claus would bring them presents.

I had been in this state of mind for a good many years, when my husband was healed of severe paralytic trouble through Christian Science. I then felt that I had not only a sign, but a positive proof of the healing power of Christ. I began to study Christian Science, and through the application of its teachings I was healed of a bronchial trouble from which I had suffered every winter for fifteen years; also of chronic bowel trouble, and an acute attack of bladder trouble. I am very thankful to God for this healing, and also to Mrs. Eddy. The practitioner who helped us was always careful to make us fully understand that the healing in Christian Science is from God, and the very best demonstrations we have had have been the result of absent treatment.

Mrs. Isabell B. Snavely, Butte, Mont.

I send a few words to express my gratitude to God, and also to Mrs. Eddy for her interpretation of the Bible, by which we learn that God is always with us and a very present help at all times if we only trust Him. I was brought into Science through physical healing, about four years and a half ago. I had a paralytic attack, which affected my left side. Under medical treatment I was able to go to work, but I was very nervous, and had no feeling in my right hand, besides being affected in my head and other parts of the body. I had sleepless nights, and was continually taking drugs. At last these lost their seeming effect, and the doctor said it was his last resort.

I then tried Christian Science, just as a person might make an experiment in business. After the first treatment I slept better, but I still had my doubts, until at the same time I mentioned to the practitioner that I had a rupture. She then told me that God sees man as perfect, and said she would treat me for this trouble. This was during the heaviest season in business, and in two days the rupture ceased to trouble me and has never bothered me since. I then got interested, bought a copy of Science and Health, and commenced to read it and to attend church. After six weeks' treatment I regained the sense of feeling in my left hand, could run, and was as well as ever. About three months ago I had a second attack of the same old trouble. I could not speak plainly, and was taken home in a hack and put in bed. The same practitioner was called by "phone," and in twenty-four hours I was back in the store, waiting on trade, as though there had been nothing wrong. The treatment was absent.

This is only a part of the many good things that have come to me through knowing even a little of the truth. My prayer is that I may grow in grace, and live a nobler, purer, and better life. We cannot give enough thanks to God and to the dear ones through whom God works.

Elmer Snavely, Butte, Mont.

Four years ago, when I was a wreck mentally and physically, I became interested in Christian Science through the influence of a dear sister. Before coming to Christian Science I wanted to end my life, and thought I was visiting my people for the last time. After the first treatment I began to see things in a different light, and I wanted to live. I did not tell the Christian Science practitioner what I thought ailed me, but the awful fear of the disease left me after my first treatment. I have taken no medicine since that time. I have been healed of various

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ailments at different times, and many troubles have left me without treatment from any one. Last fall, while still in Chicago, I was healed in a month of a catarrhal trouble which I had had for nearly two years, and which made breathing very difficult.

I have been benefited by Christian Science in ways too numerous to mention. It has indeed brought happiness to me, and for all this I am most grateful. It is needless to say that I love Mrs. Eddy most reverently; indeed I could not do otherwise.—M. H. ALLEN, Los Angeles, Cal.

It is nearly six years since I began to apply Christian Science. During this time I have never appealed to Christian Science for help of any kind without receiving benefit. A case of chronic throat trouble was treated and overcome about three years ago, also an attack of stomach trouble, lasting over a week. A serious cold, with threatened lung trouble, was successfully met with Christian Science treatment, although I went about my usual work and was repeatedly exposed to the weather. Colds of any sort are rare with me now, whereas they used to be of frequent occurrence.

It has been my experience that much of benefit and blessing is to be derived from daily study of the Bible and Science and Health. God appears in a truer light,—as ever-present and all-powerful. The help and encouragement extended to me by Christian Scientists are greatly appreciated. In several instances it has been clearly and lovingly shown me how to help myself; that is, how to appeal directly to divine Mind for help. For this better understanding of God I am most thankful. The beautiful example of Mrs. Eddy's life and consecration to God's work is an open book to all.

MABEL L. SANFORD, Utica, N. Y.

Three years ago I was healed in Christian Science, and it is with gratitude to God, and to our dear Leader, that I offer my testimony to its healing power. After suffering nearly all my life with stomach and bowel trouble, and having gone through two operations for female trouble, the last one leaving me in a very nervous condition, I was asked by a dear friend, a Christian Scientist, to throw away my medicines and come to Christian Science and be healed. I shall never forget the feeling that came over me as those words were spoken—it was to me as the voice of Truth, in the words of Isaiah, "Ho, every one that thirsteth, come ye to the waters." A copy of Science and Health was loaned me and I began to take treatment.

In having help for a condition which had long been annoying me, the error was uncovered as impatience and hate. I was led to ask myself, Am I reflecting toward this one (who was not a Scientist) the love, the patience, forbearance, and kindness which had been shown me through all the past years of my suffering? No. I then worked and rose above this sin, and each experience has given me a deeper sense of love, for which I am truly thankful, for only as we reflect divine Love can we be free. The spiritual uplifting which I have gained, together with the constant study of the Bible and Science and Health, has also enabled me to help others.

For all these blessings I am striving to learn and to live love, thus showing my gratitude to God, and to all who have helped me to find the healing truth.

MRS. LILLIAN M. EDENBURN, Bloomington, Ill.

When I was nine years old I fell from a swing and injured my spine. I suffered severely for several days, then gradually grew better. There seemed to be no ill effects from the accident until five years later, when severe headaches would come on whenever I exerted myself considerably. Then I began to have severe pain in the lower part of my back, and also suffered from extreme nervousness. Being of an energetic disposition, I managed for many years to lead an active life, although I spent many valuable days in bed. The pain and soreness in my back gradually increased in extent, until I suffered intensely, while the headaches became more violent and frequent. I lived with medicine bottles in easy reach, and from one to four porous plasters always applied. Having a very happy home and everything to live for, I yet had periods of depression and frequently felt that unless I could be well I did not care to live.

After spending the summer of 1894 away from home in absolute rest and quiet, and having tried several new remedies, I found myself in September of that year no better. I lived in constant dread lest I might acquire the drug habit, having seen its evil effects on a member of my family. At this time I heard of Christian Science through the healing of a friend. I knew absolutely nothing of it, and thought it only a new method of healing disease, but after discovering that it had nothing in common with spiritualism or mesmerism, I decided to give it a trial. I wanted to be strong and well, and I went prepared to be obedient to its rules, as I had always been to my physicians and to rules of hygiene. I expected very little, but as my practitioner advised me to procure a copy of Science and Health I did so. I also obeyed her instructions as to coming to her office for treatment, although I felt too weak to take the long street-car trip. As a result I was completely and permanently healed of my troubles of many years' standing in eight treatments. I did not, however, feel the need at this time of accepting Christian Science, and seemed to get very little understanding of it. I had, as I thought, all I needed, a loving husband and child, a good home and congenial friends, so for ten years I continued to "pray and repent, sin and be sorry" (Science and Health, p. 19), going for treatment to the practitioner for any illness, reading Science and Health occasionally, and once or twice consulting a physician. Then a great sorrow came to me, the foundations of my material happiness slipped from under me, and I was also attacked with a distressing skin disease. Now that I was afflicted, I turned to God, and in His loving-kindness "he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Since that time, four years ago, I have united with the local Christian Science church, also with The Mother Church in Boston, and have been able to prove by my work that this is indeed the healing gospel of Christ Jesus.

I am very thankful to God for all the blessings that have come to me in my study of Christian Science. I am also very grateful to our Leader, Mrs. Eddy, for the pure and unselfed love which has enabled her to bear the good tidings of present salvation to this age, and for having been helped onward, by precept and example, in my journey out of darkness into light.

MRS. ANNA SPINNING, Memphis, Tenn.

We came into Christian Science about fourteen years ago through the healing of my mother, who had been an invalid for three years. I had been a delicate child all my life, never able to attend school through an entire term. After my mother was healed, I, too, was healed, by the reading of Science and Health, of a disease for which I had been treated by two physicians for over four years without the desired result. Since then we have never used material remedies, and I have been sick but very little. I finished my school work, began teaching, and taught for six consecutive years without losing a day on account of illness.

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There have been so many demonstrations of the all-sufficiency of divine Love that I hardly know which to give. One morning, while teaching (I had just begun work), I fainted, and after I became conscious I began to declare the truth. Although my face seemed to be badly bruised, the blood was stanched, and I was at work again in a few minutes. I spent the time at recess in reading and declaring the allness of God. When I first began to teach school I met with much antagonism to Christian Science. I had retained my membership in an orthodox church, but that first year I had so much antagonistic thought to meet that I decided to obey the command, "Come ye out from among them." I had very little afterward to meet, and Love met that for me. Some time ago a stomach trouble appeared, but was destroyed under Christian Science treatment. I have been able to meet almost all these ailments for myself, and also been enabled to help others. Among the many ailments which have been overcome in Science in my mother's family, are rheumatic trouble, fever, etc., but in all of these divine Love met our every need.

For these many blessings I am indeed thankful, but even more so for the spiritual understanding which enables me to overcome bad temper, an irritable disposition, to do good to those who persecute me, and forgive those who speak evil of me. I am also thankful for the understanding of the allness of God, the supremacy of Spirit. This knowledge of God makes us happy in each day's blessings, and though sometimes error seems to rage, or have power, we can close our thought to it and realize God's omnipresence and omnipotence. As we do this, error's manifestations vanish into their native nothingness, leaving nothing but God, good. I give praise to God for His wonderful power and love, and to our beloved Leader for the spiritual life and Christlike character which enabled her to be the one through whom God might give us Science and Health, which is indeed a "Key to the Scriptures." I pray daily that I may prove my gratitude by walking in the footsteps of Truth and Love.

MRS. MAUDE E. MURPHY, Hacoda, Ala.

I should like to add my testimony as a token of gratitude for what Christian Science has done for me. My healing has been so gradual and yet so constant, that when I compare my thought of today with what it was seven years ago I have great reason for gratitude. When reading the testimonies in the *Sentinel* and *Journal* I find accounts of the healing of many ailments from which I had suffered, but from which I am now free. The one thing that I most appreciate is to know something definite about God and His law, how it is that He heals us. To know that His creation is perfect and always was, and that it is only erring mortal sense which sees it otherwise, is indeed most gratifying. One of my earliest desires was really to know that my prayer had been answered. Later in life I hungered and thirsted to know something of the real meaning of "perfect" as it is used in the Bible. I had had several healings through faith, but it was by study and the understanding received through Christian Science that I was enabled to retain them.

One severe illness of which I have been healed was rheumatic trouble. It came on very suddenly, and after retiring I found that I could not sleep. I grew more and more restless as the night wore on, and by the next morning I felt very very ill indeed. My husband, who is also a Scientist, declared the truth so constantly for me throughout the night, that he was healed of a cough that had been troubling him for quite a while. When morning came he called a practitioner to help me, as he had to go to business, and by ten o'clock that day I was able to go downstairs. The next day I was up and around, but the following day, while I felt much better, I could not walk, as the trouble all seemed to center in one foot. At the expiration of two weeks all swelling, soreness, and inflammation had disappeared and I was able to walk up and down stairs and everywhere. I remember that when I was a young girl an older sister had a similar attack. She was treated by *materia medica* and it was three months before she could walk.

I feel very grateful for the spiritual understanding I am gaining daily from the study of the Bible, and of Science and Health by Mrs. Eddy.

NETTIE KLINE BUGBEE, Cincinnati, O.

I wish to say that I called upon Christian Science for help and was healed by it. For six years I was in pain most of the time, only able to do my work by lying down a great many times during the day. I had tried medical treatment until I was satisfied it did me no good whatever. I could not go anywhere and enjoy myself as others did, because I was expecting every minute that I would have an attack which would mean the hospital. A relative then told me of a lady who had been healed of a trouble similar to mine through Christian Science, and I thought, If she could get help, why cannot I? I did not say anything about it, but decided to write to a practitioner, and I am glad that I did, for I was entirely healed at the end of three weeks.

I never knew what it was to have good health before I came into Christian Science. I was healed in February, 1907, and have been perfectly well ever since, with the exception of trifling ailments which were overcome in a short time. May I say that it is my desire to strive, watch, and pray, that I may be able to apply this Science to my every-day practical needs. I have indeed reason to be very thankful to God, and to Mrs. Eddy, for this truth.

MRS. MAUDE PEAKES, Milo, Me.

Two years ago this summer I was suffering from acute mental trouble, depression caused by grief for the passing away of my husband and mother, also loss of money, and numerous failures in the attempt to earn a living for myself and little daughter. I was declared incurable by one specialist on mental diseases. I was treated in Christian Science for several weeks (while at a sanitarium), and am now happier, and enjoy better health than ever before in all my mortal existence. I am sending this testimony to the power of Truth to make us free, hoping thereby that some weary wanderer, "athirst in the desert" (Science and Health, p. 570), as I was, may find some ray of comfort. My feelings at this time are best expressed in Mrs. Eddy's own words,—

> O make me glad for every scalding tear,
> For hope deferred, ingratitude, disdain!
> . . . . .
> No ill,—since God is good, and loss is gain.
> *Miscellaneous Writings*, p. 389.

MRS. FRANCES C. FRASER, Chicago, Ill.

I have great pleasure in being able to express my deep thankfulness to God, and to Mrs. Eddy, for the teaching of Christian Science. It is now over two years since I first heard of it, and during that time all the rheumatic and stomach trouble from which I used to suffer has disappeared. But what I am most thankful for is the great help which this truth is to me in overcoming daily worries. Circumstances that at one time would have caused me great anxiety, I am now able to overcome, knowing that "evil is not power" (Science and Health, p. 192).

MRS. LOIS C. BURBIDGE, London, England.

CORRECTION.

In the Jan. 30 issue of the *Sentinel* the testimony signed B. F. Honnel should have read B. F. Hormel.—EDITOR.

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

In the days that are coming and in the changes that are pending religion has a mighty role if its advocates are great enough to play their part like men: To direct the energies of social radicalism toward the eternal interests of men. To illumine the battle-field where ancient wrong is worsted with the light of eternal truth. To teach the victor that his prostrate foe is still a man with claims on him. To make men understand that in all their dreams of progress they are but the children of One who loveth righteousness. To convince the populace that in the end their business is to do His will. To fix in the consciousness of this mighty host of emigrants traveling toward the new world that when there it will require magnificent self-control to build the City of God.

[*Congregationalist and Christian World.*]

If the measure of religious devotion is "burnt offerings of rams, the blood of bullocks or of lambs," "new moon and Sabbath, the calling of assemblies," then it must be admitted that Christianity is declining. But if such revival is desired as that which the Hebrew prophet sought—"Cease to do evil, learn to do well, seek justice, relieve the oppressed, judge the fatherless, plead for the widow"—then the signs of the time give much reason for encouragement. The true measure of devotion in religion in our time, as in patriotism, is the service rendered to bring in the reign of righteousness and peace and good will among men.

[*Christian Work and Evangelist.*]

The church will not move the world again; become its great compelling influence; make men stop and listen to it; win the world's admiration and respect, until it dare become as bold again as was its Founder and preach a gospel so astounding and lofty and idealistic that the world will see something new and rich and strange in it, and live a life that becomes separated from even the world's good life by its supernatural beauty. The church will never win the world by offering it only the world's thought and ideals and ethics. It must be brave enough to believe its own divine gospel and order its life by its own great faith.

[Prof. Francis G. Peabody in *Boston Transcript.*]

The awakening of the social conscience has been so abrupt and startling, and the reaction from an individualized and self-centered religion so marked and compelling, that the church as a religious shrine may be easily supplanted by the church as a social laboratory; and the practice of the presence of God may be forgotten in the practice of the service of man. The tremendous force of the social renaissance sweeps Christian teachers into restatements of Christian doctrine, which identify a social program with the essentials of a Christian faith.

[*Examiner.*]

There are three things that, whatever else he may forget, the preacher of the gospel should always bear in mind: First, that he has a message of life from God to men; second, that he is speaking to those who need the message; and third, that He who commissioned him to speak will require an accounting at his hands.

[*Christian Register.*]

Spiritual power is flowing through the channels of religion and the thoughts of men concerning religion and righteousness, which make all the organized achievements which we call our victories seem poor and mean compared with the possibilities that lie before even this generation.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

In the Greater Boston postal district the *Monitor* will be delivered by carrier through the local news-dealer at the customary rate of 12 cents a week, payable to the news-dealer. If delivered by mail $1.00 should be added to the annual subscription rate to cover extra postage.

Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

TERMS OF SUBSCRIPTION: Single copy, one year, $2.00. Quantities TO ONE ADDRESS: ten or more, each, $1.90; twenty-five or more, each, $1.80; fifty or more, each, $1.60. These rates apply in the United States, Canada, Mexico, and Cuba. In all other countries add forty cents for postage on each subscription. Six months' subscriptions received at half the above rates. No subscriptions received for less than six months.

TERMS OF SALE: Postpaid to any address: Per copy, twenty cents. Quantities TO ONE ADDRESS: ten copies, $1.70; twenty-five copies, $4.00; fifty copies, $7.00; in the United States, Canada, Mexico, or Cuba. To all other countries, per copy, twenty-five cents. Quantities TO ONE ADDRESS: ten copies, $2.10; twenty-five copies, $5.00; fifty copies, $9.00.

THE CHRISTIAN SCIENCE MONITOR

A daily newspaper of world-wide scope, particularly designed for those desiring a high-class publication in the home. It contains all the current news worth considering, all the departments of interest of a modern newspaper, illustrations of worthy features, and an unbiased editorial page which deals with the vital topics of the day. The MONITOR does not feature nor illustrate vice and crime.

SUBSCRIPTION PRICE: For the United States, Canada, Mexico, and Cuba, $5.00 a year, $3.00 for six months; all other countries, $8.00 a year, $4.50 for six months, postpaid. In the Greater Boston postal district the MONITOR will be delivered by carrier through the local news-dealer at the customary rate of 12 cents a week payable to the news-dealer. If delivered by mail $1.00 should be added to the annual subscription rate to cover extra postage.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION: For one year, 50 cents; fifty copies or more to one address, 50 cents yearly for each copy. Foreign subscriptions, 60 cents. Yearly subscriptions only received.

TERMS OF SALE: One or more copies, postage paid, each, 15 cents; fifty copies or more to one address, each 12½ cents, postage paid.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

SUBSCRIPTION PRICE: For the United States, Canada, Mexico, and Cuba, 10 cents a copy, $1.00 a year in advance; all other countries, 12 cents a copy, $1.25 a year, postpaid.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE. THE RESTORATION OF PRIMITIVE CHRISTIANITY. A Lecture. By CLARENCE C. EATON. 29 pages.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. A Lecture. By FRANCIS J. FLUNO, M.D. 37 pages.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. A Lecture. By JUDGE SEPTIMUS J. HANNA. 23 pages.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By PROF. HERMANN S. HERING. This pamphlet is also printed in German. 29 pages.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. 47 pages.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A lecture delivered at Harvard University. 28 pages.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. A Lecture. By BLISS KNAPP. This pamphlet is also printed in French. 25 pages.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. A Lecture. By FRANK H. LEONARD. 31 pages.

CHRISTIAN SCIENCE; OR, DELIVERANCE FROM EVIL. A Lecture. By REV. WILLIAM P. MCKENZIE. 29 pages.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. A Lecture. By MRS. SUE HARPER MIMS. 28 pages.

CHRISTIAN SCIENCE: BOTH CHRISTIAN AND SCIENTIFIC. A Lecture. By REV. IRVING C. TOMLINSON. 36 pages.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. A lecture delivered in London. By BICKNELL YOUNG. 31 pages.

CHRISTIAN SCIENCE: ITS COMPASSIONATE APPEAL. Four articles reprinted from the JOURNAL. This pamphlet is also printed in German. 50 pages.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. A Lecture. By REV. ARTHUR R. VOSBURGH. 33 pages.

CHRISTIANITY IS SCIENCE, AND SCIENCE IS DEMONSTRABLE. A Lecture. By MISS MARY BROOKINS. 37 pages.

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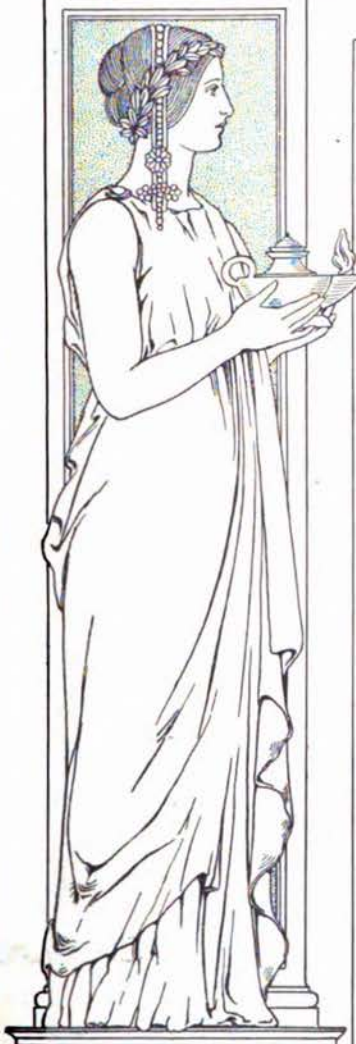
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, FEBRUARY 27, 1909

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ITEMS OF INTEREST.

National.

The *Advocate of Peace* in giving thirty reasons why our navy should not be increased says: "Because our three foreign wars since 1781, which lasted only six years, cost in life, all told, in battle, nothing comparable with our reckless slaughter by accidents every year in time of peace. The $60,000,000 increase of the navy asked for last year, if spent in fighting disease, ignorance, waste, and wickedness at home, probably could save as much life and property as all our foreign and civil wars have cost. In five years we have lost alone by fire, largely preventable, $1,200,000,000. In four years we have killed by accidents, largely preventable, eighty thousand more than were killed on both sides in the four years of civil war."

A protocol has been signed with the Venezuelan government for the settlement of the disputes between that country and the United States. The New York and Bermudez Asphalt Company has settled the claim against it by a cash indemnity of $60,000 and an agreement to pay an annual minimum revenue of $20,000. An American newspaper man, who had been expelled by President Castro, is awarded $3,000. The claims of the United States and Venezuela Company, otherwise known as the Critchfield Concession; of the Orinoco Steamship Company, and of the Orinoco Corporation, are to be submitted to The Hague tribunal for arbitration.

The American Red Cross Society, through Ambassador Griscom, has presented to Queen Helena of Italy $250,000 for the foundation of an orphanage to care for one hundred children who lost their parents in the Calabrian earthquake. The International Committee has decided to set aside $2,500,000 to found ten orphanages, each accommodating one hundred children, thus providing for one thousand children who are in dire need. The United States is the only country, so far, which through the gift of the Red Cross has undertaken to pay for the establishment of one of these institutions.

Lincoln centenary exercises were held generally throughout the Philippine Islands in the schools. Exercises were held at the Lyceum Club in Paris by some two hundred resident Americans. The national flag was raised upon the federal, state, and municipal buildings in Brazil. For the first time in the history of the Birmingham (Ala.) public schools Lincoln's birthday was celebrated in the high school.

The Waters-Pierce Oil Company of Missouri has filed in the Supreme Court an acceptance of the terms imposed upon the company by the recent ouster order of the court. The fine of $50,000 was paid. The ouster decree provided that the company must show to the court that it had severed all connection with the Standard Oil Company.

The first National Tariff Commission Convention, which just met at Indianapolis, Ind., advocates the appointment of a permanent tariff commission. Forty-two states were represented by delegates, who in turn represented various bodies desirous of a revision of the tariff on a scientific basis.

In Hawaii there are 154 public schools with an enrolment of 18,504 children, employing 476 teachers; and 51 private schools with an enrolment of 4,881, employing 218 teachers. Attendance is compulsory, and no private school is accredited unless English is the language of instruction.

The House has passed a bill empowering the Interstate Commerce Commission to determine a uniform system of equipment for railroad cars and compelling the railroad companies to equip their cars in accordance with the commission's determination.

About two hundred independent moving picture exhibitors met recently in New York to perfect plans for the campaign which the New York association is to wage against the so-called moving picture trust.

An attempt is being made by the younger members of the Senate to force the appointment of more of their numbers to the different Senate committees.

A bill has been introduced in Congress to provide for the raising of the battle-ship Maine, now lying at the bottom of the harbor of Havana.

International.

The tonnage entering and clearing at London in 1907 was 19,750,346 tons. The trade for the port of Liverpool for the same year reached a total of 16,605,398 tons. The value of the trade at the port of London for 1907 was $2,430,000,000; the total for New York city for the same year being $1,703,164,423. For many years London has spent comparatively little money upon the improvement of its port facilities, although Liverpool has spent $25,000,000, Plymouth $12,500,000, and Southampton $10,000,000. Hamburg, moreover, has laid out $75,000,000 in recent years, and Antwerp contemplates an expenditure of $35,000,000 on new docks and facilities. Parliament has just passed the port of London bill, which has set up a new port authority, consisting of twenty-eight members; and it is likely that vast improvements, which have long been contemplated, will now be undertaken.

Once more, after an interval of six years, the English railroads have achieved the remarkable record of carrying on their operations for a whole twelvemonth without the loss of a single life. The last period in which this was achieved was the year 1901. In 1902, six lives were lost; in 1903, twenty-five; in 1904, six; in 1905, thirty-nine; in 1906, fifty-eight, and in 1907 eighteen. As a matter of fact, there has been no loss of life for fifteen months past. The relatively large number of fatalities in 1906 was mainly the result of three disasters, which were found upon investigation to be due entirely to the failure of the human element, all the mechanical arrangements on train and track being found perfect.

The Mexican government has just granted a concession for the construction and operation of a railroad between the Pacific ports of Acapulco and Salina Cruz. This road will be about two hundred and fifty miles long. It will connect with the National Tehuantepec line at Salina Cruz. As a guaranty that the company will carry out the terms of the concession it is required to make a deposit of $100,000 with the government, which sum will be forfeited if it fails to build the road in accordance with the agreement entered.

At the International Naval Conference in London it has been decided that cotton shall be placed upon the list of absolute non-contraband articles. After prolonged discussion over what should constitute contraband, the conference agreed to draw up three lists, viz.: Absolute contraband, which, with a few modifications, is the same as that adopted by the Peace Conference at The Hague; absolute non-contraband, and conditional contraband.

The Irish land owners' convention in session at Dublin recently attacked virulently Chief Secretary for Ireland Birrell's proposed land bill and adopted a resolution urging its rejection by Parliament.

Industrial and Commercial.

The fifth tunnel to be driven below the Hudson river between Jersey City and Manhattan was completed on Jan. 27 of this year. This is the east-bound of the twin tubes which are being built between Jersey City and the Hudson Terminal at Cortlandt and Church streets, Manhattan. If the expectations of the company are fulfilled, the westbound tube will be opened in about three months' time, and the completed tunnel will be at the service of the public early next July.

A torch burning oxygen and acetylene, radiating a heat of 6,300 degrees, said to be the most intense known to science, has just been invented by a Cleveland man. By means of this torch it is possible, it is declared, to weld aluminum, heretofore regarded as an impossibility. The torch makes a flame that will cut through two inches of solid steel in less than a minute, and pierce a twelve-inch piece of the hardest steel in less than ten minutes.

The property of the Cochran Coal Company, consisting of twelve thousand five hundred acres of coal of the Pittsburg or nine-foot vein, has been sold to the Standard Oil Company for $250 per acre. The property lies to the west of the Monongahela river, extending back from it about twelve miles.

The island of Oahu, on which Honolulu is situated, has two railroads, one of which is 71 miles in length. For the year ending June 30, 1908, passengers to the number of 446,318 and freight amounting to 389,448 tons were handled.

Trade of the United States with the Republic of Panama in the last five years amounted to about $60,000,000. Of this total, $6,000,000, speaking in round terms, represented the value of the imports from Panama.

The Connecticut River Company announces that its plans to build a dam across the Connecticut river between Windsor Locks and Enfield call for the utilization of ten thousand horse-power now going to waste.

A new city, like Gary, Ind., is to be built by the United States Steel Corporation around a $14,500,000 plant to be erected this spring at a point on the St. Louis river within three miles of Superior, Wis.

On Feb. 3 there were 301,571 idle freight cars on American railroads.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"BEHOLD, GOD IS MY SALVATION."

REV. WILLIAM P. MC KENZIE.

THE true conception of God as given in Christian Science brings to the troubled mind of men a great peace. Needy yet unsatisfied, hungering for truth yet uncertain and perplexed, the seeker is at last found by that which he so long had sought. The truth about God comes nigh to him when he is healed, and thereafter he cannot be made to believe that God is other than Saviour. The strength of the Almighty he knows to be a "saving strength." Once he feared omnipotence as being ever present to condemn; now he loves to think that God is omniactive as the source of man's "saving health." He gains the enlightened spiritual understanding whereby to discern the truth of being, and can say, "The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life."

The salvation which comes to us from God is really an understanding of our safety. Since by His very nature and being God is saving power, or causation which produces good always in effect, and since man is the expression of being, in likeness to God, he is not exposed to peril or risk, nor can he really be affected by danger or harm. The man ignorant or darkened regarding causation may believe in panic and death. He may even regard God as the originator of discord and distress. He may conceive of Deity as being a perpetually displeased taskmaster, and may try to please God by self-inflicted penance. The more he builds up human misconceptions about God the more does he feel his position to be unsafe, and himself to be unsaved. Whereas, the clearer his conception of what God really is, the more certain is he of salvation,—not only of his own safety and wholeness but of the health and safety of men.

The salvation of man depends, then, upon what God is. It was the mission and service of Christ Jesus to reveal to man, by his life, by his teachings, by his works of healing and restoration, the eternal fact that God is Saviour and friend to man. Abraham conceived the relationship of man to God aright when he was "the friend of God;" but he foresaw the time of clearer revelation. When that life which was "the light of men" appeared, we find Jesus saying to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." The Master made it clear that God is friend to mankind, and available as helper in sickness. This is the great truth emphasized in Christian Science, that in the Almighty we have "a just God and a Saviour." One of the first results of acceptance of this truth that God is a saving and redeeming activity is what may be called a change in the nature of a man. He ceases to be active in condemning others, and becomes active in doing good with a view to saving others. He used to declare that others were separated from good, and worthy of punishment; now he tries to have all men know that they have always had access to the fountain of good, and that God is that unfailing source of healing and salvation.

"BLESSED ARE THEY THAT MOURN."

ELIZABETH EARL JONES.

THE second beatitude reads, "Blessed are they that mourn: for they shall be comforted." Once when a sense of sadness knocked loudly at the door, there came also the query, What could Jesus have thought was "blessed" about mourning? The answer quickly unfolded, as answers do when we reason things out with God, for need and supply, spiritually understood, cannot be separated,—they are forever the two that are one. It was then seen that the blessed thing about mourning is this, it is itself a dawning conviction of the utter insufficiency of things finite, and this conviction causes one to look higher, to seek satisfaction in the permanent facts of being, thus finding in the infinite ocean of Truth and Love all for which we sought in vain in the material realm. The spiritual facts of being richly supply comfort, peace, permanence, home, and, above all, an all-satisfying companionship with God.

The promise to those that mourn is that "they shall be comforted." What is the essential comforter in their case? Is it not a consciousness that the all-sufficiency of the infinite overrules the insufficiency of the finite? Then blessed indeed are they who are turning from empty dreams to drink deep of the living waters which ever pour from the omnipresent Comforter. It is needless to add that the temptation to grieve was quickly healed and that a higher sense of joy filled the empty corner of mortal mind. In these moments of sweet communion with God, these quiet times of reasoning together, one receives such tender enlightenment and such helpful, practical instruction that in rapture we exclaim with the apostle Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Divine Mind is perpetually instructing His idea,—the child of divinity,—but mortals are generally so busy running to and fro in a material sense of life and its activities that they are tempted to neglect the privilege of reasoning with God concerning the duties of each day; hence the occasion for sorrow. In "Science and Health with Key to the Scriptures" our dear Leader has blazed the way to self-knowledge and a demonstrable understanding of divine Love, so vast and absorbing that we understand the import of Jesus' parable of the man who found a treasure hid in a field, and when he had found it, he went and sold all that he had and bought that field. Multitudes are now hearing the clarion call of Truth in Christian Science and responding to it, as it calls humanity out of its sorrow, sin, sickness, and death into "the glorious liberty of the children of God."

In Science and Health (p. 481) we read, "Man is tributary to God, Spirit, and to nothing else." As the rivers are tributary to the ocean, flowing from near and far to empty all their activities into the great mother of waters, which in turn sends back the waters, purified and rarefied, through the heavens, replenishing and renewing the rivers with showers of abundance and refreshment, so also are

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we tributary to God, Spirit; not to matter, to self, or to mortal man. Hitherto our time, activities, thoughts, and desires were oftentimes flowing toward things which do not profit, sapping our strength, health, joy, and courage, and cheating our hopes, therefore we mourned; but in Christian Science we are learning where our activities and affections belong, and are allowing all that we are and hope to be to flow naturally toward God through "the wide channels of The Mother Church" (Manual, p. 45); thereby daily reaping for ourselves and others rich and abundant harvests of blessings, renewing, rejuvenating, comforting.

TRUE CHARITY.

REV. JAMES J. ROME.

OCCASIONALLY reference is publicly made to Christian Science as a religion in which there is no provision made for charitable work, nor any organized effort put forth to care for the needy and distressed. The congregations of the Christian Science churches are said to be made up of only the rich and well-to-do, while all the charitable work is supposed to be left for other churches and organizations. These conceptions and misstatements are strangely out of keeping with the liberal contributions taken up in the Christian Science churches for such public calamities as the San Francisco earthquake, the Chelsea fire, the Russian famine, and more recently the earthquake in Italy. The fact is that no one will more readily respond to an appeal for help to relieve the need of those in distress than a true Christian Scientist, but special organization for charitable work is not deemed necessary, for if the Church of Christ is not in itself a charitable institution, what is it?

While Christian Scientists are not indifferent to the present needs of those in distress, they strive to follow the injunction of the great Master, "Let not thy left hand know what thy right hand doeth." There is no one who has shown more true generosity than the Discoverer and Founder of Christian Science, and many have had reason to call her blessed for help rendered in the hour of need. There are, however, certain conditions, usually classed under the head of charitable work, which are dealt with in a very different manner by Christian Scientists than they would be by other organizations. This was forcibly brought to my notice some time ago in the following manner.

In my attendance at the services in The Mother Church I had formed the acquaintance of two gentlemen who were always very genteel both in appearance and address. They were typical of that class which go to make up the Christian Science "rich congregations." In conversation with a friend I referred to one of these gentlemen. "Yes," my friend remarked, "Christian Science has done a great deal for him." I asked for an explanation. "Why," was the reply, "he had gone to ruin with drink; his business was wrecked and his family were suffering when he was led to Christian Science. He was healed, and is now doing well." A little later I happened to refer to the other gentleman. The remark made was, "Yes, he is getting along better now." "Please tell me about him," I said. The story was that he had been sick for years and had spent all he had on doctors and medicines. When he turned to Christian Science he did not have a decent suit of clothes in which to attend church services. Nevertheless he came to church, and took treatment from a practitioner. He was soon healed, and thereby enabled to make a respectable living for himself and family.

Here were two fair examples of charitable work. These two men might have been brought to the attention of a charitable society, a member of which might have visited their families for five or six years and given ten dollars a month toward their support. Such action would have been considered a grand charitable work. So it might, but how does it compare with the help which was rendered through Christian Science? Which would be of the greatest benefit to the men and their families? Indeed, which is the truer charity?

Christian Science is distinct in its administrations to those in need of help, in that it finds subjects for charity instead of looking for objects of charity; it helps a man out of his difficulty instead of merely helping him to bear it. Mrs. Eddy says, in the Preface to her "Miscellaneous Writings," "A certain apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: 'The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms.'"

THE FRAGRANCE OF CHARACTER.

MARGARET C. CAMERON.

IN Isaiah we read, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." A pretty legend tells us that after our Saviour had left the tomb on the resurrection morning, flowers sprang up in the path behind him. This legend may be fanciful, but it contains the germ of a truth, and if read aright it has a useful lesson for us. The flowers found in Christ Jesus' path after he left the world were fragrant with his holy influence, from which sprang faith, hope, charity, and all other Christian virtues; flowers, indeed, with a far richer perfume than those of the garden and field, sweet as they are.

The flowers that grace our character and render others happy will be ever treasured, and a garden of fair blossoms is discerned afar. If we follow in Christ's footsteps by healing the sick and the sinning, we help to redeem the waste places of the earth. Our dear Leader speaks of a rose as "the smile of God" (Science and Health, p. 175), and the sweet flowers that have blossomed along her path are sending out their fragrance all over the world, and beautifying the paths of all God's children with their messages of love and purity; the virtues that grace her path are also springing up in the lives of all who follow her teachings. As she sets us an example of how to love God with all our heart and our neighbor as ourselves, so should we bring the fragrance of the truth taught in Christian Science, to cheer some lonely heart.

We cannot live for ourselves alone, even if we would, for every one with whom we come in contact, no matter for how short a time, must be either the better or the worse for the meeting. This is a serious question which we as Christian Scientists should ask ourselves: What flowers are springing up in the path that we are leaving behind us? The opportunity is ours to bring out the sweet flowers of love, gentleness, patience, courtesy, sympathy, charity, and meekness, that we may brighten therewith the way of the children of men.

SYMPATHY.

C. A. CARR.

SYMPATHY is a quality whose character, in the ordinary sense of the word, has been considerably changed through Christian Science, but this change enables one to sympathize in a more practical manner than was ever for a moment contemplated before scientific Christianity explicated its fuller meaning. It has so often been said that Christian Scientists lack sympathy, that it is well to bear in mind, when thus accused, what the view-point of the critic is and to meet him with love and forbearance. From the standpoint of those yet unacquainted with the higher teachings of Mrs. Eddy, it may appear, and undoubtedly does on

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occasions, that Christian Scientists do not sympathize with people in illness or adversity to the extent they used to; but if this is the thought engendered, it is only born of ignorance, for in the truest sense sympathy of a deeper nature than any heretofore expressed is felt by the Scientist.

In analyzing this sentiment it is found that Christian Scientists, while endeavoring to reflect divine Principle, do not express sympathy in the same way they once did, because they recognize disease as a form of error to be destroyed, not sympathized with, and it is this that often gives rise to misapprehensions as to their attitude. They strive to separate error from their thought of the individual, and while they do not sympathize with the error, they feel great compassion for those who are struggling in the slough of despond. To others who have not yet learned how to look at error impersonally, there remains an acute resentment at the apparently unsympathetic method of treating sickness as an enemy instead of as a friend. Mrs. Eddy writes, "Sympathy with error should disappear" (Science and Health, p. 211), and in carrying out this injunction the more helpful and ideal way of being in accord with and possessing a knowledge of the real man comes into consciousness, while symptoms of discord are disregarded as unworthy of being submitted to.

The Christian Scientist is learning what it means to hold oneself or others in bondage to wrong thoughts, and if in the endeavor to release others one's own attitude is misconstrued, the way will become plainer in time, for sooner or later all must come into the knowledge of the truth. The prophet Jeremiah expresses this lament, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" but this sort of sympathy must give way to the higher thought. Isaiah saw farther when he wrote, "And the ransomed of the Lord . . . shall obtain joy and gladness, and sorrow and sighing shall flee away." With John's clear thought we read; "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." One may well inquire whether it is better to make a reality of sickness and sorrow by commiserating with it, or to know its unreality by denying its existence, even at the cost of being temporarily misunderstood.

There is no record that our Master sympathized with either sickness or sin by condoning it, although he showed great compassion; rather do we glean from the Gospels that while he cheered the sorrowful, he rebuked erroneous thoughts and proved them to be mortal delusions. Nevertheless the ordinary sufferer in sin, sickness, or adversity today loves the anachronistic method of sympathy; he loves also to have the sympathy of friends in what he is doing, whether, mayhap, it is drinking to excess, wrongdoing of any kind, or to have the company of another person stretched on a bed of sickness beside him. It is so reassuring to satisfy oneself, when doing wrong, with the thought that others are doing the same; but two wrongs never made a right, and it is all important to understand the truth of being. The Hindoo widow, until stopped by British law, showed sympathy for the death of her husband by casting herself on his funeral pyre. The anarchist shows his sympathy for mankind by murdering the innocent. A mother thinks she is sympathetic when she pets her child who has hurt itself and affirms how bad the injury is. Many other instances of what sympathy is considered to be might be quoted, but the real law is ever paramount and has only to be discerned. Every phase of human belief apes the real, but as Mrs. Eddy says, "a lie has only one chance of successful deception,—to be accounted true" (Unity of Good, p. 17).

To demonstrate true sympathy, purification of thought is necessary, error must be given no power, and the real status of man discerned; then sin, sickness, and all evil feel Truth's condemnation and fade into nothingness. Christian Scientists are practical sympathizers in every sense; they are not content by any means to sympathize only in words, but they also try to express it in deeds by succoring humanity. They have begun to realize more clearly that "faith without works is dead," and although they may not sympathize ostentatiously, still all are doing their best according to their understanding, and in proportion to their understanding they are enabled to show practical sympathy and glorify the Father which is in heaven.

THE MANUAL OF THE MOTHER CHURCH.

LAURA C. TUCKER.

AMONG the many priceless gifts bestowed upon mankind by divine Love, through the understanding and demonstration of Truth by our revered Leader, Mrs. Eddy, is the Manual of The Mother Church, and its value as a utilitarian agency for the scientific conduct and administration of the affairs of the organization of whose government it is the impersonal administrator, is above estimate. The Manual clearly defines the relationship which the branch churches bear to The Mother Church, and it reveals to the faithful student the spiritual benefits derived from the demonstration of orderly procedure. More than this, the statements of the Manual have a deeper significance, the import of which has as yet but faintly dawned upon the consciousness of the writer. Nevertheless her glimpse of the truth contained in this book has so illumined consciousness as in a measure to reveal the great import of its word, and the spiritual and practical value of its demonstration. This realization places the Manual (in the estimation of the writer) next in importance to the Christian Science text-book, "Science and Health with Key to the Scriptures," in the demonstration of the divine Principle of Christian Science.

To thought which is unaccustomed to the stern though loving demands of spiritual law, and which is of itself lawless, the requirements of the Manual may at first appear to be mandatory or even dictatorial, but to the consciousness imbued with a spirit of loving obedience to spiritual law and the divine will its honest and persistent study unfolds an ever-increasing sense of divine love and protection, a realization that obedience to divine law involves absolute immunity from evil and a consciousness of the eternal presence and power of divine Principle, Love. Strict adherence, on the part of Christian Scientists, to the rules and by-laws of The Mother Church would ensure perfect law and order in our churches, our homes, our business, as well as in our individual consciousness, a condition which would necessarily close the door of human consciousness to sickness, sin, and death. The obedience to divine Principle enjoined by our Manual would heal every malignant claim of envy and jealousy and destroy the possibility of their expression in the lives of Christian Scientists.

The perfect law and order which our Manual sets forth, becomes, in proportion to its demonstration, the rule of life for each one who obeys the law, and under this ruling there can be no fear of losing one's own individual place or possessions, while it is made clear that one cannot, in the understanding of Christian Science, fill the place of another. The joy of working to realize one's own spiritual individuality, one's own identity in Mind, leaves no room for envy or jealousy. Furthermore, divine justice, which is the spiritual signification of law, coupled with mercy, is

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made manifest in the consciousness and experience of the student, in proportion to his apprehension of the justice of our Leader's demands and the mercifulness of their requisition. This apprehension will include the spiritual understanding of the intent and scope of these demands.

The comprehensiveness of these rules and by-laws, their ability to meet every human need when spiritually discerned and understood, make them indeed an agency of divine healing to those who assimilate their truth, and who in humility and obedience to the love which provided them penetrate beneath the letter of the rules and regulations and learn through self-abnegation the secret of self-control and self-government which they enfold. The uniform and universal demonstration of self-government through obedience to spiritual law will solve every problem of the "church militant" and hasten the appearing of the "church triumphant."

The Manual teaches the law of divine economy. This law admits of no waste or depletion. It restores order where disorder seemed to reign. It reduces confusion to nothingness, and in its place reveals health, harmony, peace, and prosperity, as manifestations of divine law and the rightful inheritance of the true man, made in God's image and likeness. Our Leader writes, in a letter to the Field, dated Sept. 7, 1903: "This church is impartial, its rules apply not to one member only, but to one and all equally. Of this I am sure, that each rule and by-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner" (*Sentinel*, Sept. 12, 1903).

"FOLLOW ME."

LOUISE DELISLE RADZINSKI.

In St. Luke's Gospel we read that to one who had been listening to him Jesus said, "Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." This seems a hard saying to a grieving son, and unless he were very open to the sense of life as Jesus taught it, he must have felt that his duty as a son was neither recognized nor respected. To Jesus, who knew only his heavenly Father, God, who recognized none but the divine fatherhood, the senseless husk of mortality was nothing; it could not check in the way of life any one who had entered therein; hence his command, "Let the dead bury their dead: but go thou and preach the kingdom of God."

To bury means to judge as having no life, therefore to put out of sight, to dismiss from consciousness, and this helps us to understand our Lord's saying. The formalists who with their lifeless rituals and ceremonies had starved and stifled the man called dead, could bury him, their victim; life, action in the service of God, in the declaration of His supremacy, in the announcement of His kingdom as present, was not to be obstructed in its progress. The dead, those who dwelt in the unspiritual forms of creed and ceremony, were to bury their dead; and the living, those who accepted the new teaching of life, were to go on in the way of Life unhampered by false beliefs.

No one who has been lifted out of the pit of erroneous belief and custom into the free atmosphere of Christian Science can fail to appreciate the fact that every step onward and upward in the way of Life eternal is marked by the lifeless husk of some habit or affection or sin dropped in the way of obedience to the call, "Follow me." Forms of thought that had seemed very dear, very beautiful to human sense, lose their attractiveness and appeal under the search-light of Truth, and drop away from us, dead.

The call, "Follow me," allows no pause for the indulgence of human weakness; it is to go forward. To preach or teach life, we must live. We must show how beautiful and good life is, as Love makes it; not a struggle, not a warfare, but a blessed harmony; for, as erroneous beliefs and fears fall away from us, making room for the inflowing perceptions of good, the temptations of material existence cease to allure, they fall to the ground as do the autumn leaves, making room for the buds that are soon to unfold in all the richness and beauty of the spring's new dress. The song of thanksgiving will arise from all obedient hearts that follow this call of Life, for, behold, as they move onward, they find there are no dead to bury, that all is Life.

[Written for the *Sentinel*.]

THE MASTER'S WORK.

J. W. DEANE.

My Master's work would not be done
  Should my hand slack, or fail my feet
Love's calls to heed, His errands run;
  Or should I halt with message sweet
To lingering hearts and souls downcast,
  Their wounds to stanch, their ills to mend,
Nor drop Love's blessings sure and fast
  And be to them who need a friend.

Before me lay those luring ways
  That pleasant seemed, by bowers girt,
And following on, lo many days,
  My bruised limbs were yet more hurt
By thorns concealed and nettled leaves,
  By flints o'ergrown where waved the grass,—
Through deadly fens, where poison weaves
  And bones are strewn, I sought to pass.

Upon that way, when burned my heart
  Because no joy or pleasure stayed,
Through blinded eyes my tears would start
  And sometimes I was sore afraid;
And once, when spent and downed by fear,
  When quaked my soul at lightest word,
Somehow my vision grew full clear,
  And lo the Master spoke! I heard.

No strange voice rang with new command,
  I'd heard it oft but would not heed;
And then he took me by the hand
  And back to Love and joy did lead;
I felt the imprint of the nails
  That through it pierced, when high he hung,
When malefactors hushed their wails—
  But, oh, the sweetness from his tongue!

He did not chide, no frown he wore,
  I sank to worship on my knees—
He bade me stand. There fell the door
  That shut my soul: Do unto these—
And then I saw the sick world's need—
  As I have done! Aye, in my name
Do greater works! When I would plead,
  The Christ had vanished as he came.

I'll heed thee, Lord. With all my might
  I'll speed thy tasks, I'll spread thy cure.
No day too long; though bleak the night,
  I'll follow swift, my feet secure,
For thou didst full commission me
  Thy work to further. For reward,
My blessed portion it shall be,
  Again thy smile, thy touch, dear Lord.

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SELECTED ARTICLES.

[*Freeport* (Ill.) *Weekly Journal.*]

Instead of attacking the Christian Science church, Rev. W. H. Beynon, pastor of the First Baptist church, Sunday night [Jan. 17] asked for a calm consideration of what this movement means which has grown to such great proportions within a few years. His subject was "The Function of Christian Science in Modern Society." The text, Mark 9 : 39, 40, follows: "But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mr. Beynon then said in part:—

By the quotation of Scripture any notion of the human mind can be supported. Scripture proof-texts may be likened to the citations of authorities and precedents by a lawyer of mediocre ability. One can get all sorts of decisions and authorities in support of one's contention. But the ablest lawyer goes back of the statute-book into the fundamental principles of society and of law for his evidence and argument. Supreme court decisions always purport to be based on the foundation principles of society and of social law, not merely on the statute-book and precedents of former judges and generations.

The case of Christian Science is before the bar of modern society. Public opinion has been various on the subject. With few exceptions the rule has been to criticize and condemn it. The opposition has manifested itself in every degree of mildness and bitterness. It has assumed Christian Science to be wrong, and itself right. It has conceded a few fundamental things to Christian Science, but retained for itself greater glory either as a bequest of ancestry or as an unused inherent power within itself.

In his education, man has been schooled in every mode of instruction from the savage mother's knee to the scientific method of modern universities. But he has learned only to intensify the mother's teaching and make more proficient the methods of the schools. In his industrial ascent he has climbed the steps from serfdom to free labor. Yet he finds himself ruled by the iron hand of environment, necessity, and rapidly developing systems that are not without their hardships. He has freedom, but is not free. In his moral and religious experience man has ascended from the depth of brutes and the ignorance of the savage to the sublime heights of a rational being. He has risen from the personification and deification of natural phenomena to the personification of ideas and principles. Thus with every swing of the pendulum, the practice, custom, thought, and ideal of man have changed from lower to higher, crude to cultured.

Among the more recent movements developed in human experience is a religio-medico movement, called Christian Science. This movement has been variously regarded. The diagnosis taken by any critic reveals immediately the school of his training. The remedy offered for its treatment marks the type of mind of the "physician." With that fact fully recognized, but willing to be put on record in company with a vast number of others, and perhaps all in this presence, we hazard our opinion, allowing you to make the classification. Christian Science has been summoned before the bar of public tribunal more, perhaps, than any recent movement. It has been indicted and acquitted, not convicted and sentenced. The talent on the prosecution has been the most brilliant of lay and clerical genius, but throughout the trial the prisoner at the bar has displayed wonderful genius, complacency, patience, persistency, and faith. The witnesses for the prosecution have evinced fear and dread and deep anxiety for public good. Those for the defense have presented actual facts of permanent good to an ever-increasing number of people.

Let us review the case. We profess to give each side a "square deal." If we fail, let it be charged to inability, rather than to motive. Christian Science is charged with a false philosophy. The opposition claims that Christian Science regards God as "Principle." One advocate quotes the following as the definition of God by Christian Science: "God is divine Principle, supreme, incorporeal being, Mind, Spirit, Soul, Truth, Love." The critic then goes on to say: "At the head of this confusing list of alleged synonyms Mrs. Eddy puts Principle, as being the most thoroughly depersonalized term, and hence best suited for her purpose." The critic again continues, in a Socratic method, and shows how all these terms are interpreted "as synonyms of unconscious 'Principle.'"

May we ask this and all other evangelical critics if their evangelical conception of God is absolutely correct and unchangeable? Is it not true that our conception of God has changed from time to time and from age to age? Is it not true that even today evangelicals differ in their ideas and definitions of God? Has not God been clothed in anthropomorphism, transcendentalism, and immanence? Is there not today a confusing doctrine of an "ethical monism" taught by one of the leading theologians of our country? And concerning this doctrine of "ethical monism," our critic of Christian Science says: "It showed how great is the present reaction from a mechanical and external theology, and how even the thinkers who have stood stoutly for the reality of the soul, of sin, and of redemption, are now passionately demanding some unifying conception of the world-order." And he then adds the following comment: "Dr. Strong is abundantly able to safeguard his monism." His comment on Christian Science is interesting, as he continues to say: "Mrs. Eddy goes straight over into the camp of those who deny personality to God." From which we may infer that he is of the opinion that even Dr. Strong gets over into the camp too, only he goes around by an unobserved path, not "straight over."

Thus we get a confession from a leading Baptist preacher and president, of a difference of opinion in our own ranks, and also a charge against Christian Science of a misconception of God. May we ask our brother if he has the absolutely correct knowledge and definition of God. Is it not true that leading teachers of theology and philosophers of religion are seeking for a common concept for a "Principle of Unity" to represent God? Even though evangelical theologians were to arrive at a unanimous conception, could they give a guarantee that their conclusion would make man's conception of God unchangeable and constant? Our conclusion on this point of attack on the philosophy of God is that those who are at variance with one another have no right to stigmatize another's conception of God as being wrong. Even to charge a false philosophy to the one is to assume for one's self a correct philosophy. "Why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye."

Evangelical critics attack Christian Science also on the score of a false conception of matter. Now to charge one with a false conception of matter is to assume that the critics have a correct conception. Or one might beg the question by offering his conception as being the most nearly correct conception of matter. Not only do evangelical philosophers teach the unreality of matter, but physicists teach its "invisibility." That is as far as physicists can go. They are material scientists. Their atomic theory has been proven a theory. Ask them to describe an atom, say of oxygen, and you will have them guessing. Permit me to give you a simple lesson on the invisibility and the unreality of matter. We all agree that color is matter. Then suppose you hold in your hand a stereoscope with a yellow glass on the one side, and a blue one on the other. You look through the stereoscope and what color do you see? It is neither yellow nor blue, but green. Now where is

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the green? It is not in the space beyond the glass, nor between the glass and your eye. Is it in your eye? Where there? On the retina, in the optic nerve, or in the brain? As a matter of fact, the green spot exists to the vision, but you cannot locate it. What now becomes of your theory of matter? As a matter of truth, there is a diversity of opinion in the ranks of the critics as to the philosophy of matter. Why then should Christian Science be attacked on its theory?

In like manner we would discount the attack of evangelical theologians on Christian Science in every point touching philosophy. For the world in part or in whole has not yet arrived at a conclusive theory or philosophy in respect to the things held by the one side and discredited by the other. Suffice it to say that in every phase it were well to prove absolutely the wrongness of the one and the rightness of the other. Other critics attack Christian Science on its method. There is a "grave" mercenary charge against it. Round and round and round the endless cycle of evangelical churches has been sounded the mercenary method of Christian Science. We cannot take up these charges in detail. Suffice it to say that, whatever the charge against the financial dealing may be, the critics should ask if the financial system of their individual churches may be above question. Ask the merchants of the city what they think of bazaars, concerts, and their kin for money-making. Ask the members of the church as to how they are "held up" when they enter the house of God for worship. Investigate and find how difficult it is to secure a just or equitable pledge from each and every member of the church for the support of the organization. Find out how many of the members of any church really help in the support of the church and its various missions. Find out how cheerfully the money, whenever or whatever it may be, is given. These are legitimate and proper questions to ask of the critics of Christian Science.

There is another interesting side to the financial question. It is the relative good derived from each party, due to its own finances, if you please. Let us take the opposition first. The pet financial doctrine of the churches is tithing and free-will offering. The doctrine of tithing is that the more you give to the Lord the more you will receive from Him. That is to say, give more money and you will get more money. It is an enticing financial proposition, the object being more money for self. There is also added, more happiness, comfort, peace of mind and assurance of soul, more of everything except health, and for that one must go to the doctors and pay them for it. We can answer this charge in taking up another charge against Christian Science. It is that of the results which follow in the wake of the Science. They say, "Death follows in its wake." "Cases that might be saved, die." "It is a crime against society and common sense." These are a few of the sayings familiar to all. It is a fact that some of their cases may not be above suspicion. But have all the cases treated in the manner advocated by the opposition been above suspicion? Before making any more statements concerning the opposition of Christian Science, permit us to make plain our attitude toward the medical practice. In all the foregoing we have tried only to set forth the inconsistency of condemnatory criticism of Christian Science. Their views are not our views. As to the practice of medicine, we believe in it most firmly.

A few of the admissions of the opposition are of value. While some features are condemned, certain facts are honored. Some of the points are the following: "In fact one of the greatest reasons for its spread has been given: 'It cures.'" Another is: "It is doubtful if Mrs. Eddy would have a dozen followers in the entire world were her theories not buttressed by cures wrought." Again, Christian Science converts because it cures. All the other factors in its growth put together are insignificant when compared with this. It is safe to say that ninety per cent of all Christian Scientists are such because they have had personal knowledge of cures wrought by Science healers." Others of note may be found anywhere in the criticisms of a fair-minded theologian.

Christian Science teaches a religious faith in God and Christ—the latter notwithstanding some critics. What more profound faith can one see than when a poor decrepit individual in danger of premature invalidism puts all her trust in God and her Saviour Jesus the Christ. This is heroism of the first degree, exemplifying the conviction of the psalmist of more than two thousand years ago: "It is better to trust in the Lord than to put confidence in man." There is no greater example of faith in God in all the world than is to be found within the ranks of those sometimes unworthily criticized. This fact remains, that the Christian churches that have preached "faith in God" do not practise it as strenuously. Some one has said that what can be gotten from Christian Science through faith can be had within the church. That is true. But it is also true that the church does not make a specialty of it, and seldom has it on display. It is stored away for special occasions in revival seasons. It can be had to order, but a special order must be placed to bring it forth. The church of today can give the world what it needs, if it will. But it is like trying to move a mountain by faith to attempt to awaken the present church to a like work for man and God on the score of faith.

Christian Science teaches one more thing. It is that of consecrated life, service, and temple to God without human mortgages. Their every house of worship is sufficiently sacred to dedicate it actually free of debt. No human tentacles on their profession. There should be none on ours. Christian Science as a social movement has a place in modern life. An organization that has awakened so much thought and criticism and imitation and correction in the living of others outside its own ranks certainly has a noteworthy place among the social factors of this age. The type of men and women they produce does not become dependent. Some indeed question their veracity. Well, all I have to say is that we all "live in glass houses." But while there may be exceptions, still the rule is that another can well place his trust in the kind of individual they produce. Then, as an organization that helps to make mankind better, this one has a large place in the world's activities.

Perhaps sufficient has been said to show that they are not against Christ. If not against him, then, according to his own words, they are for him, and worthy of our confidence and association. While there may be differences between this body of Christians and the evangelical bodies, yet there is no more fundamentally than there is between those bodies among themselves. The differences between the evangelical bodies are more numerous than at first thought. All know that there is a difference between the Baptists and the Presbyterians. For the Baptist will not receive a Presbyterian into its fellowship without the Presbyterian first becoming immersed. Yet the Baptist will not say that the Presbyterian is against Christ because he does not follow the "example" of the Lord in baptism by immersion. The same is true of all the other bodies of Christians that are not of the same "faith and order." But none today will say that all the others who do not believe just as it does are against Jesus the Christ. They preach a varying gospel about him, but all are in the fold, and within the kingdom of heaven. Neither does one denomination any more criticize another. We have become congenial in our differences. Why not with the Christian Scientists, a body that has made us ashamed of our lack of faith in God in times of sickness and distress?

Unity, and peace, and love, and faith, and consecration,

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and kindness, should indeed be our watchword toward one another, let our theological differences be what they may. Theology will never get us health or heaven, but simple trust in God and man will. "For he that is not against us is on our part." Let us not be against each other.

[William Royle in the *Cheshire Echo*, Stockport, Eng.]

A Christian Scientist takes for his guide the teaching and works of Jesus, the Founder of Christianity. Not the divided garment only of preaching the gospel, but the restoration of the conjoint duty equally incumbent upon his followers to "heal the sick." What is the true test of fellowship laid down by the Master? "He that believeth on me, the works that I do shall he do also." No greater proof, then, can be given of the right of any one to call himself a Christian than these works which are "the signs following." Christian Science is accomplishing the healing work daily in every country where it is established, and its beneficiaries are gratefully testifying not only to its physical healing and the immunity it gives them from successive sickness, but also that it has healed them morally, mentally, and spiritually. Surely that system of religion which reunites the long-lost art of spiritual healing established by Christ Jesus has none the less claim to be called Christian than any branch of the Christian church which divorces the Christ commands and contents itself with only preaching the gospel. And further, these cases of healing in Christian Science are not merely nervous ailments or functional disorders, but so-called incurable organic diseases which in numerous instances brought the patients to the verge of despair because the highest medical skill and devoted nursing had failed to help them and to meet their need. Let any one who is skeptical attend the Christian Science testimony meetings for proof.

The claim that Christian Science is really scientific has an absolute foundation, since it is based upon God as divine Principle, and that this divine Principle is absolute, the one and only Mind governing man and the universe. The unerring certainty of the works done by Christ Jesus was due to a perfect understanding of the divine Principle through which alone Jesus declared he was able to do what are commonly called miracles, but which the Founder of Christianity looked upon as the natural expression of divine law. The lapse of spiritual healing for centuries, and the teaching of the churches that the healing work of Jesus and his immediate followers was miraculous, were no doubt responsible for the superstition of the dark ages and the agnosticism and skeptical indifference of today. What can eliminate this skepticism and unbelief in the reality and power of Spirit but the conviction that there is a science in life and religion as well as in the intelligence which has formed and governs the universe?

Mankind are groping with more or less patience to find proofs for the promises with which the Scriptures abound, and Christian Science offers a practical solution by demonstrating that Christianity is an absolute Science when correctly interpreted and rightly applied, and in proportion to their understanding its adherents are realizing its proofs as convincingly as the student of the science of numbers. No amount of criticism can stem the onward march of Christian Science nor rob it of its just claim to be both Christian and scientific. Human nature, with all its follies and weaknesses, is not altogether blindly averse to salvation from sickness, sorrow, poverty, or care, and Christian Science is reaching such as these in all parts of the world, not intermittently, but constantly, and the gratitude of those wrested from the brink of the grave or from a lost hope of recovery, is making the best of all missionaries in the Cause of true Christianity—the witnessing to the immanence and availability of the Christ, Truth, and the underlying science of the prayer of assurance, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always."

[Royal D. Stearns in the *Edgar* (Neb.) *Sun*.]

Christian Scientists readily agree that there is only one infinite Mind, God; still they insist that finite man can grasp or understand this infinite Mind, God, only in a small measure, in his present state of consciousness, and in consequence is not in complete alinement with His laws; hence the opportunity for the existence and influence of false beliefs which sometimes generate discords in mortal man, which are manifested in what we call sickness.

If mortals had the understanding of that infinite Mind which Christ Jesus had while on earth, the understanding that enabled him to heal the sick, the lame, the halt, and the blind, the source of these disturbing factors would easily be recognized and banished from human experience. The life and practice of Christ Jesus indicated very clearly that he did not consider physical disease as normal and legitimate, but the result of sin. Jesus said to the impotent man whom he had healed, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." To believe that God produced sickness would result in the imputation that God possessed and could wield evil power, whereas we are told in the Scriptures that God is "of purer eyes than to behold evil, and canst not look on iniquity." Evil then cannot possibly have a place in His consciousness. That would represent a "kingdom divided against itself," and could not stand, "for to be carnally minded is death; but to be spiritually minded is life and peace." If God is Spirit, and God is All, as the Scriptures teach, then God has no cognizance of false material beliefs.

Christian Scientists believe that the controlling feature of real Christianity is the supremacy of spiritual power, and that the result of the works and teaching of Jesus demonstrates beyond question that mortals must gain dominion over the flesh, which "profiteth nothing," through the Spirit, divine Mind, which giveth life.

[William E. Brown in *Madera* (Cal.) *Tribune*.]

While Christian Science teaches the unreality of sickness and poverty, it does so in the sense that they are not of God, therefore unreal or abnormal conditions which may be destroyed through the understanding and application of God and His laws. In the mean time, and during the process of the destruction of these unnatural conditions, Christian Science does not ignore the wants of the needy, but always extends a helping hand until the individual reaches a point where he becomes a self-supporting and self-respecting member of the community.

The true idea of charity is that expressed by a Talmudical philosopher: "The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms." Christian Scientists, from the Leader down to its youngest students, recognize and alleviate human suffering of all kinds.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE TRUE TEST.

No one will question that there is abundant evidence of the numerical growth of the Christian Science denomination, as attested by the steady increase in the number of branch churches organized, and also in the larger congregations which assemble in these churches at the Sunday and Wednesday services. Something more, however, than this material evidence is required in proof that Christian Scientists are making the best use of their opportunities.

A question which naturally presents itself, when one views such a congregation as that of The Mother Church or some of the larger branch churches, is this: How many of these people are actively demonstrating the divine Principle of Christian healing, and how many, aside from those who have come here to learn how this healing, saving truth performs its wondrous mission, are simply onlookers who believe in Christian Science yet make no attempt to help either themselves or others through the practical application of its teachings? This is a pertinent and practical question, for the real growth of Christian Science lies not in the mere accession of members of the church, but in the development and growth of that class of individuals characterized by Mrs. Eddy as right thinkers. Of such she says: "The right thinker works; . . . No hand that feels not his help, no heart his comfort" (Message to The Mother Church, June, 1900, pp. 20, 21).

To be a follower of the teachings set forth in our text-book, "Science and Health with Key to the Scriptures," means something more than to be numbered as one of a congregation of Christian Scientists. To be a true Christian Scientist is not to have found a "royal road" to heaven, for there is no "royal road," but it is to be a doer of those beneficent works which Jesus said his followers should do. It is to have rightly started on the path our Master trod, the path which, if we are but faithful and obedient to his commands, will lead us "into all truth."

The endeavor of our churches should not be directed so much to the addition of a great number of members, as it should be to a sustained effort for an increase in godliness,—an increase of those who are willing and ready to do the works of the Father.

ARCHIBALD MCLELLAN.

"HAVING AUTHORITY."

THE word "authority" often stands for the influence of a rank, character, or opinion which for given reasons is honored. More generally, however, it stands for the right and privilege of dominating opinions and exercising command, and as such it has been submitted to in all times, with little question or even thought respecting its legitimacy, the bias of education or the impulses of fear generally sufficing to render the masses contentedly subservient to an existing rule.

Nothing is more pitifully apparent to the student of history than this fact of the dominion, in long periods and over large areas, of falsity and wrong, and especially in the fields of theology and medicine. Even today, if asked for the grounds of their faith, large bodies of Christian believers would refer not to demonstrated spiritual truths, but to the decrees of councils and hierarchies, the doctrines of the fathers, the creeds of men! Even more striking, if possible, is the fact that in matters pertaining to the cause and cure of disease, the great majority of even the well-meaning and intelligent delegate to logically ludicrous beliefs and surmises the government of their own lives and the lives of those they hold most dear. Especially has the fear of legions of asserted forces and powers that have no right to be, and that in truth are not, been enthroned and suffered to rule with a rod of iron until, in illustration of Paul's statement, "To whom ye yield yourselves servants to obey, his servants ye are," the world is filled with the degradation and sorrows of an unspeakable enslavement to bacteria and drugs, and especially to fear.

In rebuke of all these things Christ Jesus clearly taught, that authority is to be recognized as pertaining not to material things and theories, but to spiritual realizations. He insisted ever that his words were the expression of divine Truth, and therefore effective. Though he was of the seed of David and an acknowledged prophet, he did not ask for allegiance on these grounds, but only because of the presence and power of Truth made manifest in his doings. He asserted his authority only after having ascended the mount of realization, after having acquired a demonstrable knowledge of Truth, and to such as received his words, such as apprehended the truth he declared, he gave "power and authority over all devils, and to cure diseases."

This teaching, that Truth and Truth alone has authority, and that demonstrability is the one test of all theories and propositions, comes into the midst of the accumulations of mortal belief like a besom of destruction, and its revolutionary and reconstructive significance as expressed in Christian Science is no less marked today than it was when Christ Jesus spoke to the "astonished" people "as one having authority." His fervor and finality of statement are entirely explicable when we remember that, as the result of unnumbered demonstrations of the verity of his understanding, he had become conscious of his at-one-ment with Truth, and Christian Science teaches that by precisely the same course of procedure the confidence of the Christian believer, the authority of his understanding, is to be established today. Says our Leader, "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109).

Think what it would mean if all professed Christians were to recognize and act upon the eternal fact that all authority and power in heaven and earth belong to Truth alone; if they protested against every other claim of authority and in their daily words and ways acknowledged their subjection, and gave their fealty to that only which is true and beautiful and good! They would all be Christian Scientists then, and the "new heaven" and "new earth" of the apocalyptic vision would appear.

JOHN B. WILLIS.

TRUTH NOT SELF THE STANDARD.

As Christian Scientists we cannot too often remind ourselves of the high and holy standard set for us in the teachings of our text-book,—viz., the perfect idea of perfect Mind. The habit of measuring ourselves or others by a mortal concept as to what man should be, tends to self-satisfaction on the one hand or to self-condemnation on the other. Those who indulge in self-satisfaction are apt to measure themselves and their achievements by a low standard, by some one or some work which they consider far below their own attainments, and they are apt to be rudely awakened from their pleasing dream when they discover that their work does not even come up to the popular demand. Many go through the years of mortal experience

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wondering why they are not more successful, when Mr. So-and-so, who is no better in any way, is forging to the front.

This attitude really explains the whole situation—the failure to make satisfactory progress. The grumbler—and he is more numerous than he should be—lets thought range only in the narrow limits of personal sense. He sees others through the lens of material belief, and decides that he is at least as good as they are—which may or may not be true. In any case this would be of no consequence, as an imperfect mortal never constitutes a standard by which a correct judgment can be formed. As the risen Master said to Peter, at that wonderful breakfast on the seashore, "What is that to thee? follow thou me."

The one who accepts no other standard than the Christly one of perfection will always be humble as he measures his thoughts, words, and deeds by it; but he will not be cast down, for with this standard ever before him he will make some progress each day, take a step in advance for which he will thank God and take courage. He will cease (if he has ever indulged it) the pernicious habit of measuring himself by others, and thus he will rise above the enervating vice of satisfaction with imperfect efforts and attainments in any of his activities.

All service is holy if consecrated to a high ideal, but there comes ofttimes a temptation to offer on this altar that which is far from perfect,—the halting and lame endeavor,—and Truth asks, as of old, "Should I accept this of your hand?" There is really no excuse for poor work on the part of the Christian Scientist, for he knows what it means to express in his work the divine intelligence, our Father in heaven, who is perfection itself. It goes without saying that no work can be really well done until man is understood as a spiritual being. The spiritual man can do no poor work.

In the article "Pond and Purpose," our revered Leader tells in a wonderful way what changes come to those who respond to the mighty influence of Truth. She says, "It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized" (Miscellaneous Writings, p. 204); and on page 206 she adds, "Idleness is the foe of progress." When we constantly look away from the poor mortal concept toward God's perfect idea, the true activity, which has its rise in spirituality, forever impels us onward and upward, toward the realization of the perfect in all things, and self drops out of sight, for self has nothing to do with the divine ideal. Instead of self-satisfaction there is the joy of working toward this lofty ideal in everything, and this is what gives greatness to character and calls forth the commendation, "Well done, . . . enter thou into the joy of thy lord."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Empire, Canal Zone, Jan. 30, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass. .

Dear Leader:—The Science work on the Isthmus has been most interesting, and the love that has been understood and reflected has proven that quality, not quantity, meets every need in the right way. Our Readers commenced the work by holding services in their home, where for two Sundays they were the only attendants. Then some good healing was accomplished and we added to the fold. In a short time seven were attending regularly, and truly seven proved to be a complete number, for every problem has been met without urging or effort on the part of any one. Love has taught us the bliss of giving and broadened our understanding in many ways, enabling us to be of assistance to each other; for in trouble or discouragement none of us but will promptly call upon the others for help as needed, and never is it withheld. This has cemented our fellowship in the bonds of love from the Atlantic to the Pacific, for our members meet half-way of the Isthmus at Gorgona, coming from their homes at different points from ocean to ocean,—a mere matter of railroad fare not being considered when the good to be obtained from the service is remembered.

The courageous consecration to the Cause shown by the First Reader, who started the work, together with her humbleness of accomplishment, is deserving of mention and has our gratitude. For quite a time she was the only practitioner, and the healing work done has been wonderful. We have seen consumption in one of its worst forms entirely disappear, being replaced with a manifestation of perfect health; two apparently hopeless cases of yellow fever were cured, at the time the Isthmus was thus troubled; one case of blindness dissolved in the sunlight of Truth, and the beauties of the world were brought to the patient's vision; a crushed foot was restored; all forms of stomach trouble relieved and dissipated; malarial fevers overcome; business problems met and mastered; others have been shown a God whom they can accept, because they are beginning to understand the Bible and what He really is. The sanitary department of the Isthmian Canal commission has done a wonderful work in cleaning up the Isthmus and combating disease. The Christian Scientists here, on their part, have never lost an opportunity to cleanse the mental conditions and purify the thought of those with whom they have come in contact, so that this work has made a practical health resort out of a former pest-hole.

Our Readers read for us three years, and the fact that their work had been well done was demonstrated in the ease of selection of their successors and the continued harmonious conduct of the work. While we were inclined to regret that they could not continue the work which they had so well organized, still our desire to be obedient to our Leader, whose wisdom has been so well shown in very many ways, caused us to see the right and to do it. During the three years of our organization, our workers have learned to work out their own problems through their understanding of Christian Science, thus proving their activity in the truth. We now have about thirty-five interested sufficiently to attend the services, and an average attendance of between twenty-five and thirty. Three students assist each other in that which comes to them to do and the work is harmonious and is progressing.

Our gratitude to you, dear Leader, is a constant incentive to prove by our daily life that Science and Health contains the "Key" which will unlock the Scriptures and show mankind how to overcome all forms of error, and "to do and to think and to act rightly;" first striving to remove the beam from our own eye, however, before attempting to extract the mote from that of our brother.

With love,

ROBERTA WOOD, *Clerk.*

New York, N. Y., Feb. 14, 1909.

Beloved Teacher:—Thank you for your message, received this morning. It came in a beautiful, refreshing, gentle sense of spiritual love, like the benediction of a summer shower upon the thirsty flowers, which causes them to lift up their heads in praise and shine with joy and gratitude! My prayer is that I may reflect in like manner the qualities and graces of the divine Spirit, the Spirit that shines through you, through your words and works, and through the works and words of him who "spake as never man spake;" and that I may be found worthy of your teaching and to be called your student. As always, with gratitude, Your faithful and loving student,

ANNE DODGE.

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New York, N. Y., Feb. 13, 1909.

Dear Mrs. Eddy:—I have been invited to contribute an article on Christian Science to the second edition of the University Alliance, as you will see by the enclosed letter and accompanying circular. The only thing I have on hand is the lecture I delivered for The Mother Church, and which appeared in *The Christian Science Journal* for December. I have another lecture in course of preparation, though not sufficiently completed for such a purpose; but this appeals to me as being another opportunity to place Christian Science before the public.

My dear, loving friend, I am more grateful for Christian Science every day, and that means I am more grateful to you. If the opponents of Christian Science only knew how deeply it is embedded in the hearts of good people, they would know it was impossible to oppose its living power. Within a week one family drove eight miles in the face of a severe wind, with the mercury considerably below zero, just to hear a lecture on Christian Science. Last November I lectured in Oregon where people drove in from fifteen to twenty-five miles to hear the lecture, and returned home the same night. The earnestness of these people is an inspiration to us all, and nothing can stop the onward march of God's Word with these people for witnesses.

Thanking you, I am

Lovingly your student,

BLISS KNAPP.

St. Petersburg, Russia, Jan. 25—Feb. 7, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—We feel sure that you, and indeed all who are watching the progress of Christian Science throughout the world, will share in our joy and welcome the news that the imperial Russian ministerial department for foreign religions has granted us permission to hold Christian Science services in St. Petersburg, in a hired hall, and that this morning we held the service (in German) for the first time in this new hall. It became plain some time ago that the time had come to apply for the necessary permission. Here human thought whispered that we should meet with insurmountable difficulties, but Truth overcame every obstacle, and at length permission was granted on condition that we obtain the use of a hall that would satisfy the demands of the police authorities. It was seemingly a hard problem to find a place that would satisfy these demands and at the same time be in harmony with our beloved service, but we knew that in divine Love there was a place for us. At last the pastor of one of the foreign communities showed his genuine Christian love and toleration by consenting to rent us a hall in his own schools, which affords us accommodation enough for considerable growth.

The thoughts of all present at our service today went out in gratitude to you for the healing and saving truth which through your teachings is being brought to many hungry hearts in this country, and that they are being satisfied with the truer understanding of God which you have given to the world.

Gratefully and lovingly yours,

LILLIE WALLICH,
HORACE WALLICH.

Parsons, Kan., Feb. 9, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—When thinking of your stupendous work, the thought so often comes, If I only might be worthy of helping her! A careful study of page 207 of "Miscellaneous Writings" has made the way plain. You say, "In hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose." The longing which we all have to prove our gratitude is satisfied when we know we too have a holy purpose. Then we may drink with you the spirit of your life-purpose, because we too are striving "to impress humanity with the genuine recognition of practical, operative Christian Science."

We see and acknowledge the good done by those about us who seem to see more clearly, and we quietly, humbly strive to bring forth more fruit,—the riper, sweeter kind. We want the flower to be pure white, as it stands so regally on its stem. Let me thank you for teaching me how to be patient in this school of daily endeavor, how to see my brother-man as he is. Our appreciation of your work is greater as we go higher.

Again I thank you for all you are to me, in every walk of life.

Most earnestly,

MRS. LILLIE V. BOARDMAN.

New York, N. Y., Jan. 31, 1909.

Dear Mrs. Eddy:—I cannot refrain from expressing my admiration for and appreciation of our new *Christian Science Monitor.* I have always wished to be a "citizen of the world," but it has often seemed a difficult if not an impossible task to get what I wished from the daily paper. Now I rise from a perusal of the *Monitor* refreshed and invigorated, as from a mental bath. My horizon is enlarged and my sympathies broadened by contact with the best thought and effort of the world, my own problems become small in comparison with world problems, and I am able to do better work as a Scientist because of a more intelligent understanding of the needs of humanity. Thank you, dear Leader, for the far-seeing wisdom that, in your gift to us of *The Christian Science Monitor,* rebukes the narrowness of thought which can only hinder instead of strengthen our devotion to our dear Cause.

Gratefully yours,

FLORENCE E. BURTIS.

Dallas, Tex., Jan. 29, 1909.

Beloved Leader:—In gratitude to God, and to you, I want to thank you for "Science and Health with Key to the Scriptures," and for the light and joy it has brought into my life. God did surely direct that message. I wish also to thank you for *The Christian Science Journal,* the *Sentinel,* the *Monitor,* for the Manual, "Miscellaneous Writings," and for the inspiring words contained in all your writings; also for the beautiful example you have given and are giving of unselfishness, of wisdom, of your untiring and continuous efforts toward the universal salvation of mankind. It gives me the greatest pleasure to express this gratitude and joy which your labor of love has unfolded in my life. For this and for all I again and again thank you. My earnest prayer is that I may be worthily accounted your follower in truth and love.

Lovingly yours,

MARY L. H. SCRUGGS.

Cheyenne, Wyo., Jan. 28, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill,
Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Cheyenne, rejoice to send you the welcome news of our demonstration over separation. The former First and Second Churches of Christ, Scientist, have been disorganized, and we are now united in a new organization founded in accordance with your teachings.

With loving reverence,

First Church of Christ, Scientist, of Cheyenne, Wyo.
MYRA R. TOBIN, *Clerk.*

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THE LECTURES.

CANTON, ILL.

Rev. William P. McKenzie lectured here on Christian Science, Dec. 14. He was introduced by Floyd F. Putman, assistant state attorney, who said in part,—

Probably there are today no people more misunderstood than the Christian Scientists, and it is in order that this misconception may be removed from the minds of the public that these lectures are given. Christian Science stands for a great deal more than is the prevailing opinion. It stands for love, for truth, for universal brotherhood, for the oneness and omnipotence of God. It is the Science of Christ and the exponent of his divine teachings. It is a religion of optimism; it teaches peace and joy, health and kindness. It is a religion of tolerance, and quarrels with no man because of his belief: it only seeks to lead men to see the truth, to realize the futility of doubt and fear, and to inspire mankind with love and hope, with confidence in the unlimited beneficence of the divine purpose.—*Correspondence.*

EVANSVILLE, IND.

To an audience that filled the entire lower floor of the Grand last night [Jan. 12] Frank H. Leonard gave a most logical and convincing lecture on Christian Science, holding the attention of a most appreciative gathering until the close of his discourse. The speaker of the evening was introduced by Miss Mary E. Collson, First Reader of the local church, who said in part,—

Christian Science teaches that man is rightly guided and rightly governed only when he is guided and governed by God alone. But Christian Science is very commonly misunderstood, and it is right that these misunderstandings be corrected. It is right that the truth be proclaimed. Oftentimes their prejudice arises from obviously erroneous conceptions of the teachings of Christian Science, and sinning, sorrowing, suffering mortals have been prevented from realizing the infinite possibilities of the freedom of a child of God which Christian Science teaches. It is our duty and privilege to make every reasonable effort to remove these obstacles from the pathway of those needing the blessing and bounty which Christian Science has in store for them; hence this lecture.—*Evansville Courier.*

ST. JOSEPH, MO.

Prof. Hermann S. Hering of Concord, N. H., lectured at the Tootle Theater Sunday afternoon [Jan. 17] under the auspices of Second Church of Christ, Scientist, before an audience that completely exhausted the capacity of the house. Professor Hering was introduced by S. S. Brown, who said in part,—

I have not yet attained to Christian Science. I am, like many of you, simply one of the innumerable multitude who are groping in the dim light of human intelligence for the truth which makes men free. I have enjoyed the inestimable privilege of a Christian training in a Christian country, where we see at every turn in the road of our lives the finger of faith pointing toward the cross as our only spiritual refuge, but the vision has looked far off to me, and obscured by the dust of ages. Like John the Baptist, I have doubted, and like him have questioned, "Art thou he that should come?" and have waited eagerly for the answer that he received—"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Instead I have been told that these are miracles, and that the day of miracles is past. When I have insisted on the very words of the Teacher, that these signs shall go with them that believe, the religion I have known has been dumb. Is it unnatural that under such circumstances I should doubt—that I should wonder whether or not these beautiful stories of Christian healing are myths?

Women have been highly favored in the Christian religion. It teaches us that the Son of God was born of a woman. It was the cry of a woman that brought him weeping to the tomb of Lazarus, where at his call the dead came forth, shaking the grave-clothes from his limbs as the eagle shakes the snow from his wings. It was a woman who anointed Jesus for his burial. It was a woman to whom the angel announced: "He is risen!" A woman's eye first beheld the risen Lord, and it was a woman who first preached the good tidings of the resurrection. And now a woman has announced to us that these signs which once accompanied them that believed were not miracles in the sense that they disregarded any fixed law, but the natural and perfectly scientific results of Christian faith shown by Christian works. She brings a cloud of witnesses to prove it—clean, healthy, happy people. Messengers tell the good tidings in every corner of the earth, and one of these I introduce to you this evening.

St. Joseph News-Press.

WORCESTER, MASS.

Nearly one thousand people were present at the lecture on Christian Science delivered in Mechanics Hall yesterday [Jan. 24] by Miss Mary Brookins. Burt Leroy Knowles introduced Miss Brookins and said:—

Everybody on earth who is trying to do anything worth while, is engaged in making or promoting holiness, happiness, and health, and thereby preventing or alleviating sin, sorrow, and suffering. Those who are trying to march consistently and faithfully under the clean standard of Christian Science are sure that they have been furnished a spiritual equipment for this work of life, of which they never dared to dream before knowing it. There are many here this afternoon who have been inspired to more exalted Christian effort. There are many others who have been made joyous and happy, whereas they had been in the depths of grief and sorrow. And there are many others who have had life and health restored to them when all hope had been given up and they had been told that they must die. These results have been wrought by Christian Science.

The spirit of interested investigation has largely superseded the old ghost of unreasoning criticism, and the people want to hear more about this great Science. I am confident that you will hear much of interest and profit regarding it here today.—*Worcester Telegram.*

LECTURES AT OTHER PLACES.

Oakland, Cal.—Judge Septimus J. Hanna, Dec. 13 and 14.
Pasadena, Cal.—Frank H. Leonard, Dec. 14 and 15.
New Haven, Conn. (Second Church).—Bicknell Young, Dec. 14 and 15.
Toledo, O. (First Church).—Francis J. Fluno, M.D., Dec. 15.
Rock Island, Ill.—Rev. William P. McKenzie, Dec. 15.
Los Gatos, Cal.—Frank H. Leonard, Dec. 17.
Yankton, S. Dak.—Rev. William P. McKenzie, Dec. 17.
New York (Fourth Church).—Bicknell Young, Dec. 17 and 18.
Rock Valley, Ia.—Rev. William P. McKenzie, Dec. 18.
Rushville, Ind.—Clarence C. Eaton, Dec. 20.
Janesville, Wis.—Francis J. Fluno, M.D., Dec. 20.

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TESTIMONIES OF HEALING.

This testimony is written in gratitude to God for the help received from Him through Christian Science. When our boy was born, nearly two years ago, my wife had as serious a time as it is possible for any one to have and still live. On the third day she had a total collapse. Our family physician called another to aid him, and both worked for forty-five minutes before she was again conscious. Our regular physician did not leave my house for five days, believing she was likely to pass away at any minute, and he advised sending for her mother at Salt Lake City, though he said he did not think my wife would live until her mother's arrival. My mother-in-law, although a Christian Scientist for a number of years, had followed the profession of nurse for ten years, and on account of my feelings against Christian Science she called in another old physician whom she knew and had confidence in, but his opinion was also unfavorable. She then asked me if I would consent to Christian Science treatment as a last resort, as three physicians had said it would be a miracle if my wife recovered. I consented, and have every reason to be thankful that I did so.

During the time the Christian Science practitioner was treating my wife, all the symptoms of general poisoning, which were very alarming, showed on her body. My mother-in-law had nursed a similar case under a physician's care, and when a certain symptom, which appeared in my wife's case, developed, the patient died within five hours. The practitioner spent most of the time, nearly night and day, at our home for about two weeks, and with God's help she was able to overcome the disease. At the end of five weeks after the baby's birth my wife was able to go with her mother to Salt Lake City, although she was very weak. When her recovery was an assured fact several physicians told me that she would have heart trouble, but although we are living in a very high altitude there is no sign of it, and she is enjoying perfect health.

Another instance when Christian Science helped us was about seven months ago, when my wife suddenly developed all the symptoms of acute lung trouble. She called the practitioner over the telephone, and within twelve hours was entirely well; whereas, if she had relied upon material means the disease would have run its customary course of nine days, and if she recovered she would have been weak for a long time afterward. About the same time, our baby was cutting several teeth, and one afternoon, without any warning, he had an alarming attack of illness. My wife called the Christian Science practitioner by telephone, and the child immediately came out of the fit. The practitioner came to the house and stayed until I came home from the office in the evening. About two o'clock the next morning, while sleeping with me, the baby had another attack. My wife tried to get the practitioner on the telephone, but there were several seconds' delay in getting the connection. I tried every way I knew to bring the baby back to consciousness, but could not do it, and I thought he was dead. As soon, however, as my wife could explain the conditions to the practitioner, the baby regained consciousness, and since then he has had no further sickness.—W. A. CASH (dentist), Wisdom, Mont.

[The testimony which follows is a confirmatory statement by the mother of the lady referred to in the case given above.—EDITOR.]

I desire to tell through the pages of the *Christian Science Sentinel* of one of the most wonderful cases of healing I have ever witnessed during my many years of nursing. This healing was by the application of that truth to which Jesus referred when he said, "Ye shall know the truth, and the truth shall make you free." This truth was demonstrated most beautifully in the healing of my daughter, as told by her husband. Man's extremity, as usual, was God's opportunity, and it was not until the final decision (that death was inevitably near), after a consultation of physicians, that God was given an opportunity.

My daughter was at that time living in Butte, Mont., and I in Salt Lake, Utah, when I received the telegram bearing this distressing message. On my arrival in Butte, and learning the absolute hopelessness, from the medical standpoint, of my daughter's recovery, I finally succeeded in getting my son-in-law's consent to have Christian Science treatment; for he felt he was taking no risk, as she was then past all material help. When the physicians were dismissed and informed that we were going to have a Christian Science practitioner take the case, one of them said that my daughter could not live two hours if we stopped injecting the powerful stimulants which they had been giving her every half hour, as that was all that was keeping up the heart action; but instead of growing weaker, she grew perceptibly stronger from the very moment the truth was applied. In six hours she asked for something to eat, and was given what she requested (ices). At first she swallowed with difficulty, but by the following day this trouble was overcome, and the third day the organs which had apparently become paralyzed took up their natural activity. The baby's natural nourishment was also supplied. In four weeks my daughter was able to return with me to Salt Lake, and during her six-weeks visit with me indulged in roller skating without any bad effects.

That such blessings are possible today through the understanding of God as taught us by the study of Christian Science, is surely reason enough that we should praise God, from whom such blessings flow. Nor can we cease to love our beloved Leader, who points the way to these blessings which are for all. I well realize that my daughter lives through the result of Mrs. Eddy's untiring work in teaching her adherents the way to prove their understanding and faith in God, by works following. May God's richest blessings illumine the pathway of the author of "Science and Health with Key to the Scriptures," even as this book has illumined mine and that of the many thousands who could bear similar testimony. This light is shining for all, though the darkness of material sense comprehends it not.

MRS. JENNIE CHAMBERLAIN, Los Angeles, Cal.

I feel today a sense of gratitude to God for Christian Science and its literature; for Christian Science because through its blessed ministry I was healed from a severe paralytic attack and led from death unto life, and for the literature because it strengthens and cheers me and keeps me in touch with those who are traveling the same road. Through the study of that priceless work by Mrs. Eddy, "Science and Health with Key to the Scriptures," the Bible has been illuminated to me, its hidden things brought to light. The Bible was always a precious book to me, but it is now much more. Christian Science has been of practical value to me, for it comes into and governs my daily life. For instance, one day I was very much distressed and perplexed, not knowing how to meet a trial I had to face, when suddenly I came upon these words by Mrs. Eddy, "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this" (Pulpit and Press, p. 4). What a load of care rolled away! How I thanked God for the help of her true words.

While healing from the passions—anger, hatred, malice, lust, etc.—is the greater, and more needful work, and one in which I have found Science to be all-powerful and sufficient, yet it is the bodily ills that usually first demand

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attention, and there, too, Science is never-failing. I have known of the healing of fevers of various types, the injuries resulting from serious accidents, etc., and many maladies that were nameless have faded into their native nothingness, through the understanding of Truth which Jesus taught, and which has been discovered and explained to us by Mrs. Eddy. It is the only true healing, for it is of God. To have a permanent cure, however, we must remember Jesus' words to the man in the temple: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."—L. IRENE D. KING, La Grande, Ore.

It was some ten years ago that I first heard of Christian Science. I was at Keswick, attending the world-renowned convention, and while calling on a lady who was an invalid, she showed me a card of the Christian Science services in London and said she had been asked to attend, and that she had been told that if she kept her thought pure her sickness would or could be cured. I warned her against going. A year or two later a master of a college brought up the subject of Christian Science as being something of my belief. Indignantly I replied, "No, indeed! That is from beneath. I believe in the one Holy Spirit," little knowing then what I was saying. I have since had to return, and tell him how wrong I had been in judging what I knew nothing about.

Some time after this my sister was in distress about our brother and his wife having come into Science, and she said I was the one to go and "put them right." The way opened for me to pay them a visit in Southampton, and in fear and trembling I went, but instead of being met with something evil, I was instantly arrested by a power for good, and I saw that the face which used to look restless and troubled now bore the marks of the Spirit, —of gentleness and love and light. Our conversation at once began on the one subject, and for three days we talked of nothing else. We did not even go out, and we sat up well into the morning hours. On the first evening I was handed a Bible and asked to read the first and second chapters of Genesis. On coming to verse 27 of the first chapter the words appeared to stand out forcibly, also the last verse, and the first verse of the second chapter: "Thus the heavens and the earth were finished." The word "finished" took hold of me, but on coming to verse 5, where it said, "There was not a man to till the ground," I remarked aloud, "How strange, and yet man had been made." On coming to verse 7, "The Lord God formed man of the dust of the ground," I let the Bible drop as though struck, and said, "Oh, what does this mean? There are two creations! God's man can't be made of dust!" The next night I asked for Science and Health, and took it to my room. Waking in the night, I just cried to God that if this book were error, not to let me touch it. Immediately the words came, "Ye shall know the truth, and the truth shall make you free." I turned on the light and began to read from that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the chapter on Genesis, and I read for four hours, feeling quite rested and refreshed.

In the morning my brother, on coming into my room, said in an astonished way, "What's up?" and I said, "It is the truth." He called my sister to notice, and said I looked ten years younger. Well, this was how the light dawned on my soul, and it was the fulfilling of Paul's words, given me only a night or two before: "Accepted in the beloved:" and, "Translated . . . into the kingdom of his dear Son;" or, as it reads in the Greek, "the Son of his love." This, then, is the day-dawn, the arising of the "morning star" in our hearts, revealing the new creation. Paul said, "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." With this comes the renewing of the mind, bringing transformation of the body,—health instead of sickness, joy instead of sadness, thoughts of peace and not of evil.

How grateful are we who have spent long years in sickness and in the hands of the surgeon, and how glad to leave the old for the new and literally to forget "the things which are behind." Do not "our hearts burn within us" as we think of her who so willingly consecrated her earthly life to the Master's service that the whole creation might be delivered "from the bondage of corruption," and that the new birth, "the redemption of the body," might be ushered in? To her belongs the benediction, "Rejoice, and be exceeding glad: for great is your reward in heaven." To God be the glory and honor and praise.

MRS. MARION C. C. RUST, Eastbourne, England.

At my first reading of Science and Health, in my enthusiasm over its wonderful truths, I underlined the first chapters thus, "Bravo, Mrs. Eddy!" Shortly after this my preparation for a medical college was discontinued and I asked for Christian Science treatment. In but a few days I was relieved of a catarrhal trouble, and later there followed the unconscious healing of a stomach and bowel trouble. Besides this came my spiritual regeneration, which was no less than marvelous; I was made holier, happier, and more active. I soon became a student of Christian Science, and the result of my ardent discipleship was blessed in the privilege of witnessing the disappearance of many diseases in the case of others. From day to day gratitude took on a higher meaning, but at this time it appears to me, clearer than ever, that in order to demonstrate the Christ more fully I must forsake all worldliness and "grow in grace," as St. Peter tells us.

My devotion to our beloved Leader, and to the Principle she was spiritually qualified to discover, is inexpressible. I am also thankful for all the activities which she has established, and which were instrumental in leading me to this Science. I trust that many in Russia, my native land, may come to know of the healing power of Truth.

MOSES FABRICANT, New York, N. Y.

In studying the teachings of Christian Science, as set forth in "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was instantaneously healed of a disease of the stomach for which I could not use medicine. Improved eyesight is another result, and I can now say that I have perfect vision. A mental malady also departed at Love's bidding, and a severe case of heart disease, which it seemed would soon deliver me over to the grim reaper, has given place to freedom, by constantly knowing that the midnight hour is the bridal hour, as we read in the Gospels, and I was then and there wedded to a higher sense of Truth and Life, no more to be separated from God by a belief in disease. I now know that I am at home in the Father's house of many mansions, where nothing that defileth or maketh a lie can come nigh me.

MRS. EUDORA E. ROBERTSON, Omaha, Neb.

For some time it has been quite apparent to me that I must not withhold my testimony any longer, for in that way, too, I should show my gratitude to God, and to Mrs. Eddy, for having been brought by degrees to see God's all-power over disease and sin. Christian Science healed me of headaches, which had been pronounced incurable by the doctors. Their verdict was that I had been born with them and would have to die with them, but thanks be to God, I am living in the time when Mrs. Eddy shows us the way to prove God's omnipotence.

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Christian Science also healed our little girl's face of a bad case of poisoning. I have seen God's power manifested through Christian Science to such a degree that I can trust Him for all things, both temporal and spiritual.

MRS. SUE STEBBINS, Austin, Minn.

When I came into Christian Science, over a year ago, it was after all material means had failed me, and when, utterly discouraged, I had decided to submit to the inevitable—as it seemed to me at that time—and cease striving. Even though I knew of Christian Science, and how much it had done for others, and though I had that priceless book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, in my possession, I did not make any effort to grasp the truth. I had gone somewhat into "mental science," and it left me drifting about on error's sea, as helpless as a boat without a helmsman. Need I say that the physical ills had not been helped, and the mental state had been darkened until it seemed to me as if all were chaos.

Most truly, however, did the "kindly light" lead me on, though I knew it not and could not see its brightness shining into my darkened thought. Finally, at the earnest solicitation of relatives who were Christian Scientists, I decided at last to try the treatment. Words are powerless to express the gratitude I feel for the blessings that have come to me in all ways. I was healed of bronchial and throat trouble of two years' duration, of severe headaches, and of chronic stomach trouble which had reduced me to a state of extreme weakness through rigid diet until I was slowly and systematically starving. My fear of food was so great that I preferred to do without it rather than suffer from eating it, but this trouble was most wonderfully overcome in less than a week, and I found myself eating everything that was set before me, without a thought of fear, and one by one each physical ill has been reduced to its native nothingness.

With this healing came a great spiritual uplifting, and my heart sings one continuous song of thanksgiving to God for "his wonderful works to the children of men." Each day brings forth some sweet proof of ever-present love, and many problems are being solved through the application of Christian Science. My heart goes out in love and gratitude to our dear Leader, Mrs. Eddy, who has labored so patiently and lovingly to bring this great truth to the world. She has restored to us the teachings of our beloved Master, thereby blessing all mankind. To her I owe an endless debt of gratitude for the way in which she has so wonderfully illumined the Scriptures and made the truth so clear to me that in its light I have learned to know God aright.

MRS. BELLE W. AMBOS, Chicago, Ill.

From childhood I had felt an earnest desire to live so as to realize God's promises in every-day life. The time came when I was the only one of the family who was not a church-member, and after months of deliberation I came to the conclusion that if I would be obedient to their teaching I might realize the truth for myself, although I never could see how others had gained the needful "change of heart." I entered upon Christian work in all sincerity and earnestness of purpose, only to find it void of the very thing which I craved most, and which all humanity most needs, that is, to know that God is with us, here and now—an ever-present help, and not "a God afar off," to be known only after death. This experience caused me to lose interest, until one trouble after another brought me to the light.

Christian Science has indeed lighted my way for nine years. I was very slow to grasp the teachings of our beloved Leader, Mrs. Eddy, but through the faithful work of a very dear relative I slowly but surely received the truth into my consciousness, and I rise each morning with thankfulness to God, to Mrs. Eddy, and to the dear friends who worked so patiently and lovingly for me, and each day brings new proof of God's care. Almost every ailment that could present itself has been met and overcome by this truth. In cases of severe accidents, headaches dating from my childhood, at the birth of two strong, robust children who have never known a material remedy, Christian Science has been the only dependence. Poverty is being overcome by the assurance that in God is our abiding-place. The greatest blessing is the change from a gloomy, sensitive nature to one of hope, cheerfulness, and strength to live and to love. The *Sentinel, Journal,* and Hymnal are my daily helps, and the Bible is always at hand. I owe to Christian Science my life, and all that I am or have.—MAUDE CLARK, Council Bluffs, Ia.

Through the understanding of Truth which I have gained in Christian Science, and especially through a sense of the liberating power of divine Love, I have been able to realize the absolute unreality of many phases of mortal mind, so called. Last winter I was under a severe attack of rheumatic trouble, but was completely healed by Christian Science in three treatments. I am indeed grateful for "Science and Health with Key to the Scriptures," by our beloved Leader, Mrs. Eddy, for this book has unfolded to me the Scriptures and enabled me to begin to know God aright.

MRS. JOSEPHINE A. EVARTS, Branford, Conn.

I esteem it a privilege as well as a duty to offer grateful acknowledgment of the many blessings that have come to me through the application of the teachings of Christian Science. My attention was originally drawn to it through a healing of stomach and bowel trouble that I witnessed in my family, and which was accomplished in a comparatively short time, although the difficulties had been of many years' standing. This healing occurred almost six years ago, and since then I have seen many proofs of divine power in the removal of numerous physical disorders within my own home, among which were chronic bowel trouble, extending over a long period; imperfect eyes restored to their normal condition,—the permanent removal of eye-glasses being thus made possible; blood-poisoning (two cases); chronic catarrhal trouble, which had not yielded to three separate courses of medical treatment and operations; severe headaches, which under *materia medica* lasted several days,—all these and other ailments have yielded almost instantly. The ill effects of accidents have in several instances been entirely removed; on one occasion my mother fell down half a flight of stairs with no serious consequences.

Christian Science has proven itself more than a remedial agent in curing disease (or mere physical discord); its study furnishes us with a knowledge of God as infinite Mind, divine Principle, the only intelligence which forever guides and governs us aright. It is this understanding which enables us to overcome sin, not only in the grosser forms, but anger, greed, passion, malice, criticism, censure, resentment, hate, etc. Mrs. Eddy says, "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin" (Rudimental Divine Science, p. 2).

I have also found Christian Science of inestimable value in my business experience. Through the application of its teachings it has been possible to battle successfully with problems which without it would have been regarded as

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insurmountable. It means much to have an ever-present help to contend against such arguments as fear, discouragement, limitation, competition, greed, discord, selfishness, self-will, etc. Christian Science has appealed to me because it is fundamentally practical; it is not a vague theological theory, but a practical, operative, scientific rule of right thinking and acting, which properly applied guides one with "no variableness, neither shadow of turning." I am glad to acknowledge the spiritual uplifting, and the peace which surpasses human understanding, that I have experienced through the study of Christian Science, as contained in its text-book, "Science and Health with Key to the Scriptures." I am deeply grateful to God, and to Mrs. Eddy for the revelation of Truth to this age.

HENRY M. NEWMARK, Los Angeles, Cal.

Would that I could find words sufficiently expressive of the gratitude I feel for the benefits received through Christian Science. For twenty-three years I was in ill health, and for ten years of that time an invalid, suffering from severe nervous and rheumatic trouble, involving the throat and tongue, besides other ills almost too numerous to mention. One can well see that such a condition was not conducive to happiness, and I was not happy, but was fast reaching a state bordering on melancholy, haunted constantly with the thought that my remaining years would be spent in an asylum. Many physicians attended me, both at home and in other cities, but their remedies gave me no relief. Two of the physicians were members of my own family, and I was given the most constant and loving care, but they, too, failed to help me.

It has now been more than three years since I was healed by Christian Science, and from that time until now I have not used any material remedies. I became a member of an orthodox church in early years, but was fast growing away from its teachings. I read the Bible daily, but failed to comprehend it. I had heard of Christian Science, but spoke of it only in derision. Through long suffering and many tribulations I was, however, made willing to accept the help which Christian Science had to offer, and in a moment of desperation I asked for treatment. Truly "man's extremity is God's opportunity," for I was healed in one treatment; and I knew it, because all things seemed new, and that peace which the apostle tells us "passeth all understanding," permeated my whole being. Since my healing the Bible has become clearer and dearer to me, and I am grateful for our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for from the reading of this inspiring book my confidence and trust in God have been increased. My heart is overflowing with gratitude for this pure and noble woman, who has labored so unselfishly for the past forty years to make plain to the world this wondrous healing truth.—IDA SPRINGER, Wilmington, N. C.

It is with a heart full of gratitude that I send these lines. When I first heard of Christian Science I was a discontented and hopeless sufferer, but, thanks to God, and to His Christ, and withal to our Leader, who has shown us the way, I have been lifted out of these conditions, and today, as I look back over the past fifteen years, they have been indeed worth living. In that time I have used no material remedies, with the exception that when I first began to work for myself I used to drink lemonade for biliousness, but I soon found that I must give up all false gods. I have been healed of headaches, from which I had suffered for many years, until I had wished that I might die and be rid of them. I was also healed of trouble with my feet, which had been frosted when I was five years old, so that I could not wear an ordinary shoe without great suffering. I have also been healed of many other ailments, but to me the overcoming of fault-finding is the greatest healing of all. I found fault with almost everything, but I thank God for the almost complete overcoming of this habit. I find each day that the tendency is growing less, and the sense of fear has been almost entirely obliterated, although I used to be afraid of almost everything.

For the release from all this bondage I am indeed thankful to God, and also to our dear Leader, Mrs. Eddy. I am now at work in the Master's vineyard, and have had many beautiful demonstrations over almost every kind of disease. In all these years I have proved beyond a doubt that God does supply all our needs, if we go to Him in the right way, and my prayer is that I may so live this truth each day that I may prove it to my brother man.

MRS. LOUISA J. WHEAT, Kansas City, Mo.

It is about six years since I was healed of what the doctors called a severe eruption. My condition was such that apparently there was no hope for me, but my healing was so remarkable that I have hesitated to send in a testimony, as many to whom I have told my experience were incredulous. When my third child was about a month old, a terrible eruption appeared, which in a short time had covered my whole body, even my eyes being badly affected. I tried every possible material remedy, but got constantly worse, and became so discouraged that I scarcely cared to live. My husband then went to his grandmother, who is a Christian Scientist, and together they went to a practitioner, twelve miles distant, for help. I was almost indifferent, for I had little faith in this method, and about two weeks after treatment was begun I seemingly became much worse than I had ever been (this I have since learned was what Mrs. Eddy calls chemicalization), and for two weeks my condition was terrible. Why I clung to the treatment is a mystery to me, but about this time I discovered that the eruption was beginning to heal, a process which involved my entire body and required nearly a year for its completion, but I am now entirely free.

Words cannot express my thanks to God that through Mrs. Eddy's inspired book, "Science and Health with Key to the Scriptures," the physical healing has been wrought, but I am most thankful for the spiritual uplift, and the knowledge of "God with us" as manifested in the government of my home and its influence upon my children.—MRS. JENNIE COTTRELL, Albert Lea, Minn.

About six years ago I had my first treatment in Christian Science. Since then my children and I have relied entirely upon the truth for all of our needs. I was healed of neuralgic trouble from which I had suffered for many years. When my oldest boy was seven months old, I was told by a doctor that he had lung trouble, and I could not raise him. When I came into Christian Science he was still suffering from this disease, but he has been entirely healed through the power of Truth. The most severe test came to me about two and a half years ago, when I noticed my baby, two weeks old, was not at all symmetrical. One shoulder seemed to be a great deal higher than the other. At the time the baby was ill and under Christian Science treatment. As he seemed too sick to be disturbed, I did not undress him for two or three days, but when I did, I saw that the shoulder had become normal. Since this wonderful healing took place, my baby has been healed of many other ailments, among them a dreaded spinal disease, which appeared when he was a year old. More than once my courage seemed to fail, and I began to think that my baby would never be really well; but I would not give up my trust in God, who had delivered me in so many other ways, and today the child is perfectly well.

Words cannot express my gratitude to God, and to Mrs. Eddy for showing us how to demonstrate this saving truth.—HELEN E. THOMAS, Jersey City, N. J.

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FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

If Christians dared believe their own Christianity and talked with God, then there would come again to the church its lost God-consciousness. Jesus had such a consciousness of God that God and he were one. But his chief promise to the church was this same sense of God. The church became afraid of it and lost it. . . . It would come to the church again, dared it pray and believe such a sense of the divine presence in the world—in life, in experience, in one's own heart—that it fairly flooded all creation; the realest, nearest possession of mankind, God immanent in one's whole life, possessing all its being, one conscious of it above all else!

[*Universalist Leader.*]

The wise man, the man of faith, love, and good will, —the man who has been on the mount of vision and spent seasons of communion with the greatest Man of the ages, the divinest Man of history,—is not, never has been, a complainer, but a willing worker for God and the family of earth that belongs to God. Sacrifices are not unknown to such an one, but the well of refreshment within never fails to supply living water from "the fountain of life," and the frequently renewed drafts thus available invigorate the spirit and make life one continuous season of sunshine and delight.

[*British Congregationalist.*]

It is very much to be desired that the churches should make it more of a matter of conscience to study the application of Christian ethics to the needs and conditions of this present world. Unless we are to be reduced to the admission that the Christian ideal and Christian morals are only suited to some Utopia or cloud-cuckoo-land, we must be prepared to give practical expression to them in our own lives and in the corporate life of Christian communities. Exposition of Christian ethics is all very well; but exposition without application is entirely futile.

[*Churchman.*]

The year 1909 opens an outlook unequaled in history—even a generation ago inconceivable. Nations are thinking in terms of world peace. They are being constrained to think in terms of world relationships. The standard of brotherhood is being erected everywhere. Its wide and growing recognition menaces every institution or form of society founded on individual or corporate selfishness. It marks the progress of the kingdom of Christ on earth It is the fruit of the one brotherhood in Christ which is the great social fact of the Incarnation.

[Prof. G. A. Coe as quoted in the *Standard.*]

The appeal to the subconscious is having its day, but it is doomed to failure. We shall never decipher the meaning of life and of this our world by going down into the subcellar of the mind and peering into the shadows, but only by ascending to the upper stories of individual consciousness and gazing toward the empyrean.

[*Examiner.*]

Let us not limit the power or the grace of the infinite God, who wills, not indeed to force men to accept His mercy, but to grant them opportunity for repentance even to "the last syllable of recorded time."

[*Examiner.*]

To know Christ means more than the acceptance of a theological dogma. It means good thinking and good doing in their relation both to ourselves and to our fellowmen.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

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Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 27.

BOSTON, MARCH 6, 1909

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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ITEMS OF INTEREST.

National.

A bill has been introduced in the Senate which provides for a system of old-age annuities designed to take the place of the demand for old-age pensions for Government employes, but extending to all classes. Under it, the Government would undertake to receive deposits and to allow three per cent compound interest thereon. If a person at the age of twenty years deposited twenty-five cents per week, at the age of sixty years such person would be allowed an annuity of $129.91. It is also provided that a person of any age may deposit a lump sum equal to the amount that would have cumulated had such a person become a depositor at the age of twenty, and receive the annuity at the close of the sixty-year period. The minimum annuity is fixed at $50 and the maximum at $1,200 for any one person.

The keel has already been laid at the yards of the Tebo Yacht Basin Company in Brooklyn of the auxiliary steamer Carnegie, which the Carnegie Institute is fitting out for investigation of the magnetic phenomena of the earth. She has been specially designed so as to contain practically not a pound of steel or iron which would tend to deflect her compasses. What is not built of wood will be made of Victor Vanadium bronze. The particular problems for which the Carnegie is to be used are connected with the variations of the compass in different localities. The magnetic North Pole itself is supposed by scientists to waver, and it is held to be of the greatest importance to mariners to ascertain as soon as possible the laws which govern these deflections of the needle from the north.

A report transmitted to President Roosevelt by Herbert Knox Smith, commissioner of corporations, presents some highly interesting history of the organization of the "tobacco combination." Commissioner Smith says that it "deals with the history, from the standpoint of its organization, of the great tobacco combination. Starting in 1890 as the American Tobacco Company, a manufacturer of cigarettes, with a capital of $25,000,000, the combination has now a net capitalization (excluding intercompany holdings) of $316,346,821. It has absorbed about two hundred and fifty separate concerns and now controls substantially four-fifths of the output of each important kind of tobacco manufactures in the United States, with the exception of cigars."

The Senate has rejected the amendment to the naval bill which cut down the authorized cost of the two new battle-ships from $6,000,000 to $4,500,000 each, and their tonnage from 26,000 to 21,000. If the cost of one ship were to be represented in one dollar bills, it would take a person one hundred days to count it, if he counted at the rate of a hundred dollars a minute for ten hours a day. If the bills were placed end to end, they would reach over seven hundred miles, and if spread out flat on the ground would cover more than twenty acres.

President Roosevelt, impressed with the necessity of conservation of the natural resources of the world, has directed Secretary of State Bacon, at the suggestion of the North American Conservation Conference in session at Washington, to extend a formal invitation to foreign Powers to participate in an international conference to deal with this important problem to be held at The Hague next September. All of the forty-five nations represented at The Hague Peace Conference will be invited to participate.

The amendment to the diplomatic bill appropriating $400,000 for the site and erection of a building for the use of the United States Embassy in Paris has been rejected by the Senate. The point was made in the debate that under present conditions only millionaires could be appointed to ambassadorships, and that a permanent home for the Embassy should be provided so that poorer men might be eligible to appointment.

The vessels of the battle-ship fleet which returned Feb. 22 to Hampton Roads, after circumnavigating the globe, covered approximately forty-five thousand miles. There has not been a single mishap from the day they started serious enough to interfere with the itinerary as arranged. In fact no misadventure has befallen the vessels to cause them to lose a day anywhere or to break even temporarily the sailing formation.

Secretary of State Bacon and Count von Bernstorff, German ambassador, have signed an agreement on patents between the two countries. It is understood that the negotiations leading to the agreement contemplated a provision making it unnecessary for inventors of one country in order to protect their patent rights in the other to erect factories in which to manufacture their inventions.

The keel of the battle-ship Utah, a sister ship of the Florida, now being constructed at the Brooklyn Navy Yard, was laid last week in the yard of the New York Shipbuilding Company, Camden, N. J. The new battle-ship is to have a displacement of 21,387 tons and will have a speed of twenty-one knots an hour. She will cost, without armor or armament, $3,946,000.

The House committee bill for emergency and the maintenance of waterways improvements carries a total appropriation of $0,971,625 and provides for a national waterways commission of five senators and seven members of the House, to investigate and recommend to Congress legislation for waterways improvements.

The verdict of the United States Circuit Court for the southern district of New York, imposing a fine of $108,000 upon the New York Central Railroad Company on the charge of granting rebates to the American Sugar Company, has been affirmed by the Supreme Court of the United States.

The further probing of the municipal scandal in Pittsburg may result in bringing before the next grand jury indictments against 88 members of the council, which includes all but six members of that body.

No further action, it is said, will be taken at present in behalf of the joint resolution authorizing the city of San Francisco to use the Hetch Hetchy Valley for reservoir purposes.

Rufus Thayer, recently appointed judge of the United States Court of Shanghai in succession to L. R. Wilfley, was given a hearty welcome on his arrival at Shanghai.

The present estimated cost for constructing the Panama Canal is $360,000,000. The cost as first estimated by engineers in 1900 was less than half that amount.

International.

A very important report on the British poor laws and the industrial and social conditions which have led to unemployment and the production of men and women who cannot be employed has just been made by the royal commission, which has been studying these conditions for the past three years. The increasing extravagance in dress, the craving for amusement, and the subordination of the serious side of life to frivolity, are declared to be habits that are responsible for much pauperism and distress. If reform in these directions is to be effective, the example, says the report, must come from above. The evidence given tends to show that city-bred populations degenerate. A great majority of the unemployed are city bred. The proposals are drastically revolutionary, and if adopted will completely alter social conditions in some directions. The commission is the first great royal commission to have women members.

Every branch of the timber industry is represented in a new organization formed at Victoria under the title of the British Columbia Lumber Logging and Forestry Association, which absorbs the British Columbia Chamber of Commerce and Forestry. The organization's chief objects are promotion of mutual interests, obtaining legislation for all branches, including the recent request for a law giving permanency of title to the present twenty-one-year timber licenses, and the conservation of the forests of British Columbia, which have the largest quantity of marketable timber in the world.

Tuan Fang, the head of the Chinese delegation to the international opium commission at Shanghai, in an interview expressed the earnest hope that the United States, Great Britain, and the other Powers would help China to rid herself of the great evil. "If the importation of foreign opium is prevented by joint international action," he declared, "I will hold myself personally responsible for the stopping of the sale of the drug. I have already practically stamped out the poppy in the three provinces over which I rule."

The international naval conference, which has been in session in London since last December, has practically reached an agreement on all subjects discussed, and at a recent meeting a reporter-general was appointed and a committee of reduction selected.

Industrial and Commercial.

A reduction in the duty on news print paper from $6 a ton to $2 a ton; the placing of ground wood on the free list; and the establishment of a duty of one-twelfth cent per pound on mechanically ground wood pulp, are the unanimous recommendations of the select committee on pulp and paper investigation which made its report to the House last week.

During the past twenty years two billion dollars' worth of coffee, tea, and cacao have been imported into the United States

General.

A copy of the first edition of Walton's "Compleat Angler," 1653, brought $3,900 at an auction sale in New York recently.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"THE POWER OF AN ENDLESS LIFE."

BLANCHE HERSEY HOGUE.

In the epistle to the Hebrews attention is called to the priesthood of Melchisedec, who is "by interpretation King of righteousness," and who is said to be "without father, without mother, without descent, having neither beginning of days, nor end of life." The writer further declares, that "after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." Whatever difference of opinion theologians may have had concerning these references to Melchisedec, Christendom has very generally united in believing that they refer to the Christ-mind, as exemplified fully in the life of Jesus of Nazareth.

Where the formerly accepted theology leaves this question, Christian Science finds it, and carries it on to the understanding and demonstration of the Christ-mind in the life of the individual disciple in every age. If the Mind of Christ manifests that true priesthood which is made "after the power of an endless life," it follows that the disciple who reflects even but faintly this Mind which Paul bade all to have, must be in that small measure holding on high the real priesthood and embodying "the power of an endless life." Since the advent of the perfect priesthood set forth in the life and work of Christ Jesus, Christian followers have been largely concerned with the question of who shall be their priest, and accordingly persons have been ordained to priesthood, when the vital question concerning what qualities of thought make for priesthood, and how greatly these can sanctify every human heart, should absorb Christian attention. Not a group of priests and a group of laymen in a community, but the ever-multiplying group of Christlike thoughts which can dwell in the hearts of men, makes the sum of the church of Christ on earth; and to the individual who is building in his own consciousness true priesthood, true service, there is unfolded here and now some understanding of the power of an endless life.

Only the infinite can be endless. Whatever holds within itself the taint of the finite, harbors that which must some time fail. Only the immortal can be eternal, for mortality, as the very word implies, is continually hastening on to its own doom. Whatever a man knows of Truth is eternal, and this alone outlives, endlessly, the finite and the mortal. It is apparent that matter, apart from thought, is not animated, and in and of itself is not doing any living. It is then a natural conclusion that thought is conscious of living and matter is not conscious of living, that the experience of living, therefore, is a question of consciousness, and that the consciousness of existence, the thinking itself, is life. Furthermore, there is logically, and upon Scriptural authority, but one kind of thinking which makes for life, for reason reveals, and Paul declares, that "the wages of sin is death." Jesus himself made the declaration, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Unquestionably mortal thinking, or as Paul terms it, the carnal mind, must go down in the mortality of its own making, while immortal thinking, the activity of the true idea of God, man, and the universe, manifest in the Mind of Christ, in him "that hath the Son," must lay hold of "the power of an endless life."

Jesus himself allowed the brute force of malicious mortal mind to spend its full animus upon him in his crucifixion, but he proved by his resurrection therefrom that the continuity of his unbroken spiritual life remained untouched and rose triumphant over every attempted thrust of the human experience. Throughout his entire earth-life Jesus was laying aside the concept of life in matter, ridding his thoughts of any temptation to believe that life exists apart from spiritual good, and accumulating in his thinking such understanding of "the power of an endless life" that the life of which he was conscious was to him endless, and neither the climax of malice nor the supposed natural laws of matter were able to carry out their usual course in his experience. Every attempted phase of evil, disarmed and turned back upon itself, fell powerless before him, for knowing God, he knew and lived eternal Life. Knowing God, the endless life of divine Mind apart from matter became his unassailable inheritance, and translated him, Love-crowned, into the kingdom of peace.

Mrs. Eddy states in "Science and Health with Key to the Scriptures" (p. 468), that "man is not material; he is spiritual." Popular belief has it that man is material now, but will be spiritual after dying; that man is mortal now, but will be immortal after he has finished being mortal. Christian Science maintains that whatever of man is going to be spiritual is spiritual now, that whatever about him that is to be immortal is immortal now, and that this spiritual and immortal element is the real man and is discoverable today. If immortality does not begin and does not end, then it knows no lapse and no interval, and the immortality of man is a present possession, only awaiting discovery to be enjoyed in some measure here and now. Christian Science calls man to find his immortal selfhood today, and to begin to think and live as possessing such divine inheritance.

Theologians have always contended that within the mortal's consciousness there is a "divine spark" which is of God and can never be effaced. That which is thus faintly discerned, Christian Science brings to light as the real man, the immortal, the likeness and image of God, not "in" the mortal, but existing apart from mortality and all its claims. Through Christian Science, which unfolds the truth of being, thought can ascend to such a spiritual outlook that man is seen to be immortal now, and materiality is recognized as a false statement about immortal man. All that claims man to be born, matured, and ended in matter, is

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apart from the "endless life" of the real man, and is to be disposed of as a counterfeit of the man whom God has made. To this end Christian Science has entered the world, and to this end its followers are consecrating their efforts, albeit they are still in the infancy of their practice and their proof.

When individual thought first awakens to the present immortality of God's man, and the task is begun of exchanging human concepts for the spiritual manhood which really exists wherever the material senses seem aware of a mortal, it is seen that the *modus operandi* of this work is purely mental. The disabled and disabling arguments of materiality are to be laid aside for the spiritual knowledge of all that is true about God, man, and the universe. If the thoughts of the carnal mind build for discord and death, and the thoughts which pattern after Christlike thinking make for "the power of an endless life," with all its enfolded harmony and wholeness, then necessarily the exchange of the one for the other means escape from the one to the other, and blessed results must follow every effort to discard wrong thinking and abide in right thinking, to stand for Truth and against error.

It should be noted that Paul declares not only "an endless life," but the "power" of an endless life, to belong to that which is "after the similitude of Melchisedec." This power is not of human invention, not of matter, not of self; rather is it the power of righteousness, the understanding faith in God which, in the words of the epistle to the Hebrews, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword." Wherever spiritualized thought obtains, the power of an endless life is to that degree manifest, and protects human experience in the measure of its manifestation. A little obedience to spiritual demands brings a little blessing, greater obedience broadens the boundaries of blessing, still more faithful obedience provides still more abundantly the increasing understanding which loosens the hold of the oppressor, and as the unfolding of thought to things spiritual goes on, the power of an endless life gradually possesses the life of the Christian Scientist, to the subduing of the discordant conditions of mortality.

Not at a single bound is this attained, but little by little that which is without beginning of years or end of days is unfolded to the heaven-seeker, and he learns that true priesthood, true service to God and his fellow-man, provides his one and only way of escape from the false sense of a disintegrating material life-process. As thought is lifted from matter to Spirit, from mortal believing to Christlike thinking, from the ways of self to the priesthood of unselfed service, the unbroken consciousness of Life, which is "without father, without mother, without descent," is seen to be humanity's inheritance. Not by dying nor through death, but by better living and through the death of evil, is this endless life to be obtained, and Mrs. Eddy's revelation to this century has made so clear Christ Jesus' life-work that all who will may find their way. For the Master, that wondrous one who shed the light of heaven's shining where'er he walked, the sense of life which ends in death was ended before the death of it could rule him, and this through the spiritual elevation of thought which daily disarmed the sense of both life and death in matter of all its supposed power.

All worship to the Father who so abundantly saves and redeems and makes possible this ascending way! All homage to the Son who so splendidly achieved His perfect will! and irresistibly is mankind constrained to add to this its gratitude to the heroic woman in this age who has discerned this action of "an endless life" in her Master's experiences, and discerning, has begun the demonstration of the power thereof in her own life and for others, "with signs following"!

PROTECTION AND JUSTICE.

WM. S. GILBREATH.

RECENTLY, in an old book, I came across an article called the "Journeys of the Children of Israel," in which the writer tries to show that at least a part of the Scriptures was written allegorically; and in illustrating this he refers to the following passages: "Thou shalt not muzzle the ox when he treadeth out the corn;" which is alleged by the apostle Paul in his first epistle to the Corinthians to prove that such as "preach the gospel should live of the gospel;" and that the Spirit of God intended this figurative sense in this precept, besides the literal, is manifested by the verse which follows this passage, where it is said that for our sakes the gospel was written. That a figurative sense was chiefly there intended, appears evident by the verses cited, which teach justice toward all that labor for us, especially in the doctrine of the gospel, and this by the emblem of an ox treading out the corn. The apostle has brought out here so well that a laborer is worthy of his hire, that in this connection it may be well to quote the passages referred to: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that threshеth in hope should be partaker of his hope. Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

I also find that the Universal Dictionary gives this definition of preach, "To give earnest advice, especially on religious or moral subjects." We are all more or less preachers in this sense, and we are certainly like the ox: therefore all the more entitled to our worthy reward. In the 2d chapter of Ruth I find these good words: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." We trust in the Lord God of Israel, knowing that He led our fathers, and this trust is in one sense a prayer, for we as Christian Scientists know our prayers to be a continual affirmation of God's goodness; therefore we can affirm continually that He will recompense our work. As an element of justice seems to enter into the case, we must remember that the Bible is continually declaring God's justice and judgment, as for instance, "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great: ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it." The psalmist, too, tells us, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Again, in Zechariah, we read, "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord." On this point we have also the word of Christ Jesus, when he said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

For a long time I could not understand the allegory (or trial) beginning on page 430 of Science and Health, but now I see in it so much that it would take more than this pen to tell of it. It shows me, above all, the working of mortal mind in our own consciousness. Who of us that has not time and again fought out this trial, perhaps not on the plane of a "coated tongue," but with other things possibly more subtle. Even the very thought of a desire to muzzle the ox, as it were, and deprive us of our hire, is the same old trial,—this same old coated tongue,—and I

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love to read the passage, "Our statute is spiritual, our Government is divine. 'Shall not the Judge of all the earth do right?'" (Science and Health, p. 442). No wonder, as Mrs. Eddy goes on to say, that "the Jury of Spiritual Senses agreed at once upon a verdict." They could not help but agree, and the "Not guilty" comes even as "when angels visit us, we do not hear the rustle of wings, nor feel the feathery touch of the breast of a dove; but we know their presence by the love they create in our hearts" (Miscellaneous Writings, p. 306). Speaking of our toil, the apostle James says, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

SONSHIP.

VIOLET KER SEYMER.

SINCE God is Mind, and is Spirit, it is clear that this Mind's image and likeness is not corporeal. God and man are mentally alike, not unlike, and as sickness, sin, and death are totally unlike God, so they are equally unlike man. Life, Truth, and Love beget only beings who are living, truthful, and loving, and so God is only visible where goodness, kindness, truthfulness, etc., are to be found. Glimpses of Mind's image or offspring are to be seen in every little manifestation of those qualities which, in their perfect expression, constitute the divine Being we call our Father.

Spiritual man is the expression of limitless good; he is the pure stream flowing from the pure fount, and possesses "not a single quality underived from Deity" (Science and Health, p. 475). The realization of this sonship comes to human beings through their patient elimination of all that falls below the standard of the divine Principle, Love. One may say, But is it not presumptuous even to aspire so high? This is, however, nothing but an evil suggestion, seeking to limit a legitimate expansion toward the divine ideal, for Jesus did not hesitate to say, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Wayshower was then addressing human beings for the purpose of explaining to them the sinless yet attainable reality of man's true being. And what is that "Father" but the universal, impartial divine Mind, the only creator? Jesus could truly say, "I and my Father are one," for his thoughts were one in quality with Life and Truth and Love. He reasoned from spiritual premises, and it is as if he had said, I and the divine Mind are one.

Hence it is that we mental pilgrims can claim this relationship only so far and so fast as we improve the groundwork of our thought, modeling it upon that of the parent Mind, and adding thought to thought in proof of our sonship. A good thought originates in God, and when such a thought steals gently, like a shaft of light, into human consciousness, then conscious sonship has begun, and will continue until all belief in an evil or fleshly origin has been eliminated. Paul says, "As many as are led by the Spirit of God, they are the sons of God." On the other hand, mortal mind falsely claims to be a universal cause, and when its thoughts of fear and sin and perplexity come thronging toward us, we must disown them and "call no man [our] father upon the earth," but quickly turn to the one Mind whose ministering thoughts are always close at hand.

When speaking to the carnally minded, Jesus said, "Ye are of your father the devil." Mortal mind may suggest that it is not possible to express divine calmness, strength, and love in this seeming medley of human affairs, yet Jesus accomplished this, thanks to his perpetual dependence upon the Father, Mind. He claimed no monopoly of God, but clearly said, "I ascend unto my Father, and your Father;" thus extending to others the responsibilities and the blessings of sonship.

EMERGENCE.

RUTH G. ROYAL.

How many of us have seen a butterfly burst from its chrysalis—enter upon its new stage of existence, nearly as helpless as a new-born babe? With none but the All-loving to help and protect it in its weakness, the vitality and determination it exhibits are quite wonderful, considering the apparent lack of nourishment provided to foster such strength.

While strolling with a friend one afternoon, in a canyon in southern California, we found a bush of beautiful wild flowers. My friend had broken off a branch, when she was startled by something which was hanging to one of the leaves. She hastily tore off the leaf and threw it away, and my curiosity being thus excited, I stooped to examine the queer-looking object, finding it a strange affair indeed. Firmly fastened to the leaf was a sac of a delicate blue, striped with black and brown and touches of purest yellow, and about as large as the end of one's little finger from tip to joint. I thought it might be a cocoon, though I had never before seen any except those spun of a silky substance, and safely tucked away in the corners of fences, barns, and such places. As I carried this one home with me, I marveled no less at its beauty than at the perfect trust with which this child of nature had wrapped itself up in preparation for the miracle—there on the public highway, its future confided to so frail a thing as a leaf!

I had laid the cocoon in a fern on my writing-table that I might watch it daily, and as the leaf slowly withered I thought, "Surely that within will die." But one morning, five days later, while at the table, my attention was attracted to the little object, and lo, the lidlike back of the cocoon had been torn open, and the butterfly was struggling feebly to free itself! It was of a wonderful velvety blackness, its legs and feelers crimson, tipped with gold. Straight toward me it crawled, wabbling unsteadily as its closely rolled wings partially unfurled and drooped in weakness. I saw now that they were gorgeously traced in red and white with faint suggestions of gold at the edges. "Poor little thing," thought I; "you poor little thing!" But the new-born creature kept on bravely in its course toward me, waving its feelers as though it cried, "Behold, through faith I have come!" Ere long it stopped for a needed and well deserved rest, and its next move was somewhat amusing, for it began to kick vigorously at its wings. Finally it succeeded in freeing them their full length, thus disclosing the under side, which was of crimson, marked in black and white. I chanced to glance at the deserted shell, and my wonder increased as I saw how much so little had contained. Picking it up, I found it was of sheerest tissue and very simple—but how strong to contain so important a treasure!

Touched with perhaps unwarranted pity, I helped the butterfly to a frond of the fern, where it clung, wings downward, evidently gasping for breath. There it seemingly first discovered its tiny spirallike proboscis, and spent much time in coiling and uncoiling it! By this time it had attained considerable size, but seemed unable or unwilling to move farther, so I left it till it should be strong enough to fly. All that day it hung there, and toward evening I carried it to the garden, where I hoped it would feel more at home. Next morning I sought the place where it had been hidden and found it still there, but even as I watched it, basking in the sunlight, the delicate wings, fanning slowly back and forth, gathered strength; having

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tried them, timidly at first, and found them strong and true, it spread them as in ecstasy, and flew away!

Who, having seen so much, could refuse to believe? Is it not promised that we, too, shall awake,—that we shall emerge from the dream of life in matter; cease, as Mrs. Eddy says (Science and Health, p. 262), "our feeble flutterings—our efforts to find life and truth in matter—and rise above the testimony of the material senses, above the mortal to the immortal idea of God."

ANSWERED PRAYER.

GRACE C. BOAKE.

WE hear many testimonies as to the value of the Lesson-Sermons, in that they acquaint one with the truth and beauty of the Scriptures; and that Mrs. Eddy's book, Science and Health, is indeed a "Key to the Scriptures," every Scientist will affirm. Before we had this guide to help us to interpret spiritually the Old and New Testaments, many verses seemed contradictory, one to the other, while other passages were apparently without any meaning whatsoever. It is of this latter class that I would speak, as having recently experienced the understanding of Truth and a knowledge of how to free oneself from a bondage to unnecessary conditions.

In the old thought some have prayed with the hope that God would grant their request, and have endeavored to be resigned if their prayer remained unanswered. Others, who had been brought up as Christians, ceased to pray as they grew older and became conscious of a world of suffering humanity, but there was a constant striving to protect themselves against an unnamable fear of adversity, sickness, and even death. They believed that God governs the universe in a way not comprehensible to us in this world, and that it was of no avail to implore this Supreme Being to change any of His decrees so long as "fate" had planned that such things should exist here and some other results should be effected in another place; therefore these people either became bitter and cynical, or were resigned to the inevitable. Such belief is not, however, in conformity with the teachings of Jesus, who said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and who also assured his disciples, "Your Father knoweth what things ye have need of, before ye ask him." The whole trouble lies in the fact that mortal, material man does not know what his needs are, and not until he can say, "Not my will, but thine, be done," will he be freed from worry and anxiety, and realize the peace which "passeth all understanding."

The writer recently went through an experience which was mentally very painful. I desired things to come my way—at times it seemed as if I would be willing to suffer any consequences rather than give up a cherished plan. Right here was proven the practicability of Christian Science teaching, which shows how Christ, Truth, is ever present to enlighten the eyes of the living. As I read this verse in Psalms: "And he gave them their request; but sent leanness into their soul," a light seeemed to dawn upon my darkened vision, and I realized the meaning of the passage, "If therefore thine eye be single, thy whole body shall be full of light." I saw that when we shut out the spiritual sense, we may acquire those material possessions which we are so anxious to have; but, "What shall it profit a man, if he shall gain the whole world, and lose his own soul [spiritual sense]," or impoverish it?

By looking back upon our own lives we can each see where the human will has interfered with growth and development along every line. We can also look, if need be, to those around us, and we shall not only become more charitable, but we shall see where the human will as a seeming force does constantly retard the individual progress. I have learned to say with Paul: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." If we are truly in earnest, if we are seeking to have the Mind of Christ, our daily prayer, "Thy will be done in earth, as it is in heaven," will be realized in the demonstration of divine Love overcoming sin and sickness in our own lives as well as in the lives of those with whom we come in contact.

THE GRACE OF GOD.

MARY JEAN MILLER.

A NEW understanding of the word "grace" came recently, when calling upon a friend who has been reading Science and Health and studying the Lesson-Sermons but a short time. He said, "What is the meaning of grace? I do not find it in the Glossary." Questioning him as to his belief regarding it, he smiled and answered, "It is unmerited favor." Much light was thrown upon the true meaning by referring to the Century Dictionary, which defines it as "power to yield obedience to the divine laws." Instantly came the words of our beautiful prayer in the Church Manual (p. 41): "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

Flood-tides of love and gratitude filled consciousness as the beauty and the wholeness of the truth of Christian Science, as brought to us by Mrs. Eddy, was realized in this new and spiritual rendering of a very old term. The memory of many benedictions at the close of church services then came up for recognition, the most familiar being, "The grace of our Lord Jesus Christ be with you all." A new interpretation of Jesus, the Wayshower, was also revealed, for did not Jesus yield obedience to divine law, healing all kinds of disease and gaining the victory over the last enemy, death? Paul wrote to the Ephesians, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Then this gift is merited favor, because man is God's likeness, expressing power as well as reflecting understanding.

Obedience is also a natural result, truly the object of yielding. Thompson's chain reference Bible has among other topics under the word "grace," "Of Christ (Christ's grace), Luke ii. 40," which reads: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Spiritual strength and wisdom are normal states of consciousness for the sons and daughters of God, and there is nothing irksome in being "faithful over a few things," for obedience "is the offspring of Love" (Miscellaneous Writings, p. 117).

We have some training in the love of friends, as if only to prove to us that without love we cannot live. All our intimacies are but broken lights of the love of God. They are methods of preparation for the great communion. In so far even that our earthly friendships are helps to life, it is because they are shot through with the spiritual, and they prepare us by their very deficiencies for something more permanent. There have been implanted in man an instinct, and a need, which make him discontented, till he find content in God. If at any time we are forced to cease from man, "whose breath is in his nostrils," it is that we may reach out to the infinite Father, unchanging, "the same yesterday, and to day, and for ever." This is the clamant, imperious need of man.—HUGH BLACK.

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SELECTED ARTICLES.

[H. D. E. in *N. Y. Herald.*]

INCLUDES MRS. EDDY.

You have asked for answers to your question, "Who are the ten greatest living Americans?" While your question expressly excepts those in political life, it does not expressly except women, though you seem to assume that the ten greatest living Americans are "mere male men." Herein I differ with you. My list is as follows:—

Mary Baker Eddy.
Julia Ward Howe.
Thomas A. Edison.
Alexander Graham Bell.
Wright brothers.
Booker T. Washington.
Samuel Clemens (Mark Twain).
William De Baron Jenney.
John D. Rockefeller.
Andrew Carnegie.

I have selected these names for their distinguished greatness, for some great and good achievement, the memory of which will outlast the performance and gather luster with the years. It is an almost invidious selection among American people, whose average greatness is so remarkable.

I place Mary Baker Eddy first in the list, for her accomplishment seems nothing short of miraculous. She threw down the gauge to the three sciences most inveterate in dogma and intrenched for centuries in the convictions of the human race, declaring to the physicist and materialist that there is no such thing as matter; declaring to the medical scientist that as sin and ignorance are the source of disease, so divine Principle, or Truth, fixed starlike in the understanding, is the one sufficient cure for both sin and sickness, and declaring to the theologian that his various "schemes" of salvation, founded upon the letter and not the spirit of the Scriptures, dishonor every reasonable concept of the Deity. And through the ridicule, denunciation, and even persecution which she thereby encountered, she lives to behold her teachings accepted by hundreds of thousands in America, England, Germany, and France, while many of her ideas have been adopted by those whom she combated, henceforth to mold and modify their doctrines and curricula.

[From *The Christian Science Monitor.*]

The supreme court of the state of New Jersey last evening [Feb. 23] reversed the decision of the lower court, in the case of Mr. and Mrs. Edward M. Watson of Moorestown, N. J., who were convicted of voluntary manslaughter in connection with the demise of their seven-year-old son Granville, in May, 1907. The prosecution, basing its charge upon the fact that the parents did not provide a doctor of medicine, gives the present decision particular significance in relation to the rights of parents to decide as to what course of treatment they wish to prescribe in case of illness. The Watsons are Christian Scientists.

In the opinion of the court the conviction could not be sustained under the statute.

[William Royle in *S. Anne's Express,* England.]

The true test of Christ fellowship or following must be in the measure of obedience to the Master's commands: "Preach the gospel," "Heal the sick." For centuries it has been the practice of Christian ministers and workers to content themselves with offering the gospel's salvation to the sinner, leaving the sick to seek deliverance through any and every means except the spiritual. Christian Scientists seek to reunify their Master's injunction by healing the sick as well as by preaching the gospel to the sinner, and, without trespassing upon the rights or convictions of others, they claim, in all humility, to have found the way to overcome not only sin, but sickness and disease, sorrow and woe, as well. "These signs shall follow them that believe," and the beneficiaries of Christian Science are gratefully testifying to the freedom they have enjoyed since they found healing and subsequent immunity from sickness and disease. Many of these erstwhile sufferers came in despair to Christian Science as a last resort, when human skill and material means had failed, and not even a shadow of hope remained, apart from the help divine.

Christian Science teaches that in Christ, Truth, we have a full salvation from sickness as well as from sin, and that the promise, "The works that I do shall he do also," is as capable of proof now as at any time since the declaration was made, if the conditions underlying it are understood and fulfilled. If there is only one God, and God is Mind, scientifically there can be but one Mind, and on this basis of reasoning Christian Scientists recognize the divine Mind as the only Mind or intelligence there is or can be. Following this teaching as the fundamental basis of their religion, Christian Scientists are proving daily, in proportion to their understanding, that God never intended mankind to suffer from sickness or to undergo any of the ills which the flesh is commonly said to be heir to, and that the only suffering to which one is under bondage is his own sin, and to this only so long as he finds pleasure in committing sin.

Contrary to our critic's opinion, Christian Science is reaching the poor as well as the rich; the ignorant as well as the educated; since Christ, Truth, is no respecter of persons. It is quite a new theory, and surely peculiar to our critics, that suffering is a condition of make-believe to the educated and the rich, while the poor in this world's possessions and learning alone find a reality in suffering. All mankind without exception is seeking a surcease from its burden of sickness, sorrow, and woe, and when they really understand through Christian Science that God is an immanent, ever-present God of love, who is as available and as ready now to heal all their diseases as He was in the days of primitive Christianity, they will welcome the teaching of Christian Science, and number themselves with those who are now realizing with gratitude the truth of the promise, "Lo, I am with you alway, even unto the end of the world."

[Albert E. Miller in the *Evening Bulletin,* Philadelphia, Pa.]

Your report of a recent meeting states that one of the speakers asserted that Christian Science urges the supreme power of the human will. This statement uncorrected would leave your readers to believe that Christian Science employs hypnotism. This ground of misstatement has been covered many times before, but there still seem to be a few who profess to believe that Christian Scientists do not understand their own teaching. Lest this opinion continue to prevail, even among a few, let me state most positively that Christian Science is not hypnotism or mesmerism; neither is it in any way allied to or dependent upon human will. On the contrary, it is the relinquishment of the human will and the acceptance of the divine which enables the Christian Scientist to work out his salvation—not "with fear and trembling," but, as a later translator has given it, "in the midst of fear and trembling." The understanding of God, and of man's relationship to Him, constitutes the basis and foundation of all Christian Science effort and endeavor. The effect of this effort is to establish health and holiness on a permanent basis by understanding the divine origin of man, and

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the protection against evil which this divine relationship affords. The Christian Scientist does not plead with a reluctant or unwilling God to bestow health and success upon him, for his understanding shows him that God maintains man in His image and likeness, and that from the divine standpoint man has immunity against evil if he will but assert this immunity.

[George Shaw Cook in the *Peoria* (Ill.) *Journal*.]

The success of Christian Science in the healing of physical disease seems, as our critic says, to be the feature which is very frequently emphasized in discussions of the subject, probably for the reason that this is the phase of Christian Science which at first most strongly appeals to the average investigator. However, while this successful healing of "all manner of disease" is a matter of intense interest to those who have heretofore been engaged in a desperate and unsuccessful warfare with sickness, nevertheless it is a fact that one cannot be long acquainted with Christian Science without discovering that its chief work is that of moral regeneration. Indeed, one could not possibly be healed in Christian Science without becoming, in some degree at least, less sinful. In this connection it is interesting to note that the clergyman makes the mistake of supposing that Christian Science teaches that sin is "best conquered as it is ignored." No one who is correctly informed on this subject would suppose for one moment that Christian Scientists believe that they can get rid of sin by ignoring it or by simply calling it a delusion. Christian Science woos the sinner from his sin by convincing him that he need not fear sin and cannot love it because it is not of God. It shows him that God does not create sin, and that He does not permit its existence. It teaches him that sin and evil are entirely contrary to the will of God and that they have nothing to do with God's man. Thus it induces the sinner to abandon his belief in the reality, power, and pleasure of sin, and enables him to win forgiveness by forsaking sin. For this reason it will be seen that it is a mistake to suppose that in teaching the unreality of sin Christian Science encourages the indulgence of sin. On the contrary, it awakens the sinner to the absolute necessity of gaining a love for goodness that will enable him to abandon not only the flagrant forms of immorality and vice, but also the more subtle phases of evil.

[Bishop Palmerston Anderson as reported in the *Chicago Tribune*.]

The relation between health and religion is becoming more and more apparent each day. That the untouched power of God holds sway over the physical as well as the spiritual welfare of mankind there can be no doubt. The old idea taught by the New Testament, that God's influence rules the physical as well as the spiritual part of man, bears stronger proof every hour. I do not think that any of the gentlemen of the medical profession can accuse me of quackery when I make this assertion.

[Frederick Dixon in the *Medical Press*, England.]

There is in the Westminster Library a copy of Science and Health, the fly-leaf of which is endorsed, in the handwriting of one of the Abbey's great deans, as presented by Arthur Stanley. Now no doubt Dean Stanley knew, quite as well as our critic, that the teaching of that book was not in conformity with the teaching of the Church of England, but I think he knew something else, which our critic is in danger of forgetting—that you cannot define Christianity in a dogma, and that the great apostle to the Gentiles knew what he was talking about when he wrote the thirteenth chapter of the First Epistle to the Corinthians (Rev. Ver.): "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . But now abideth faith, hope, love, these three; and the greatest of these is love." If our critic believes that God is conscious of all the sufferings of humanity, ought he not to pray, and teach the patient to pray, to God to remove this suffering, for, as James writes, "the prayer of faith shall save the sick," and ought he not to discountenance the ministrations (I am writing this absolutely without a thought of offense) of every doctor who is not a Christian? On his own showing, what could be more blasphemous than to call in an agnostic to destroy a disease of which God was conscious, and which He had not been prayed to destroy, or having been prayed to destroy had permitted to remain!

As for the doctor's objection to the term science, it is frankly amazing. The word science has a specific meaning, which can be discovered by consulting a dictionary, and the use of it in the term Christian Science is absolutely justified by every philologic law. He first begs the question by assuming that disease is purely material in its origin, and so brushes aside the entire structure of idealism, as it exists quite apart from Christian Science; and then he assumes a theory of Christian Science treatment which, honestly, is quite ludicrous in its perversion of what that treatment is. There is nothing in the whole teaching of Christian Science which can be tortured into a justification of the statement "that pain and anguish can be done away with by belief in certain dogmas or creeds, and by performance of certain rites prescribed by their special ritual;" the last of these statements, indeed, is the product of undiluted imagination. Nor has any Christian Scientist ever suggested that poison could be expelled from the system by religious emotion. What they have insisted on is that when Christian Science comes in emotion disappears.

So far from Christian Scientists being blasphemous, they are attempting to show that, because Jesus was the way, the healing of what Whittier termed "the seamless dress" is as possible today as it was in his lifetime. . . . It is because time does not alter truth that Christian Science, which is the effort to demonstrate truth practically, is scientific. The doctor may infer, as others have, that science is confined to the elucidation of secondary causes, and that primary causes are in "the realm of the unknowable," but the inference will never get beyond just what it is, a simple begging of the question. Christian Scientists will go on steadily and patiently, never attacking those from whom they differ, but seeking for understanding with which to demonstrate the truth of their theology, confident that Jesus was the way and that they can follow him.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

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THE LECTURES.

LITTLE ROCK, ARK.

Hon. Clarence A. Buskirk of St. Louis delivered a lecture to a large and attentive audience at the Majestic Theater Sunday afternoon, Jan. 17, under the auspices of First Church of Christ, Scientist, of this city. Judge Buskirk was introduced by the Hon. J. E. Williams, who spoke in part as follows:—

From the lips of one of the disciples himself we have the word that "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Has the voice ceased to speak? Are there no new truths, or have we exhausted the old ones? These are questions of the most profound importance, and when one comes into our midst, no matter from whence, with a message of love, peace, and good will to men, of healing for the sick and relief for distress, to lift the burden from the hearts of any who are gloomy and despondent over this sin-cursed world,—it is not only with an attentive ear, but with a glad heart that we receive his message, happy to carry away with us any lesson of truth or of usefulness that will aid us in our own lives or in the manifold duties we owe to our fellows.—*Arkansas Democrat.*

FORT WAYNE, IND.

The auditorium of the Elks' Temple was filled last evening [Jan. 19] by an audience of Christian Scientists and truth-seekers, who listened with profound attention to the lecture by Frank H. Leonard of Brooklyn, N. Y. The lecturer was introduced by Judge Owen N. Heaton, who said in part.—

I assume that some of you, like myself, are not Christian Scientists; at least, that you do not belong to any organized society which bears that name. But we are here tonight as invited guests, with a desire to know the truth and to avoid error. You and I are, or ought to be, interested in everything that helps the human family and that helps ourselves. We know that that which helps the individual man helps all. A few years ago some people may have said that Christian Science was a short-lived fad; but Christian Science is alive today, with influence and great power, and it is for us to acknowledge that its influence is uplifting and wholesome.—*Fort Wayne News.*

AUGUSTA, GA.

Before a well filled house yesterday afternoon [Jan. 24] Mrs. Livingston Mims at the Grand Opera House explained the theory and practice of Christian Science. She was introduced by the Hon. W. H. Fleming, who said,—

In the judgment-hall at Jerusalem Christ Jesus was about to be condemned to death, and Pilate said unto him, "What is truth?" That was a strange question for a judge to ask of a prisoner at the bar. Sir Francis Bacon in one of his most famous essays tells us that Pilate was jesting and would not stay for an answer. The Bible record shows that Jesus made no reply—except that of dignified silence, which is often the most effective reply. Of course, we know that on a previous occasion he had said, "I am the way, the truth, and the life,"—and doubtless that was sufficient. But sometimes in my musings I have been almost tempted to wish that he had given a direct answer to Pilate's question. What beauty of thought, what depths of wisdom it might have contained! How well it might have matched the Sermon on the Mount! But, whether Pilate was in jest or in earnest, his question, "What is truth?" is one that the human mind all down the centuries has been asking and striving to answer—reaching out, as it were, to grasp more firmly something not fully possessed, peering beyond the veil of the present into the dim twilight of the future, waiting and looking for the further breaking of the dawn and the fulness of knowledge that will come in God's appointed time.

This lady of our Southland, cultured, brilliant, self-poised, and sympathetic, is going to tell us this afternoon what she thinks of some phases of this great question of truth in its relation to human happiness in this life and in the life to come. Candor compels me to confess my personal inability to reach a clear mental conception of the doctrines of what is generally termed "Christian Science," as enunciated by Mrs. Eddy. I am unable fully to understand it, either as a new system of philosophy or as a distinct form of religion. But these things I do know: It speaks of love and not of hate. It holds out the hand to lift up and not to strike down. It seeks to assuage suffering and not to intensify pain. It turns the sunshine of happiness into the heart, and not the darkness of despair. It strives for the supremacy of mind over matter in human form. It preaches a cheerful optimism and makes man the likeness of God. The sweet and beautiful lives of many of its followers, well known to you and me, afford convincing proof that its claims are not without much foundation in fact.—*Augusta Chronicle.*

LECTURES AT OTHER PLACES.

Ithaca, N. Y.—Rev. Arthur R. Vosburgh, Dec. 6.
Kingston, Ont.—Rev. Arthur R. Vosburgh, Dec. 11.
Rochester, N. Y. (First Church).—Bliss Knapp, Dec. 20.
New Castle, Pa.—Rev. Arthur R. Vosburgh, Dec. 20.
Philadelphia, Pa.—Bicknell Young, Dec. 20.
Duluth, Minn. (First Church).—Francis J. Fluno, M.D., Dec. 22.
Adrian, Mich.—Francis J. Fluno, M.D., Dec. 27.
Pomona, Cal.—Frank H. Leonard, Dec. 27.
Cranford, N. J.—Rev. William P. McKenzie, Dec. 27.
Dayton, O. (Second Church).—Rev. Arthur R. Vosburgh, Dec. 27.
Chicago, Ill. (Sixth Church).—Bicknell Young, Dec. 27.
Ocean Park, Cal.—Frank H. Leonard, Dec. 28.
Albany, N. Y. (Second Church).—Bliss Knapp, Jan. 3.
Ottumwa, Ia.—Frank H. Leonard, Jan. 3.
Lawrence, Kan.—Frank H. Leonard, Jan. 4.
Iowa City, Ia.—Judge William G. Ewing, Jan. 5.
Marshall, Mo.—Frank H. Leonard, Jan. 5.
Caldwell, Kan.—Frank H. Leonard, Jan. 7.
Dubuque, Ia.—Miss Mary Brookins, Jan. 8.
Wilmington, N. C.—Francis J. Fluno, M.D., Jan. 8.
Charlotte, N. C.—Francis J. Fluno, M.D., Jan. 10.
Watertown, N. Y.—Bliss Knapp, Jan. 10.
Kirksville, Mo.—Frank H. Leonard, Jan. 10.
Ann Arbor, Mich.—Bicknell Young, Jan. 10.
Lyndonville, Vt.—Prof. Hermann S. Hering, Jan. 11.
Kankakee, Ill.—Frank H. Leonard, Jan. 11.
New Bern, N. C.—Francis J. Fluno, M.D., Jan. 12.
Anita, Ia.—Bliss Knapp, Jan. 14.
Richmond, Va.—Francis J. Fluno, M.D., Jan. 14 and 15.
New York, N. Y. (First Church).—Miss Mary Brookins, Jan. 15.
Breckenridge, Col.—Judge Septimus J. Hanna, Jan. 15.
Geneva, Ill.—Prof. Hermann S. Hering, Jan. 15.
Frankport, Ind.—Frank H. Leonard, Jan. 15.
Wilmington, Del.—Francis J. Fluno, M.D., Jan. 17.
Parsons, Kan.—Bliss Knapp, Jan. 17.
Cleveland, O. (Second Church).—Mrs. Sue Harper Mims, Jan. 17.
Hillside, Mich.—Bicknell Young, Jan. 17.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"LET YOUR LIGHT SO SHINE."

A PECULIAR grievance held against Christian Science by some of its critics is that it "draws from the membership of other churches," a fair inference from such criticism being that both the person who with the courage of his convictions changes his religion, and the church which receives him, have thereby done something wrong. Whether this criticism was intended to mean that a person who has once identified himself with some particular denomination should forever afterward remain a member of it, even if he failed to find therein the spiritual uplift and peace which he does find elsewhere, has never been made clear, but this would seem to be the logical deduction from such a premise.

Fortunately this is not the view held by all those who speak with authority, for at least one of the principal Protestant churches has been put on record by one of its clergyman, who has recently made public statistics compiled from official resources. The figures show that in this country, during the year 1908, one hundred and twenty-five clergymen from other denominations united with the church of which the compiler is a member, the accessions from one denomination alone being thirty-five, from another twenty-eight, and so on down to one each from several of the smaller religious bodies. If it is right for these clergymen to be received into the church in question because of their change of religious belief, it certainly would be right for them to be received into any other church for the same reason, and in this regard the right of the laity cannot well be separated from that of their spiritual guides.

Christian Scientists have been accused of proselyting from other churches, but this charge is not true. They have simply lived as closely as they were able to the teachings of their religion, have corrected wherever possible the misstatements and misconceptions of Christian Science which have been prevalent, and have interfered with the religious beliefs of no one. If by so doing they have been letting their light so shine that others have been drawn to seek the truth which both saves from sin and heals from sickness, wherein lies the offense? Christian Scientists are, as a rule, fully alive to the fact that no person confers a favor upon the Christian Science church by uniting with it, but on the contrary whoever honestly espouses Christian Science becomes its beneficiary.

ARCHIBALD MCLELLAN.

A FAULTLESS COVENANT.

ALL through the Bible—both in the Old and the New Testament—we find frequent references to God's covenant with man, and this subject is tersely summed up in Malachi, where God says, "My covenant was with him of life and peace." This same thought is expressed in Deuteronomy, where the reason for obedience to divine authority is given as being "for our good always, that he might preserve us alive." This is a fine corrective to the popular belief that any divine requirement is for the purpose of maintaining God's authority, which would be wholly unnecessary. All of God's requirements are for man's good, and as they are understood and obeyed the result is "life and peace." We have in the Bible several references to a "new covenant," but a careful study of the text shows that the needed change was to take place only in the human sense of the covenant, "because," we read, "they continued not in my covenant." Then follows the promise, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts."

No one can deny that mortals have strayed very far from obedience to divine law, or fidelity to the divine covenant, and although they have suffered constantly for their wanderings, they have clung to error with a tenacity worthy of a better cause. When farthest from "life and peace" they have stubbornly contended for the supposed material laws which held them in bondage, insisting that these were God's laws and quite forgetting that God's laws, written on their hearts and their minds, must, according to promise, bring "life and peace," health and harmony. Paul expresses this clearly when he says, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

In Christian Science we are brought face to face with the faultless covenant of Truth and Love, in which God's ever-operative laws of health and happiness, of purity and peace, are written upon human consciousness, transforming it from the first moment of our awakening to the demands of Truth. It is therefore of the utmost importance that we let go of the old mortal concepts of God and His law, which have failed to bring us either life or peace. If we see the need of great changes in our every-day affairs, and the folly of clinging to that which is confessedly imperfect, on the material plane, should we not also see and admit the greater necessity for a true concept of God and of man's relation to Him? The old concept has certainly proved inadequate to human need; it has not overcome sin, disease, or death, and why should we cling to it? Our revered Leader says, "We soil our garments with conservatism, and afterward we must wash them clean" (Science and Health, p. 452). It is surely wise to set about this cleansing process as soon as possible, if we would be numbered among those who have come "out of great tribulation, and have washed their robes, and made them white." If the old concepts had been "faultless," we should have needed no other; but they were not, and even as the old covenant was made to give place to the new,—the spiritual,—so we should gladly give up at every point that which is faulty. Thus, to use Mrs. Eddy's words (*Ibid.*, p. 428), "we shall sweep away the false and give place to the true."

ANNIE M. KNOTT.

THE RADIUS OF RIGHT THOUGHT.

ONE of the greatest offenses that a man can commit against his own best interest and the interest of his fellows is that of limiting in thought the range of freedom which Truth can bring. And here the Gentiles have not been the greatest sinners, for the reason that the demonstrations of him whom Christians call their Wayshower, and in whom they have professed to believe, unequivocally deny that there are any such limitations. The rebuke of the Master in this matter is brought to our attention today by the achievements of so-called physical science, the astonishing fact that the pulsating symbols of human thought are hurled out into the deserts of space as though a mighty voice were speaking from continent to continent, and received its answer from the islands and the ends of the earth. In a moment the accepted limitations of the centuries have been swept away, and a compass of freedom has been realized which would have staggered the most daring imagination of our forefathers.

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Yet we may not forget that the ancient Greeks dreamed of Hermes, the messenger of the gods, the conveyer of sovereign thought, as having winged feet, while more than three thousand years before Marconi began to call across the seas the psalmist had said of the declarations of divine Truth, "Their line is gone out through all the earth, and their words to the end of the world." This present-tense prophecy found its first great fulfilment in the flight of those inspired words of Christ Jesus which brought life and immortality to light, and which moved to their centers the nations of the old world in the first century. It is being fulfilled again today, through "the prayer of the righteous" in Christian Science, as the healing of the sick beyond the range of human voice and touch speaks for that omnipresence of Spirit of which the psalmist wrote: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Men speak of a wireless, but not of an etherless telegraphy. Human thought has simply laid hold upon the belief of a more refined, all-pervading material medium, it has gotten away somewhat from the arm's-length sense of experience and capacity, it has accepted a more attenuated concept of truth. This concept is, however, not a whit the less material, and while every such gain may expand the possibilities of human advance, we do well to remember our Leader's words when she tells us that these things are of "no moment, unless they illustrate the ethics of Truth" (Retrospection and Introspection, p. 21).

In its teaching that man lives, moves, and has his being in God, Christian Science sweeps away every seeming barrier to the freedom and effectiveness of the divine idea. The realization of the all-inclusiveness of the embrace of divine Mind will remove all sense of hindrance to the freedom of our influence for good, and demonstrate the possibility of our healing ministry across the seas. It is this that must beget in us a new and quickening consciousness of the unmeasured privilege and responsibility to which every intelligent Christian Scientist is called. Today as one looks out upon present-world conditions, he is impelled to cry out as did St. Paul, "The whole creation groaneth and travaileth in pain together until now;" but however vast and imperative the human need, the power and compassion of divine Love are adequate thereto, and Christian living finds its supreme occasion in this, that it is the channel for the healing activities of Truth. To know that as we cleave only to that which is of God, and refuse to listen to the appeals of material sense, we may help all humanity, that the hand of faith may be stretched forth for the lifting up of all who are willing to "turn unto the Lord," be they near or far,—this is to find a new meaning in life, it is to begin to measure the radius of right thought.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Chelsea, London, S. W., England, Feb. 20, 1909.
Mrs. Mary Baker Eddy.

Beloved Leader:—May I take a moment of your time to say how very grateful I feel for the privilege that has been given me of serving the Cause in my new office as committee on publication for the counties in which London is situated. I know that only in so far as we are willing to "cherish nothing which hinders our highest selfhood" (Science and Health, p. 68) can we become worthy laborers for the Cause to which we owe so much, and only by doing more express the gratitude we feel to you, the Leader of the movement. My earnest prayer is that I may daily learn more love and wisdom, and so be able to give to others something of the blessings I have received from the study of the Scriptures in the light of your writings.

I would like to take this opportunity of telling you how much *The Christian Science Monitor* is appreciated here, and I fully realize that by giving it a wide circulation we are doing good that cannot at present be estimated, because through it such a vast number of men and women are being led to experience the regenerating and healing power of Christ, Truth, which you have again revealed to the world through Christian Science.

Yours lovingly,
ALGERNON HERVEY-BATHURST.

Brisbane, Australia, Jan. 14, 1909.
Mrs. Mary Baker Eddy, Boston, Mass., U.S.A.

Beloved Leader:—The Thanksgiving service held by this branch church on Christmas morning was so abundant in joyous expressions of gratitude for blessings received through Christian Science, that the members and congregation present resolved to convey to you their love and thankfulness for your priceless discovery, noble example, and selfless life-work for mankind. We rejoice in the better understanding we have of God, and our sincere desire is to know and serve Him better.

On behalf of
First Church of Christ, Scientist, Brisbane, Australia.
W. S. ILIFF, *Clerk.*

Atlanta, Ga., Feb. 16, 1909.

Beloved Leader and Teacher:—I love to send you good news. I have been very busy all fall and winter, lecturing in various parts of the country, and everywhere I find the same expression of deep and increasing interest. The "famine for the word of God" is evident, and Christian Science, that word, is "feeding the hungry and giving living waters to the thirsty" (Science and Health, p. 234).

I have just returned from dear beautiful Baltimore, having lectured there to the largest audience they have ever had. Rapt attention everywhere marks the Christian Science audiences. In Cleveland, O., a few weeks ago, there were five thousand present and hundreds turned away. The sad old earth is waking from its long lethargy, and the energizing Christ is rousing thought to grasp the eternal truth of being. We love you more and more every hour, as we see how your wisdom is a quick, ready, and loving check to all error. Is not this struggle between good and seeming evil like a game of chess? But good always wins, for Love is supreme.

Your faithful and devoted student,
SUE MIMS.

Punxsutawney, Pa., Feb. 18, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The members of First Church of Christ, Scientist, of Punxsutawney, Pa., recognizing your untiring efforts for the Cause of Truth, and the manifold blessings enjoyed by mankind through the revelation given by you to this age in the teachings of Christian Science, desire to thank you for the privilege of sharing these blessings. We are striving each day to reflect more of the Christ-life, and to follow faithfully where you lead.

Lovingly yours,
First Church of Christ, Scientist, Punxsutawney, Pa.
CECELIA E. WRIGHT, LEX N. MITCHELL,
CORA E. MEHRING, *Committee.*

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Urbana, Ill., Feb. 14, 1909.

Dearly Beloved Leader:—This afternoon I lectured in the chapel of the University of Illinois, under the auspices of the Christian Science Society of this university. There was a large gathering of the students, faculty, and friends, who gave the lecture the closest attention. It is interesting to me that just ten years ago this spring I was invited to come to this university to organize the department of electrical engineering. As I had decided to devote myself entirely to Christian Science work, and had just resigned from the Johns Hopkins University, I promptly declined this invitation, and have never regretted it. I have found Christian Science the true Science, and have been happiest when engaged in its blessed work.

I am so grateful to you for this privilege of voicing the truth as one of your lecturers, especially as I hear of so much good resulting from this work. I well know it is only Christian Science that helps the hearers, and nothing of mine. All that I know or voice, that is good or true, has come to me through you and your teachings, for you have revealed the Science of being, which includes the infinite truth of all reality, than which there is naught else.

I have also been called to lecture for the Christian Science societies of Harvard University and the University of Michigan, Ann Arbor.

With deepest love and gratitude,

Your student,

HERMANN S. HERING.

Rock Springs, N. Dak., Feb. 11, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—It is with a grateful heart that I would try to express to you what your teachings have been to me. I was healed while reading your book, "Science and Health with Key to the Scriptures." It has given me health and strength, and best of all, a spiritual understanding whereby I have been able to help myself and others. It has also proven to me that "every trial of our faith in God makes us stronger" (Science and Health, p. 410). I am studying and trying to grasp more and more of this divine Principle, that I may be able to reflect so much of Life, Truth, and Love as to be worthy to be known as a Christian Scientist. Our Lesson-Sermons, and the *Journal* and *Sentinel*, are our beacon-lights on the way; for which I am thankful, as many times they have come when the need seemed great, leading us to Love, the source of all supply. Lovingly, your student's student,

S. JENNIE JUNE.

Davenport, Ia., Feb. 24, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Just a word of love and gratitude from one who has been a constant reader of your works for over twenty years, and of all the literature from the Christian Science Publishing Society for nineteen years. Last Communion Sunday ended my term of service as Second Reader. Many beautiful and helpful experiences came to me during my labor of love in our Master's vineyard. There was never a dread of the approaching service, nor absence on account of ill-health, and this could only have been possible by understanding how to demonstrate the truth taught in our text-book, Science and Health.

With loving gratitude, I remain,

MRS. SADIE L. EARLL.

Bangor, Me., Feb. 22, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—For a long time have I desired to express my love and gratitude to you for the many blessings I have received through the right understanding of God as taught in Christian Science. In the summer of 1898 I returned to Concord, N. H., my native city. I was sick physically and mentally. I obtained a copy of your book, "Science and Health with Key to the Scriptures," the reading and studying of which healed me both physically and mentally. It has been my great privilege to serve a term as Second Reader of First Church in Bangor. I am very thankful to you, dear Leader, for making it possible for me to serve God in this way in our beloved Cause. By my works I am striving to prove my loyalty to you, and what my understanding of God in Christian Science brings to man.

Yours in sincerity and truth,

MRS. SARAH A. DAVIS.

Valley City, N. Dak., Feb. 22, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—May I be permitted to say that which sheer gratitude prompts me to say? Some years ago I felt prejudiced against your wonderful book, Science and Health. Now I know that it was the inspiration of God to you. I cannot thank Him sufficiently for you and your work. Just this evening I came to the "open fount," asking guidance, through Science and Health, for my particular mental disquietude, and it has supplied me, as in many former cases, the exact cure for my disease. May the hand of God continue to bear you up, even as you are helping others.

Lovingly and respectfully,

MRS. F. B. WHARTON.

Reading, Pa., Feb. 26, 1909.

Beloved Leader:—Just a few words of gratitude in acknowledgment of what the understanding of Science and Health has done to the glory of God. The following of the precepts you teach in "Science and Health with Key to the Scriptures" has entirely destroyed a cancerous condition of the bowels which was pronounced incurable by *materia medica* in June, 1908. I was thoroughly examined in October, 1908, by the family physician, who pronounced me perfectly healed and cleansed. It was a glorious struggle for truth, as the destruction of the weeds of false sense, or false sensation, was the destruction of self-love, self-pity, self-justification, rebellion, resentment, false ambitions or all desire for worldly gains and worldly fame; also the destruction of the desire for liquor. I learned the nothingness of sensuality, and had a great lesson in true humility. My constant prayer and ambition is to know the only true God and His Son glorified. I am working for the written statements of the physicians, so that I can send this testimony with the proofs to the Publishing Society, that others may know that the knowledge of God as taught in Science and Health does heal organic as well as functional disease, and that it only requires a higher understanding and a purer love to do this.

As a loving and obedient follower of Truth and Love, and with a heart full of gratitude for what the knowledge of Truth has done for me and for what it is for all, I am

Lovingly yours,

ANNIE L. GEISSLER.

Toledo, O., Feb. 20, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Boston, Mass.

Dear Mrs. Eddy:—Each day shows me more clearly what a wise and loving Leader you are. The latest proof is the order of exercises for the Sunday School which appears in the last edition of the Manual. As a teacher in our Sunday School I am especially grateful, as it brings such a sense of unity to know that the exercises of the Sunday Schools of our denomination all over the land will now be identical. Lovingly and sincerely,

BESSIE B. CANNIFF.

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AMONG THE CHURCHES.

ALAMEDA, CAL.

First Church of Christ, Scientist, now holding services in Woodmen Hall, owns an exceedingly valuable site at the southwest corner of Central avenue and Walnut street, and it is reported is planning to build in the near future. The plans call for an elaborate structure, which will be one of the finest churches in Alameda.—*Times-Star.*

OXFORD, ENGLAND.

You will be interested to hear that the work is going ahead in this old university town with great strides. Good healing is being accomplished and great interest is manifested. Even the learned doctors are looking into our Science. The Sunday services are well attended, the numbers having almost doubled in the last three months. Our publications are much appreciated.—*Correspondence.*

JOLIET, ILL.

It may be of interest to know that this church paid off its entire debt on Nov. 3, 1908, a balance of $1,928.50 being necessary to do so. Of this amount, $1,766.23 was raised in one collection, after having had a notice read from the desk three times, naming the date the collection was to be taken. This gives us a valuable piece of property, which for our purpose could not be duplicated for less than $12,000.—*Correspondence.*

NEWMAN, ILL.

The trustees of the Christian Science church of Newman have purchased a fine site at the corner of Broadway and Stevenson street, upon which to erect a new church edifice in the not distant future. The price paid for the property was fifteen hundred dollars. It is considered one of the most desirable locations in the city for a church building, and with every prospect of appreciation in value.

Danville (Ill.) *Commercial-News.*

VISALIA, CAL.

The Christian Science society of this city has purchased the lot east of the residence of Judge W. B. Wallace on West Acequia street and may erect thereon a chapel. The lot has a frontage of fifty-eight feet and is a very desirable location. In speaking of the matter recently one of the members of the Christian Science congregation stated that no plans had as yet been made regarding the structure, which matters were yet to be considered. While a chapel may be erected at present, it is understood that a larger building may be put up later on.—*Visalia Times.*

FOND DU LAC, WIS.

First Church of Christ, Scientist, is nicely ensconced in its new quarters on the second floor of the Trout Building on Main street. From the Reading Room at the front to the church auditorium at the rear there is an air of neatness and comfort that is inviting. The church is large and airy, and during the day is lighted by skylights, while electric lights make it bright and cheery in the evening.

The first public Christian Science service was held Sunday, Nov. 17, 1901. Previous to the public services little groups of earnest inquirers after truth met on different occasions and read the Lesson-Sermons. In May, 1903, the society moved into a hall that would seat about fifty people. In January, 1906, a building fund was established, besides which contributions were made to The Mother Church building fund, and also to that for the publishing house. For some time the society has been crowded for room, and found it necessary to have more commodious quarters. The present church hall will seat about one hundred people. During the past year there have been many more visitors at the Reading Room and more calls for the literature than before. Five copies of Science and Health have been placed in the public library. The *Journal* and *Sentinel* have been given for several years.

While the growth may seem slow, it has been steady and healthy, and the church is founded on self-sacrifice and healing, according to Jesus' teaching.

The Commonwealth.

LE ROY, KAN.

The members of First Church of Christ, Scientist, dedicated their church, located on North Main street, Sunday, Jan. 3. The first knowledge of the healing work done in this place through Christian Science was in 1887, when one of our number, who had been an invalid for several years and had failed to receive help from *materia medica*, was advised by a friend to try Christian Science treatment. The recovery was rapid, and in time others became interested and formed themselves into a band. The Christian Science text-book and other writings by Mrs. Eddy were sent for, and the little band of believers met in different homes once or twice a week and studied the Lesson-Sermons given in the *Quarterly*. Finally it was decided to organize a church, and in December, 1896, a number of the Christian Scientists met at the Fairview schoolhouse in Woodson county, this being the center of the district, and organized First Church of Christ, Scientist. Meetings were held in this place until April, 1899, when a change was made to Le Roy, Kan., where, until the present time, meetings have been held at different places in the town. Last year, at a special meeting, a building fund was started and we began to demonstrate the means. The demonstration was easily made. In August R. C. Wood presented us with a building. One of our members purchased two lots, and the building was soon moved upon them and remodeled into a very neat little church. The money needed to pay for the remodeling was raised without solicitation other than to state our needs.

We are indeed grateful to God, and to Mrs. Eddy for showing us the way. It is through her labor of love that it has been made possible for us to dedicate this church home. Through her works we have learned, as we never knew before, how to love our fellow-man and to follow Christ.—*Correspondence.*

I do not in my best moods think of death, but of life. I would live as though there were no such thing in the world as death for me or for others. I would live with my thoughts amid things that endure in work and duty and love, until death itself is consumed in life; the resurrection going on day by day, this mortal putting on immortality.

HORATIO STEBBINS.

A poor man saved by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt thyself be served by every lease
Of service thou hast rendered.

MRS. BROWNING.

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TESTIMONIES OF HEALING.

I came to Christian Science through the healing of a little child. I was at that time suffering from stomach trouble, and had been taking medicine daily for two years and a half. This child's mother was a dear friend, and when she asked me to attend a Wednesday evening meeting, I did so, and came home feeling perfectly sure I had found help. I sent for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced to study it with the Bible. I was healed of the stomach trouble, and of severe headaches, from which I had suffered since I was a little child. Other ailments which had caused me a great deal of suffering have also left me. Several months ago I had what seemed to be an eruptive fever. I was very sick for about four hours, when the pain and fever left me and I felt as well as ever. The eruption came out, but lasted only four days. I did not go to bed, but did my work as usual. I have never had a treatment from a practitioner, my help having all come from the study of the Bible and our text-book. My husband is also in Christian Science, and we belong to the church here, which we both feel to be a great privilege. We have received much help from the services, and find the Sunday and Wednesday evening meetings a great help to us, both physically and spiritually. The good work is growing fast. It is just eighteeen months since Christian Science came to our home, and the change has been wonderful to us. While we were happy, still we always felt there was something wanting, and we have found it in the peace and content and purer happiness which this truth is teaching us every day. I am very thankful to God for the blessings I have received, and my heart goes out in gratitude and love to Mrs. Eddy for giving to the world Christian Science.—Mrs. Ida E. Day, Boulder, Col.

I wish to add my testimony to the many given in the *Sentinel* and *Journal*, and tell something of what Christian Science has done and is doing for me. For eleven years I suffered from what the physicians called neuralgic trouble of the stomach. I was treated by seven different physicians and tried many kinds of remedies, but received no permanent benefit. The last physician we called said I had gall-stones, and that he could do nothing but give me morphine to ease the pain. As soon, however, as the effect of the drug was gone the pain returned. I had to stay in bed, and everything I ate seemed to cause intense suffering.

It was in this hour of darkness and discouragement that I told my husband I wanted to try Christian Science, of which I had heard through a kind neighbor, some time before, but had never read anything on the subject. My husband went to see a practitioner and asked for treatment for me, with the result that I arose that same day and began to work, and to eat anything I wanted. This healing occurred over nine years ago, and I have had perfect health ever since. With this healing came a wonderful mental uplift. It seemed as if I had been brought out of darkness into a glorious light. The practitioner sent me some Christian Science literature, which I read and reread, while I drank in its spiritual meaning. A few days after my first treatment I drove ten miles alone to see the practitioner, and she explained to me about God and His power and willingness to heal and protect His children, and many other beautiful things that I had never heard before, and for which I shall ever be grateful.

Later I bought Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and through the understanding gained from that wonderful book many ills have been met and destroyed. We have used no material remedies of any kind since my healing, nine years ago, in a family of seven. God has been our only physician! Words can never tell how much we have to be thankful for. A serious case of blood-poisoning was overcome through the power of God's Word, understood spiritually, in a few hours; besides many other ailments too numerous to mention. These all vanished before the power of God, good. The children almost always make their own demonstrations over the ills that come to them, with their knowledge of this truth.

Christian Science is surely the pearl of great price, which the world can neither give nor take away. I am indeed thankful for having been helped to know God aright. I thank God, and our dear faithful Leader, Mrs. Eddy, for her untiring labor of love for poor suffering humanity, and my greatest desire is to be worthy to be known as a loyal Christian Scientist.

Mrs. Lena Meyer, Lansing, Minn.

I came to Christian Science through my wife's healing, which seemed so wonderful that I wanted to know what had healed her, so I began to read the Christian Science text-book, Science and Health, by Mrs. Eddy. I did not think of being healed myself by reading this book, but I had not read long when the truth that it contains began to work, and it destroyed the appetite for tobacco, to which I had been a slave for fifteen years. I tried many times to stop the use of the weed, because it caused me to suffer, and I would stop for a time, only to crave it all the more. After reading this wonderful book, however, I lost all desire for tobacco, and many other bad habits,—such as the use of intoxicating liquor and the use of profane language. Christian Science also healed me of a severe backache which I had so long as I can remember.

For these and many other blessings I am truly thankful, but most of all for the spiritual uplifting,—to know that God is Love and that He sends nothing but good to His children. I am very grateful to our dear Leader for bringing the truth to this age.

Lewis Meyer, Lansing, Minn.

I have thought many times that I would like to express my thankfulness for Christian Science. It is about ten years since my husband and I came into Science, and no one but ourselves will ever know how great a blessing it has been to us. We have had many proofs of its healing power, and I hope that my testimony may lead some one who reads it to see if they can find any cases like their own that have been healed, for that is the way I did when I first came into Science. I never shall forget how fearful I was before my oldest boy was born. I used to read the *Sentinel* and *Journal* all through to see if there was one case like my own where Science had been used, and when I found one it relieved me a great deal, as we were strangers in the place and there were only one or two Scientists here at the time, which was nine years ago.

The Scientist that I expected would stay with me was called out of town on business, and that left us to depend on God and ourselves. My husband treated me, and I got along finely; I was sick only an hour, and although it was late in November and very cold I was up on the fourth day, and did my work every day after that. When my second boy came I had a Scientist with me. I was up the third day, and the following day got dinner for the family. When the baby was a week old, I took him to a Christian Science lecture, walking ten blocks to the opera house, and also walked home. Although the neighbors predicted all kinds of trouble would follow, none of it came. A month or so ago one of those same neighbors told me that ever since that time, now nearly seven years, she had thought there must be something good in Christian Sci-

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ence, and she is now studying Science and Health and does not care who knows it.

Another grand demonstration was in a serious attack of fever. One of our children was seemingly very ill, and one night when she appeared to be very low and every one was watching her case, my husband and myself became fearful, so we called in a Christian Science practitioner, who remained with us all night. Our fear left us soon after her arrival, although the healing of the child came slowly. Neighbors condemned us severely for depending upon Christian Science, and said that we should be forced to have a doctor. We are very thankful to know that we had the help of the "great Physician," our Father-Mother God, who is always ready to help us if we look to Him. Words cannot express my thankfulness to God, and to Mrs. Eddy, for all the blessings we have received in Christian Science.—Mrs. E. S. Bishop, Billings, Mont.

Christian Science came to me at a time when I was in a troubled condition, mentally and physically, but as I look back now I can see the guiding hand of divine Love through it all. I thought I had ceased to pray, but my one desire was that we might be led to something or some place where health could be restored. A lady who had just been healed in Christian Science told me of her experience, and was so kindly persistent that I finally consented to attend one of the Wednesday evening meetings. I was much impressed with what I heard there, but perhaps more by the large number of people who were in attendance—something entirely different from the ordinary prayer-meeting. Three years previous to this I had been stricken with paralytic trouble, the entire left side being affected. I lay almost helpless for three months, but with kind care by the attending physician and my relatives, I recovered sufficiently in a few months to be able to do my housework. I was, however, a cripple and an almost constant sufferer. Three physicians, who were consulted about the case, said it would be necessary for me to undergo a delicate surgical operation as a precaution against another attack. My life was one of constant fear when we went to Oakland, Cal., where I hoped a change of climate would prove beneficial; if not, then the operation.

At this time we were told of Christian Science. At my request a quiet pleasant gentleman was sent to me, and after some conversation he asked me to put aside all material remedies. I hesitated, for I knew nothing about putting my trust in God. The Bible was a book that had been almost entirely discarded from our home several years before. I finally consented, but felt I was giving up a great deal. I little realized that I was putting off the "old man with his deeds," but after sleeping all night and awaking to find the bright summer sun shining in my room, I realized that I was free from pain. I woke, too, to the fact that the sunlight of Truth and Love was shining in my consciousness, and that it had awakened hope and peace. I had wakened to a new world—I had found the place where I could, as one of our beautiful hymns expresses it, "drop my burdens at His feet, and bear a song away."

After five weeks' treatment I could say I was a well woman. My limb had been straightened out and I could walk without pain or limping. My spine was straight and I could stand erect and free. How my heart overflowed with gratitude for my delivery from such cruel bondage. I was thankful that I had found an omnipresent God, who is always good and not capable of sending sickness to His children, and thankful to Mrs. Eddy for showing her love for mankind by sending this healing truth out to sick and discordant humanity, thus freeing mankind from error. The Bible was brought out and studied, and how different it all was as the "Key" unlocked its storehouse of treasures! I could not begin to enumerate the many blessings that an understanding of this truth has showered upon us.

In clearing out a room that had been occupied by a servant, a bottle of poison was come upon and put with other things to be carried out. I did not think of our thirteen-months-old baby, who was playing in the room, but presently I heard a cry, and looking around saw that he had opened the bottle of acid, as he still held it in his hand. I spoke to him quickly, declaring the truth. I then gave him a drink and washed his mouth with cold water, and in doing so saw that the tongue and lips were burned perfectly white, also the entire right hand and the tips of the fingers on the left. He ceased crying immediately, and soon began to play as usual. In an hour all signs of the burn had disappeared, except a small place in the palm of the hand, which had the appearance of having been burned with fire, but that was healed by the next day.

Thus day by day the heavenly manna is feeding and sustaining all who trust in the power of ever-present good. Divine Love, the source of all good, is the living fountain of Life, available to all, at which we can drink and gain life eternal.—Mrs. Lena L. Davis, Ashland, Ore.

It was about the first of August, 1907, that I came to San Bernardino, to have some dental work done, having been troubled with toothache. Notwithstanding that I had been greatly benefited by Christian Science treatment, more than two years before, and had at intervals read "Science and Health with Key to the Scriptures," I did not seem able to overcome this present trouble. The dentist found it necessary to destroy a nerve, and as the treatment was very severe, my suffering was intense. Finding I could get no rest, day or night, I decided to call on a Christian Science practitioner. In the mean time my face had become swollen, there were serious complications, and the jaw-bone was said to be affected. I began to take Christian Science treatment, but the trouble did not yield satisfactorily. My fear became so great that I remained at the home of the practitioner, to be under her immediate care. Relief came to some extent, but the fear of blood-poisoning then presented itself, and the pain again became very severe. It seemed to me that the whole body was becoming affected, and that all would soon be over. About this time the practitioner came into the room, and found me in what seemed to be a semiconscious state. She gave me treatment until I slept naturally, and when I awoke I felt perfectly harmonious. I went to a barber and got shaved, and attended church next day at Riverside. In a few days I had the dental work done, then returned to my home.

I have had no further trouble, and since this experience the truth has unfolded to me greatly, and given me great happiness and peace. I feel very thankful to God for His great love, and to Mrs. Eddy for showing us the way.

Enos M. Dent, Halleck, Cal.

I wish to acknowledge the great good which Christian Science has done in my family. My daughter and I were church-members, but in our trouble could not find the comfort that we longed and looked for. Since we came into Christian Science we have found the peace that passeth all understanding, for we know that God is Love, and that He is "a very present help in trouble." Last winter my little boy was taken with a very severe attack of bronchial trouble. I sent to a Christian Science practitioner for help, and she treated him absently, making only one call. In one week he went to church with us—well—and has had no more trouble. We are trying to live our thanks in deeds.

Mrs. Mary E. Murray, Bradley Beach, N. J.

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I desire to express my heartfelt gratitude for all the blessings that Christian Science has brought into my life. I never knew life in the true, full sense of the word until after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. It transformed me from a sufferer with constant cough, heart trouble, and fainting-spells, to which I had been a slave for several years, into a well and happy woman. I had taken medicine for seven years, but received little or no help. For the last seven years many other demonstrations have been made through the study of the Bible and Science and Health, and I feel that I have in a measure become acquainted with God—have learned that He is infinite good, divine Love, and that He governs the universe harmoniously.

My heart goes out in gratitude to God, and to our dear Leader. I was sadly in need of the truth, and I pray that I may let my light "so shine" that others will see the good works and glorify our Father-Mother God.

MRS. MINA C. GIBSON, Chicago, Ill.

I have felt for some time that I ought to give expression to my gratitude for Christian Science. According to physical sense I was a great sufferer for many years from rheumatic, catarrhal, and bowel trouble, etc., and for the last ten years almost at death's door from a malignant ulcer. One of Chicago's most prominent specialists had so pronounced it, and said I could not live three years. I went to two sanitariums with like result, and came home to try to bear this trouble patiently and be ready for "the midnight call." I had heard vague rumors of friends in other places who had been helped in Christian Science, but knew not the how or why. Then a cousin in New York wrote that she saw in the *Journal* that there was a Christian Science practitioner here; and that another cousin had been healed of tubercular trouble by this means. This made me eager to try it, so in August, 1906, when every earthly hope was about gone, I called for help in Christian Science, and in a few days was out of pain. In three weeks I took a long trip to make a visit, and in less than three months I felt that I had been made over; I was strong and perfectly well. Since my healing I have done without medicine. In many instances I have helped others to gain the understanding of this truth. I do all my housework and much of the sewing, and have no fear of overworking, as of old, for I know that my wonderful strength is from God. I was always a Bible student, and a believer in spiritual conversion, and I think that all the churches have yet to learn to accept Christ's whole command—to heal as well as to preach.—ANGIE G. BROWN, Carthage, Mo.

I wish to express my deep gratitude for what Christian Science has done for me. I have been healed of the liquor and tobacco habits, of over thirty years' standing, and have also been able to lay aside my glasses, which I had worn for many years. I have been benefited through Christian Science, not only by the healing of these physical troubles, but the whole tenor of my life is changed by the overcoming of many bad traits of character, for which I am very thankful to God, and grateful to Mrs. Eddy, the noble woman who has taught us the true way to live.

J. H. BULKLEY, Wethersfield, Conn.

It gives me pleasure to tell about the healing I experienced in Science, a little more than two years ago. About two o'clock one afternoon, I became suddenly ill, with severe pain in the spine and chest; my arms pained me terribly and seemed numb and almost dead. I felt unable to treat myself, so I sent for a practitioner, and he arrived about three. About ten o'clock there was a kind of crisis, and then relief came. The practitioner had been working all this while, and when he went away at midnight there was only a little pain in my left arm, and I was able to overcome that. By two o'clock I was practically healed. To me this was a wonderful healing. Since then I have had to call for help in a severe attack of an eruption, and under Christian Science treatment I was cured in a few days.—LINA LAU, Fort Smith, Ark.

I cannot put off longer the duty and privilege of telling others what Christian Science has done for me and mine. In May, 1905, our oldest son, who was then fifteen, became very ill. He continued to grow worse for about six weeks, at the end of which time our family physician, together with a specialist, made an examination, and decided that there was an abnormal growth in the bowels, which prevented normal action. They advised an operation as the only possible chance of his recovery. We pleaded for some other method of relief, but they told us that there was none.

While the doctors were waiting for him to gain strength through dieting, before performing the operation, we were persuaded by a friend to try Christian Science for just one week. At the end of the week he was so much improved that we continued the treatment for two weeks more. At this point our physician, not knowing what we had been doing, declared it was dangerous to delay the operation any longer, but on examination he found that the tumor had disappeared. The doctor was very much surprised, and asked us to take the boy to a specialist. We did so, and he also said that the knife was not needed.

Since this experience we have all been helped in a great many ways. Our youngest son, who was then three years old, was hardly ever well. He seemed to be subject to bronchial attacks, which usually lasted for from two to three weeks. Our physician said to me: "You may try Christian Science for yourself, but when you use it for your baby in one of those attacks, you will have a funeral in your family." An attack came on a few weeks later, and was met and overcome in Christian Science in just twelve hours. The next time it stayed six hours, and that was the last one. Fever, colds, chronic bowel trouble, and much besides of both sin and disease, have been wiped out in our family. We have certainly proven that divine Love can and does "meet every human need" (Science and Health, p. 494), and we are endeavoring to live the life that will prove this absolute fact to others who need help as badly as we did.

MRS. EUNICE FRENCH, Kansas City, Mo.

It is with a thankful heart that I give my testimony to what I have received through Christian Science. It was about nine years ago that I first heard of it, when my baby sister was restored to us from what was said to be the last stage of a serious throat trouble. A doctor worked faithfully for her till all medical means were exhausted; then he told my mother that he had done all he could. It was after this that they called a Christian Science practitioner, and in a few days the little one was eating anything she wanted. A few years after this, my brother's little girl was taken with a severe head trouble, and he took her to a Christian Science practitioner, although the doctor told him when he left that he would not get beyond the first station with his child alive. He did, however, get to the practitioner, who worked faithfully for the little girl, who seemed to be very near to death when the treatment began. I think it was not more than two weeks until she was as well as ever.

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It would seem, however, that we all need to be brought to Truth in some way, for even after this I did not take up the study of Christian Science, as I was well and did not think I needed to live as it teaches, but I now thank God from the depth of my heart that I was brought to accept it, even through suffering. I began to feel ill, and kept growing worse, until a doctor told my husband that I had a terrible trouble which should have immediate medical attention. I was taken to Hattiesburg for medical treatment, and I was there until I was very low indeed physically, and I was almost a mental wreck. One morning I told my sister, who was with me at the time, that I was going to have Christian Science treatment, and if it did not cure me I would just die. I began to take treatment, and thank God I was perfectly healed in three weeks. I have had to call for help only two or three times since.

I cannot express my love and gratitude to our dear Leader, for her life has given us so much good, and something that no one can take away from us. There is not a day in which Christian Science cannot be used in our "daily walk and conversation," and I can see the need of the healing work on every side. I shall be glad to answer any inquiries as to my healing.

MRS. GERTIE BOOTHE, Amite City, La.

I can no longer refrain from expressing in some measure, through our periodicals, my gratitude to God, and to our dear Leader, for what Christian Science has done for me. From childhood I had suffered from spinal disease, and later from dropsical and other troubles. About a year ago I became interested in Christian Science, and after three months' treatment these all disappeared, and I am now entirely well. Christian Science has proved to be an ever-present help, not only in overcoming physical ailments, but in my daily life. It has also overcome a great sense of fear. The apostle John says, "There is no fear in love: but perfect love casteth out fear: . . . He that feareth is not made perfect in love." Mrs. Eddy says concerning this text, "Here is a definite and inspired proclamation of Christian Science" (Science and Health, p. 410). All this has come to pass in one short year, and my earnest desire is to be more and more worthy to be called a child of God.

CORA A. SHAFER, Kokomo, Ind.

For a long time I have felt it my duty to express my gratitude for Christian Science and the many blessings it has brought to me and mine. Our beloved Leader tells us in the Manual that whenever God calls us to bear testimony to the power of Truth, or to defend the cause of Christ, we shall do it with love and without fear. I am indeed grateful for Christian Science, inasmuch as it has helped me in the overcoming of fear. Like many another, I did not turn to Christian Science for physical healing alone, but from a longing, earnest desire to know God, although since I began the study of Christian Science I have had many wonderful demonstrations over physical ills for myself and children.

One of the first cases of healing that came into my family was that of an eruptive disease of two years' standing, which was healed by Christian Science in four days, after three physicians had told me they could do nothing for the patient. A very bad case of eye trouble was healed in three days. My youngest child, a boy of three, was stricken with what seemed a very complicated case of bronchial trouble, besides a very aggravated form of a disease of childhood, and a rising in his head,—all at one time. I sent at once for a Christian Science practitioner, who before coming into Christian Science had been a practising physician for a number of years. It was several days before any noticeable change for the better took place, and many times I found it hard to overcome fear, but in less than three weeks the child was entirely well. These words from Science and Health (p. 248) stayed with me continually: "Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb." My little daughter was also healed of severe headaches and stomach disorder with which she had been troubled since infancy.

I am also grateful for the *Sentinel*, which brings to us every week sweet messages of Truth and Love from all parts of the world. My heart is filled to overflowing with gratitude and love to God, and to our dearly beloved Leader, for the manifold blessings which have come to all of us through the revelation of this glorious truth to mankind.—MRS. D. T. BARADA, Boulder, Col.

It is indeed with a grateful heart that I give this testimony of my healing in Christian Science. I had suffered a number of years with what the doctors called an organic intestinal difficulty. Over six months ago I had a severe attack of this trouble, and with just one week of absent treatment I was entirely healed. I am now perfectly free from the trouble, and have gained considerably in weight since I was healed. For this, and for the healing of my wife, I am more than grateful. Christian Science has brought many blessings to our home. It proves that all things are possible with God, and I am deeply thankful to Him, and to Mrs. Eddy.—F. W. TRACY, Colton, Cal.

Christian Science has done so much for me that I hardly know which demonstration to tell about. I had an attack of mumps some time ago, that was almost instantaneously overcome. My mother telephoned to a Christian Science practitioner, who at once began to treat me. This was on Friday; on Sunday I was out all day, and I went back to school on Wednesday. I am also grateful for Christian Science because it has healed my mother so that she can be with us all the time, while before she had to stay at a sanitarium.—GLADYS RUBEY, Shawnee, Okla.

When Christian Science was presented to me, about eighteen years ago, I had been an invalid for several years, and was then unable to walk across the room or even to be up. One physician had pronounced my trouble a catarrhal condition of the stomach. Several others did not know. My healing in Christian Science was instantaneous. After reading the 91st Psalm I arose and dressed myself and felt that I was well. My thought was, "Praise God, from whom all blessings flow," and I am very grateful for all the benefits received from Christian Science. It was my privilege to hear our Leader, Mrs. Eddy, speak at her home a few years ago, and these words from her have ever remained with me, "Trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903).

MARY B. ADAMS, Lima, O.

I've yet to learn what ill it brings
To see the brighter side of things,—
To hug the sunnier side of streets,
To taste, and thank God for, life's sweets,
To light a good deed's little candle,
To hold tight by the human handle,
To smile,—one may not understand
Whereat,—to lend a helping hand.

HARRY COWELL.

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FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

The world is getting too vast, too glorious, too universal, in view of God's infinite manifestation, to limit it to anything smaller than life itself. God's grace is too abounding to be confined to any one rite or sacrament or institution. The prophetical minds of every denomination are recognizing this. They are recognizing it so fast that these things which work for exclusiveness are receding in their mind, and the great, eternal facts of religion are assuming the commanding place.

[*Christian Register.*]

A vein of fanaticism and narrow judgment is almost sure to appear in those who would remove themselves by some sense of sanctity or peculiar consecration from the common life, would make the impossible effort of living outside of society as organized in its broad principles, in some little exclusive pinfold of their own. However estimable the motive, the danger of losing the sane and healthy view of things and putting some personal fad in the place of broad principles of action is imminent.

[Rev. John Hunter, D.D., in the *Christian Commonwealth.*]

The meaning of much of the religious unrest of the day, of the dissatisfaction which many serious and thoughtful people feel with the ecclesiastical administration of religion, is that the church's message and work do not go deep enough, and do not find them in the depths of their nature and experience. What men need is not entertaining but deepening. The church exists to hallow and deepen human life. We must not only be broad Christians but deep Christians. What we need is deepening.

[*Churchman.*]

Is the American church putting God's love for the world before everything and giving itself wholly to the saving of the world? Or is the church judging the world while seeking to save itself? Or, worse still, is it trying to save some human conception of that church which is in the world to do the work its Founder and Saviour came to initiate? Let us press the test, that there may be no possibility of misunderstanding.

[*British Congregationalist.*]

One of the reasons why the church of today seems to be so rapidly losing her hold of men is that she has no sure message to give in regard to many of the questions which profoundly affect their moral and material welfare. Hatred of the evil conditions under which many people have to live and enthusiasm for social reform are not yet the characteristic and unmistakable marks of a Christian.

[*Universalist Leader.*]

The world is ripe unto the harvest for those laborers who can lift before the imagination of the crudest masses of radical men the sweet reasonableness, the fine sympathy, the great love, the absolute devotion of the Man of Galilee. He who can translate those qualities out of the letter of ancient experience into the spirit of modern life and conduct will get a hearing from the heart of man.

[Rev. G. L. Clark in *Hartford* (Conn.) *Seminary Record.*]

Questions of the hour need discussion in the light of Christ and common sense: any other notion would imply that the gospel is a system of barren abstractions with no bearing on daily life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

In the Greater Boston postal district the *Monitor* will be delivered by carrier through the local news-dealer at the customary rate of 12 cents a week, payable to the news-dealer. If delivered by mail $1.00 should be added to the annual subscription rate to cover extra postage.

Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 28.

BOSTON, MARCH 13, 1909

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ITEMS OF INTEREST.

National.

In restitution for the alleged seizure of the sloop Townsend on the high seas in October, 1798, by the French privateer Le Pelletier, Miss Jennie E. McFarland of Searsport, Me., has just been awarded the sum of $483.06, in an amendment to the claim bill recently passed by the United States Senate. Miss McFarland is administratrix of the estate of Ephraim McFarland, who with Joseph Cobb and William Campbell owned the vessel. The estates of the other two owners have also been paid claims aggregating $5,605.18. The Townsend sailed from Boothbay, then in the state of Massachusetts, on Aug. 28, 1798, with a cargo of lumber and fish, bound for the English island of Antigua. In October she was seized by the Le Pelletier as a prize of war. After more than one hundred years had elapsed, the Court of Claims, in a decision filed Feb. 18, 1908, decreed that the condemnation of the sloop was illegal.

Three thousand souvenir medals for the Taft inauguration were struck off at Philadelphia. Three of the number were of solid gold, and were given to President Taft, Vice-President Sherman, and Chairman Stellwagon of the inaugural committee. Fifty of the medals were silver and were distributed among the members of the cabinet and other statesmen. The remaining medals were of bronze. On one side of the medals are the busts in relief of President Taft and Vice-President Sherman, while on the other side are the names of the two men.

One reason given by the *Advocate of Peace* why the navy should not be enlarged, is because we are already spending over sixty-five per cent of the nation's revenue in payment for past war and in preparation for future war, and have less than one third of our national revenue left for judicial and executive departments, coast-guard, light-houses, quarantine, custom-houses, post-offices, census, waterways, forestry, consular and diplomatic service, and all other constructive work.

The campaign to unite and coordinate all efforts for the conservation of natural resources in the United States began on March 5, when the joint committee on cooperation, which was authorized by the governors' conference to "prepare a plan for united action by all organizations concerned with the conservation of natural resources," held its first session.

The steamship Florida, which rammed and sank the White Star liner Republic in a fog off Nantucket Island, has been sold by auction for $220,500. The sale is the result of the libel filed in the United States District Court in favor of the White Star Line, which claimed $2,000,000 damages from the Lloyd Italiano for the loss of its vessel.

Rear Admiral Charles S. Sperry, who conducted the American battle-ship fleet from San Francisco to Hampton Roads, has at his own request been relieved from duty as commander-in-chief of the Atlantic battle-ship fleet, and Rear Admiral Seaton Schroeder has been appointed in his place.

After the jury had been out for nearly fifty-three hours a verdict of guilty was returned against the Pittsburg councilmen who had been charged with conspiracy. Convictions on charges of bribery have already been found against two men in connection with the municipal scandal.

Seven members of the Senate committee on judiciary signed the report declaring that the absorption of the Tennessee Coal and Iron Company by the United States Steel Corporation, at the time of the late panic, was in violation of the Sherman anti-trust law.

The omnibus public building bill, authorizing $1,800,000 for rebuilding the custom-house at Boston, has passed the Senate.

Taxes to the amount of $1,620,500 were paid into the Connecticut state treasury last year by steam and electric railroads.

The Government receipts for the month of February were $46,671,709, and the expenditures $53,219,246.

International.

The International Opium Conference was in session at Shanghai, China, Feb. 24-26. A set of nine resolutions was adopted. They recognize the sincerity of China, the danger of the traffic and its tendency to increase, the need of investigating so-called opium remedies and the enforcement of existing prohibitive laws, the desirability of gradually checking opium smoking in the different countries and a comparison of the results of their efforts at regulation, individual and concerted governmental action in regulating the traffic in the Chinese concessions and foreign settlements, and the application of their pharmacy laws therein.

Cotton manufacturing, fostered by the government and backed by the banks, is now the most important single industry of modern Japan. Forty-nine cotton spinning companies in Japan are working eighty-five mills. All of these mills make yarn, and fourteen also manufacture cloth. The male Japanese mill laborers, who number 14,300, receive only about eighteen cents a day, and the women laborers, of whom there are 61,462, receive about eleven cents a day. China and Manchuria are the great fields for Japanese cotton sales.

The international quake committee at Rome has published a statement showing that up to Feb. 26 it had received $3,602,920, which was disbursed as follows: In the first work of relief, $656,000; to old persons and invalids, $300,000; to orphans, $400,000; to artisans and small tradesmen, $400,000; to homes of various kinds, $800,000; to refugees, etc., $200,000. This leaves about $937,000, which will be absorbed mostly in aiding poor students. The needs of the distressed population are still very great.

In the general debate in the Russian Douma on the 1909 budget the principal criticism was leveled against the disproportionate amount of the military appropriation, as compared with that for cultural purposes, the expensive conditions of the last loan and the absence of the strict economy which Russian finances demand. Of the budget estimates 43½ per cent was devoted to military purposes and 12½ per cent to education and agrarian reforms.

The French government's project to pension employes of the state railroad has been completed and presented to a parliamentary commission. It provides for the retiring on half-pay of engineers and firemen over fifty years of age who have been twenty-five years in the service, and it gives pensions to disabled men who have fifteen years of service to their credit. The average salary of engineers is $800 a year, and of firemen $500.

The reply of Belgium to the representations made by Great Britain concerning the Congo, which are similar to those set forth by the United States, is now complete. It accepts the necessity of suppressing labor taxes in the rubber region and the inauguration of other progressive reforms, but it maintains Belgium's original contention that the Powers have no right conditionally to recognize the annexation of the state.

The contract between the National Railways of Mexico, the Mexican government, and the St. Louis, Brownsville, and Mexico Railroad for the building of an international bridge across the Rio Grande at Matamoros to connect the two systems of railway has been formally signed. It is estimated that the bridge will cost more than $500,000.

Forty-five years ago, says Sir Robert Hart, who at that time was made inspector general of Chinese customs, the opium imported by China was forty-six per cent of the import trade. It now has fallen to seven per cent. These figures mean, of course, that general trade has grown and opium trade has diminished.

Industrial and Commercial.

The rights of way have been secured for the proposed Altoona, Hollidaysburg, and Bedford Springs Electric line, to be built at a cost of some $5,000,000. The line will be forty-nine miles long. It will go out of Altoona, pass through Hollidaysburg, and cross the Juniata river at East Freedom, passing through Roaring Springs, Martinsburg, Woodburg, Everett, and to Bedford.

Two thousand men are at work cutting ice on the Kennebec, Maine, for the American Ice Company. The orders are to cut every day in March until the required 800,000 tons are housed. It has been necessary to harvest ice here owing to the early breaking up of the Hudson river.

The Mauretania of the Cunard Line on her last eastward trip established a new record of four days, twenty hours, and two minutes, bettering her record by twenty-five minutes. Her best day's run was 607 miles, two miles more than her previous best record.

Statistics show that 59.3 per cent of the industrial power of New England is produced by steam, and that if the possibilities of water-power were fully and properly developed, the coal now used to develop steam-power could be reduced by ninety per cent.

General.

One of the interesting processes in connection with the manufacture of the big twelve-inch guns is involved in the operation of putting on the 34,000-pound steel jacket. This work is done at the Washington gun foundry. There are three vertical furnaces. In one of these the jacket is heated for thirty-six hours to some eight hundred degrees Fahrenheit. It is then lifted over and dropped on the gun. As there is only one twenty-fifth of an inch between the jacket and the gun, it will be seen what a delicate operation is required to put it on. When the mass cools the jacket fits skin tight.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE OTHER SIDE TO DISCOURAGEMENT.

SAMUEL GREENWOOD.

Most mortals are willing to work patiently and indefatigably for the accomplishment of their material plans,—for the possession of wealth, political power, social distinction, or any of the various prizes and baubles that attract mankind. But when it comes to the achievement of spiritual good, and the working out of their salvation from evil through their own individual effort, they are prone to fall into a sense of discouragement if satisfactory results are not quickly obtained. They fail to consider, in its relation to their present efforts, how long they had wandered in the wrong direction, or how willingly they had drifted with the current of human thought, else they would not be so impatient at the obstacles encountered in their return course. Too often, when one's whole strength is needed to cope with his difficulties, this thought of discouragement is allowed to paralyze one's endeavors, and to rob him of advantages which must sometime be regained before progress can be renewed.

Beginners in the study and practice of Christian Science need to remember that certain conditions are required of them before their new-found ideals can be fully realized. In Science, blind faith can never take the place of understanding; hence right results are not prematurely gained. Each student has a definite and individual work to do; but to sit down despairingly when one comes to the hard places only adds to its duration and difficulty. The adult mortal has not yet put away his "childish things," so he occasionally pouts when his desires are denied him. "I feel so discouraged," he says, "because I progress so slowly." Discouraged with what? Does he imply that the Almighty is unjust in His dealings, or that God is willingly withholding something which he ought to have? If he has striven so long and so faithfully and so patiently to serve God as he has to serve the world or to gain satisfaction from its allurements, he might have reasonable cause of complaint; but if he has not so striven, on what can he base his dejection?

There is a side to this question which belongs to God, and the sense of discouragement would be largely counteracted were we honestly to appreciate and consider this side as well as our own. Do we ever stop to think whether God has reason to be discouraged with us? Or do we forget how frequently we turn aside from the divine call, and how reluctantly we consent to God's demands? Do we take into account the fact that God does not grant mortals' desires without respect to their deserving? or, that one jot or one tittle of the law will not pass away until we have fulfilled it all? God says, "Thou shalt have no other gods before me." Are we striving to obey this? "Thou shalt love thy neighbor as thyself." Do we? Divine Love demands of man that he shall do no evil, talk no evil, think no evil. Do we gladly respond to this demand? How much of our affection, desire, thought, energy, means, time, do we give to God? How much do we withhold? The promise is not to the lukewarm nor to the laggard, but to him who shall seek with "all" his heart, to him who shall seek the kingdom of God "first." Have we a greater ambition than to know and live the truth? Do we prize aught more highly than the spiritual understanding of God which enabled Jesus to heal the sick and to raise the dead? Are our first thought and our greatest endeavor devoted to the gaining of that understanding? Do we love to indulge self better than to reflect Love? Is our own will more to us than the will of God? What can we honestly say to these questions?

If one's freedom is not being realized as quickly as we think it should, before giving way to discouragement it would be well to examine our position as it would appear from the other side. We do not seek God's kingdom first until we love it most. If one prizes his religion more than the things of the world, it will be shown by his devotion to it. One is not a Christian Scientist simply because he resorts to a practitioner when in trouble, or because he attends a Christian Science church. It is not how we judge ourselves, but how God judges us, that counts in this matter. We can justly claim to be Christian Scientists only in the degree that we fulfil the essential condition defined by Mrs. Eddy; namely, to "leave all for Christ" (Science and Health, p. 192). In other words, we need to be Christian Scientists in the spirit as well as in the letter.

How sincere can be our appreciation of the value of Christian Science and of its significance to mankind, or how deep can be our consecration to the Christ-ideal which it uplifts, if we are habitually late or irregular at our church services, while we are prompt and punctual in our business or social affairs; if we are careless or neglectful of the spiritual good which may be gained from the daily study of the Bible and Science and Health, while we never miss an opportunity to improve our worldly position nor neglect an advantage of material gain; if we have scant time for the reading of the periodicals and other Christian Science literature, and are often indifferent concerning the needs of the Cause, while we have both time and means for recreation, amusement, or other forms of self-gratification? What kingdom would we in such a case be seeking first?

It is certainly right and proper to be prompt and diligent in business, and there may be nothing wrong in a reasonable amount of recreation; but if these are placed first in importance, if they are allowed to supersede the demands of God, to overshadow one's spiritual needs, or to blind us through selfishness to the needs of our espoused Cause, it must be that we are seeking the kingdom of this world in preference to the kingdom of Christ. If one has need for discouragement over lack of spiritual growth under such conditions, it cannot be the one who is responsible for them. It is not honest to expect or desire something for nothing; then how can we, in honesty, ask health, prosperity, happiness of God, if we are not willing in return to comply with His requirements? David asked, "What shall I render unto the Lord for all his benefits

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toward me?" Human sense must make sacrifices to gain the things of God. There is no easy road to freedom wherein the human self need not deny itself. Whatever is lacking on our part we can supply, but until then we are not in a position to receive. A Christian Science practitioner cannot substitute his work for ours; his obedience to God cannot take the place of yours or mine. Whatever God demands of us rests alone with us to give. If we are not now truthful or honest, we can become so. If we are not now loving, just, forgiving, upright, we can become so. Nothing but our own unwillingness can prevent us from doing our work. But if we are not willing to do these things, if we prefer to retain our wrong thoughts rather than to struggle for their overcoming, we have no right to raise the question of discouragement.

God does not withhold any good from man, but are not mortals continually withholding from God that which is His due? Is there not too often a profession of Christianity, when the Christlike character or conduct which alone merits it is withheld? If we cherish hatred, enmity, jealousy, anger in our hearts, if we are not dealing with others as we would have them deal with us, what commendation or reward can we expect from divine Love? Our Leader says, "God only waits for man's worthiness to enhance the means and measure of His grace" (Miscellaneous Writings, p. 154). When we measure our expectations of good by our worthiness to receive it, we shall not be doomed to disappointment; but while spiritual things are treated as secondary to convenience or pleasure, or are set aside before the pressure of business or society, God has little opportunity to supply our needs or to deliver us from our difficulties. With what measure we mete it shall be measured to us; then one's basis for discouragement must be that he is demanding of God what he is not willing to work for, or else he has a greater desire for the material rather than for the spiritual sense of good.

There is indeed a legitimate sense of discouragement, or dissatisfaction, that stimulates one to greater and more faithful effort. This kind recognizes the absolute, impersonal standard of Truth, and prevents the individual from being satisfied with less than his best work. But discouragement, as generally entertained, is little more than self-pity, a mesmeric sense that thinks only of the good desired, but is blind to the necessity of becoming fitted for it. Of this last let all Christian pilgrims beware, for it is a mental robber, a dishonest, disabling thought, the would-be spoiler of one's peace and courage. The smallest right effort is never unrewarded by God. Whatever is wrong in one's consciousness or experience can be remedied, if we are willing to work at our problem patiently, and to leave the times and the seasons to the unerring, infinite, all-loving wisdom of God.

DAWN.

REUBEN POGSON.

DAWN is that experience of the mortal consciousness when it begins to leave the night of gross materialism for the full noon of Truth's eternal day. Across the night sky of error some star of hope has led us on, kept us looking up and away from many of the grotesque forms that seem so solid in the darkness. We have stumbled, we have fallen, but out of our groans and mayhap our curses the desire and the cry for the unadulterated good has welled up; and though so tiny a star, it yet manifested the nature and character of the immutable good whom we know in Anglo-Saxon as God.

There is a stage when we need the sympathetic help of our fellows, the grip of a strong hand in the dark. It is that hour when the moon has ceased to give her borrowed light, when all the stars have disappeared, and darkness, gross darkness, encompasses the earth. It is when we discover that the light which is in us is darkness, and we are appalled at the greatness of that darkness. The reassurance that though this may be as the "valley of the shadow of death," nevertheless it is but a shadow which can be dissipated by the light of Life, helps to dissolve to some extent the seemingly adamantine substance of what is merely a state of negation. With the coming of light things begin to alter their shape; that which seemed a giant of evil with arms outspread to seize us, begins to take on the appearance of a tree. A whiteness is creeping into space, Truth is gently preparing us for the intense brightness of the spiritual universe. There are recorded instances in the Scriptures where the intense light of Truth has broken suddenly upon the unillumined minds of mortals, but this has not remained permanently, except as an experience to encourage the seers to press on through the reenveloping gloom to the unvarying, unchangeable light of Life and Love.

We look in a particular direction for the light to break. We feel sure that it is the east toward which we are looking, yet the light does not come. Then some one touches us on the arm and points in a different direction. Ah! Mutely we thank God that the light has come, even though it was not in the place and way anticipated. Many of those who come to Christian Science for the healing of some specific disease get disheartened by the slowness of the healing, and it frequently needs a friendly reminder to awaken the discouraged ones to see that the light is breaking on their moral, mental, and physical horizon in other directions.

> And not by eastern windows only,
> When the day dawns, comes in the light.
> In front the sun climbs slow, how slowly,
> But westward look, the land is bright!

The mortal consciousness, like the human hand, seems only capable of holding a certain quantity, and if of that quantity it wishes to hold a portion with greater tenacity, it automatically loosens its grip on the other portions and bestows the released power upon the particular object of its choice. So the patient under Christian Science treatment unconsciously loosens his mental grip on several ailments, but unfortunately he bestows the released power on the one for which he has come for healing. The result is that the truth applied by the practitioner naturally and easily dispels these loosely held errors from the consciousness of the patient, and he is sometimes unaware of these benefactions until some friend or occurrence recalls them to his memory. If he is wise, he thanks God that a fresh era has commenced for him, never to recede until all eras, all æons, are absorbed in the everlasting amen of spiritual being. Meanwhile be persistently plods on to the unknowing of the particular ailment for whose dispersal he came to Christian Science.

This recognition of the actual potentiality of Spirit, the glimpse into the fact that we do live and move and have our being in God, is the actual dawn, the new birth. This does not mean that the night was pregnant with the embryo of day. The constant reiteration that the day was hatched from the egg of night does not make that utterance a truism. Out of nothing, nothing comes; like begets like; day was begotten of that Light of which it has been said that it "lighteth every man that cometh into the world." The night of materialism is the seeming cloud of travail which claims to have hidden effectually the eternal light of Spirit. To the new student in Christian Science the fact of the coexistence of man with God is hardly discernible. With such seeming effectualness has this materialistic darkness hid the infinitude, the eternity of Life and Light, that the student exclaims, "But how is it that I do not remember that which Chrisian Science declares I have always been? I can remember nothing be-

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fore my third or fourth year." The real man, whose coexistence with God Christian Science declares, never had a "third or fourth year," and never had a material fœtal existence. Christian Science does not teach the ascent of mortal man into immortality, the growth of the material molecule into mind. Christian Science teaches that the mortal man who tries to puzzle Christian Science students with questions regarding his origin and entity has no more entity than darkness. As the darkness shrinks into nothingness at the approach of light, so mortal man recedes to nonentity at the approach of the immortal man.

There will come a stage in our progress out of darkness when we shall regard all the fast vanishing ghosts of materialism as fearlessly and as lightly as the mother who, seated opposite her little daughter by the bright fireside on a winter afternoon, dismisses the fairy troop of her story and says, with assumed wonder in her loving eyes, "And it all happened in a night." So we, too, before the ultimate of perfection is reached, before the actual immensities of spiritual being are potentially ours, will see that mortal history, all periods, prehistoric and post-historic, the rise, decline, and fall of nations, the birth, growth, maturity, and decay of mortals,—"all happened in a night," the night when Adam dreamed. See! The sun! the sun! The day has dawned! The night has departed!

ENGINEERING PROBLEMS.

DAVENPORT BROMFIELD.

EVERY one is interested in the problems that confront the civil engineer, and no one problem is more interesting than that of highway or road construction. When a railroad company has decided to construct a road from one point to another, a competent engineer goes over the country and makes what is called a reconnaissance survey of the locality. After this has been done parties are placed in the field to survey or lay out upon the ground the best line upon which to construct the railroad.

Naturally the best line is that which is the least expensive in construction and the least expensive to maintain. The problem of the engineer, therefore, is to find the best route at the least expense to his employers. The best route is that which when constructed is the most direct and most nearly level in grade. A railroad built in a perfectly straight line and on a perfectly level grade would be an ideal road from the standpoint of the company operating it. In order to construct a road which will approach this ideal as nearly as possible, the engineer has to take levels all along the line of the proposed road, and prepare a profile map, one which shows exactly all the topography,—the valleys and mountains which he proposes to cross. After completing this profile, he studies out how much he can afford to fill up the valleys and cut down the mountains, in order to approach as nearly as possible to a perfectly straight and level line,—a task which calls for frequent reference to his text-book. He is also governed in this work by the amount of funds at his disposal, for one can readily see that a perfectly straight and level road could be constructed anywhere, if the funds were unlimited.

This work of the civil engineer is most interesting and fascinating, for while it involves the solution of many problems, the overcoming of innumerable obstacles, there is always the perfectly straight and level road in thought, the ideal road, to approach which is his constant endeavor. In this fact his work relates itself to that of the Christian Scientist. In the text-book of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy says (p. 61), "Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science." Every earnest student of Christian Science is as an engineer constructing a road. Through divine Love he has unlimited means to supply all his needs. He goes forth scientifically equipped with his text-book, makes his reconnaissance, takes his levels, maps out his course, raises the valleys and lowers the mountains, and if he is constantly guided in all his calculations by Principle, he will finally rejoice in a perfect road, as when Truth said, of old, "I will make all my mountains a way, and my highways shall be exalted."

THE VALUE OF PERSISTENCE.

REV. MARTIN SINDELL.

SOME years ago a distinguished clergyman was inspecting the machinery in a large manufacturing establishment. A heavy bar of iron, suspended horizontally from a beam some twenty feet above his head, attracted his attention, and he inquired of his guide as to what the bar was there for. Said the guide: "That bar is five feet long, and weighs five hundred pounds. If your eyes are sharp enough, you will detect a cork close to it, suspended by a thread. If the cork is pulled far out to one side, and allowed to bound against the bar,—you may not believe it, but that cork will make the bar swing to and fro in a wonderful manner." "I am like a doubting Thomas," replied the clergyman; "I must see it demonstrated before I can believe it." "Very well," the guide remarked, "my time is at your disposal, so I will show you what the little cork can do;" and soon the cork was bounding and rebounding against the heavy bar of iron. Five minutes went by, and there was no perceptible effect. The visitor began to smile. Ten minutes, and his smile grew broader. Fifteen minutes slipped away; then twenty; and still there was no movement of the bar. At the end of twenty-four minutes the clergyman exclaimed, "My doubts are verified! I did not think it could be done." "Just wait a minute or two," the guide replied; and sure enough, at the end of twenty-five minutes there was a slight tremor in the bar, and a moment later it began to move. Five minutes more, and it was swinging to and fro in a marvelous manner—all done by so slight a thing as the weight of a cork!

Jesus said to his disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." He taught the possibility of removing mountains of error through the understanding and application of "a grain" of truth. The old saying that "a small drop of ink . . . makes thousands, perhaps millions, think," has its counterpart in the thought that a slight understanding of Truth will destroy much sin and sickness. That this is true has been demonstrated thousands of times since the discovery of Christian Science. It is not by material might, but by the gentle, unseen activity of Life, Truth, and Love that these "marvels" are wrought. When Elijah fled at the threat of Jezebel and hid in a cave, he received a command from the Lord to go forth upon the mountain, and there he witnessed what we would perhaps call a cyclone. This was followed by an earthquake, and later by a fire,—"but the Lord was not" in any of these; "and after the fire a still small voice." This was God's voice, the felt presence of the most High,—the All-powerful.

In Science and Health (p. 367) we read: "The infinite Truth of the Christ-cure has come to this age through a 'still, small voice,' through silent utterances and divine anointing which quicken and increase the beneficial effects of Christianity." The gentle way is the manner in which Christian Science heals. In some cases, he who realizes the truth for his patient may find it necessary to continue his work for days, weeks, or even months; but let him persist, as did the man until he finally succeeded in sway-

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ing the iron bar, and success will surely come, for hath not God said, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void." The work of destroying sin and disease goes steadily on, even though it be by means which seem as nothing to human sense; if, however, these means are allied to Truth, they will remove every mountain of error, and reveal the ceaseless action of God's law.

"A LITTLE CHILD SHALL LEAD THEM."

MARY BROOKINS.

IT was in a certain Christian Science Sunday School in a western town, and the room was decorated with a large bouquet of lilies. At the close of the session the superintendent asked the children if they had any sick relatives or friends. Among the pupils there was a little girl, a very little girl, who came from a non-Scientist family. Her people were not even attendants at the Christian Science church, and had scarcely any interest in the subject. The grandmother in this home was under medical care, and, humanly speaking, was in a desperate condition. Her physician had pronounced the trouble one which he regarded as practically incurable, and he had predicted that she could live but a short time. So, in answer to the superintendent's question, this little one replied, "Yes, my grandma is very sick, and my mamma thinks she isn't going to get well." "Then," said the superintendent, "you take her these lilies, and tell her if she isn't much better by next Sunday, we will send her a book."

The flowers were taken to that sick-room, and their message of spiritual love sank deeply into the waiting thought. That same afternoon a Christian Scientist was called in, and treatment began. In two weeks the healing work had been accomplished. This occurred several years ago, and today this same "grandma" is rejoicing in excellent health, and in the knowledge of what our beloved Leader has revealed to a needy world; namely, that true health consists in the consciousness of good, in acquaintance and communion with God. Last Thanksgiving day this lady acted as Second Reader in the Christian Science church of which she has for some time been a member, and with a deeply grateful heart she gave her testimony of healing.

No wonder we are inclined to celebrate a perpetual service of thanksgiving, in gratitude to God, who is infinite good, and in appreciation of the life and labors of the one through whose consecrated ministry we enjoy, not only a large measure of exemption from physical ills, but that which is of vastly more importance and value,—spiritual cleansing, enlightenment, and growth.

TRUTH'S CONVINCING POWER.

MARTHA SUTTON-THOMPSON.

WHEN stating to others the facts of divine Science, it is a great mistake to feel under personal obligations to convince our hearers immediately of the truth, beauty, and beneficence of what we are saying. Too often there is a tendency to do this, and if we seem to fail of our purpose, there follows a sense of having labored in vain, and the disappointment which ensues is discouraging to further work. We should remember, first of all, that whatever is seemingly accepted by others on account of any personal influence of our own has not become a conviction in the other's consciousness and will drop away in time. The seeming power of human will is mesmerism, and its effects are but temporary. Divine Science is the true status of Christianity, and if true Christliness reigns in the heart and beautifies the character with unselfed love, we shall feel what we say, and that is our mental part in the matter.

Truth is absolute good, and if the hearer is in conscious need of this good and is willing to accept it, his ears will be open to understand it, also its self-evident verity and promised blessing for him constitute its power of conviction; therefore the "word" should be spoken with the peaceful consciousness that it will convince, not by the will of man, but by the power of God.

We sometimes create for ourselves much unnecessary mental striving, disappointment, sense of failure and self-condemnation if we consider that we have accomplished nothing unless our hearers are evidently convinced by what we have said. Our part is to live and to give out that mental influence which characterized Christ Jesus. Doing this, we have accomplished all there is for us to do. Of course this giving out is to be not merely in words, but in deeds. In love and in wisdom we add to our words such help as our fellow-men need of us. The closeness of our walk with infinite good will endow us with insight to detect the real need, and delicacy and wisdom in deciding whether we are ready to minister to the need, as well as the best way to do this.

If we watch carefully our mental attitude, we shall soon discover that the human will is almost incessantly bent on making others accept our views and do as we think they should do; but to educate ourselves to live, to speak, and to do the "word," as unto God, leaving Truth to convince mankind and to do the reformative work, is to attain to that "peace of God, which passeth all understanding."

[Written for the *Sentinel*.]

THE BLESSINGS OF TODAY.

EVELYN SYLVESTER KNOWLES.

THE fields of corn are peaceful 'neath the burning August sun;
The languid rivers placid as their gentle course they run;
The loitering bees, the swallows drifting through the drowsy air,
Give not a hint of browning leaves nor winter's crystal glare!

But when the frost of autumn, with subtle, creeping chill,
Nips flower and leaf, exiles the bird, congeals the laughing rill,
We often quite forget that smiling summer once was nigh,
That sea and mountain, forest, fen, within her lap did lie.

And doth thy heart remember, 'neath the ruthless hand of care,
Erstwhile the velvet touch of love alone was lingering there?
And when thine eyes are misty with remorseful tears unshed,
Dost quite forget the light of joy that once was there instead?

The wise man turns his gaze aloft, 'tis true, and upward yearns,
Yet never once from out his path the lowly flower spurns;
E'en thus, when thou art reaching for some distant, glowing star,
Lose not thy foothold nor forget the blessings near that are.

The yesterdays are gone for aye, but all their good remains;
Each loving thought and kindly act the present hour retains.
Rejoice, while drinking in the perfume of today's sweet flowers—
Tomorrow's blossoms have not blown; today's alone are ours.

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SELECTED ARTICLES.

[From an editorial in the *Detroit* (Mich.) *News Tribune*.]

One suggestion for the better observance of the Sabbath is that the parsons stick to their texts. The Sunday pulpit is becoming a mere sounding-board for all the turmoil and uncertainty of the outside world. Politics, suicides, exploded reputations, frantic attacks on another's creed, make the church anything but a place where one can go and assure oneself that at least the soul is substantial. In too many of the representative churches the man in the pulpit does not rise above the grade of a Sunday lecturer; he stands on no certainty, proclaims no unshakable faith in things unseen but felt. All of us know the world is ringing with battle-cries between right and wrong. All of us know that the old ideas are being recast and modernized. But when we go to church we want to get rid of the temporary and rest awhile in the permanent, "that those things which cannot be shaken may remain."

Most unprofitable of all the work of these Sunday platforms are the occasional attacks made on the simple but satisfying faith of lowly folk who do not desire a scientific analysis of sin, nor think it meet to use a scalpel on the doctrine of the trinity. They are content to believe that this earth swings in the hands of a power greater than we can think or name, and they have been taught that between themselves and that power there is a warm, personal bond which even gross wickedness cannot forever sever. In their tenderer moments of contrition, grief, or joy they take that power into their confidence in simple, reverent prayer, and in the hour of their emergency they call aloud to it for aid. The faith in itself is most beautiful to the mind, if one could adequately describe it; certainly it peoples the earth with faith and hope and friendliness for those who share it. When, therefore, a public teacher suffers himself to atack this faith, tear it down, almost trample on it, one is inclined to ask what good end is attained.

In every walk of life these simple prayers for health, for home, for wandering sons, for work, are just as real and just as beautiful to the great ear of the universe as those which deal with thankfulness for the power to think and to appreciate the beauties of literature and art. As a man grows, his prayer grows. We can trace the evolution of prayer in the Bible. The first prayers were for cattle and babes and lands and victories in tribal wars; next, as the moral sense awakened, men added to their temporal petitions expressions of remorse for sin and pleadings for strength to resist temptation—that was a higher prayer. Then came the time when man found himself at rare moments in such ecstasy of soul that he neither regretted nor begged in his prayer, but simply let his whole being flow out in wonder, adoration, and love to that something above him which seemed to be so near him —"closer than breathing; nearer than hands and feet." Some men are still at the first stage; a few have reached the latter one.

"Give us this day our daily bread." What lowlier, earthier petition ever went out from the lips of man? A mother's prayer for her child is vastly above that in the scale of spiritual evolution. A contrite confession is vastly above this simple appeal for bread. Yet he whose word is said to have been all-powerful, and who is said to have held direct and intimate intercourse with his Father, prayed thus: "Give us this day our daily bread;" "If it be possible, let this cup pass from me;" and the mothers in the streets of the cities asked that he place his hands on their children's heads and pray—for what? For all that is dear to a mother's heart—success, plenty, happiness, bread, house, friends.

Such prayers are not "irreligious performances." And a pretty good definition of prayer includes every sincere word of agony or joy that is wrung from the heart of mortal man and sent out into the universe in the hope that some one greater than ourselves will hear and understand.

[C. R. Munro in the *Hamilton* (Ont.) *Spectator*.]

In asserting that all diseases are of material origin, and therefore that the only way to heal them is by the use of material means, the critic entirely ignores the teaching and practice of Jesus, the greatest and most successful healer the world has ever known. Jesus used no material means for healing, and never taught his disciples to do so; nor did he advocate a study of the material body and of material remedies. He knew that man, made in God's own image, is a spiritual, not a material, being, and that his life depends not on matter, but on Spirit. He said: "The words that I speak unto you, they are spirit, and they are life." His marvelous success proved the rightness of his method of healing, and it is the same method that is being practised and taught in Christian Science, as revealed to the world by Mrs. Eddy. The healing and regenerating work being done by Christian Science today is ample evidence of the truth of Mrs. Eddy's teachings, and the healing of scores of cases of organic diseases of the most pronounced type, many of which had been given up by regular physicians as hopeless, shows that the Christ-truth has lost none of its efficiency, and that it is as powerful to heal today, when properly understood, as it was nineteen hundred years ago. Moreover, Jesus' success in healing proves that he healed according to Principle, which he understood and taught to his followers; and the success of Christian Science in healing all kinds of disease, including those mentioned by the critic, proves that the same divine Principle underlies the practice of Christian Science today.

[J. V. Dittemore in the *Batavia* (N.Y.) *News*.]

The Christian Science movement has steadily advanced, during the forty years of its existence, in the face of the most bitter opposition from the advocates of other systems of religion and healing, and this critic's attack is in no way unlike a thousand others which have marked the steady advance of this denomination. If Christian Science were as utterly absurd, unchristian, and ridiculous as our critic says it is, there would be no need of these disinterested and dispassionate efforts to save the unsuspecting public from its "destroying heresy." In the Science or demonstrable knowledge of Christianity, called Christian Science, opinion is entirely valueless unless supported by an understanding of the subject sufficient to prove its propositions, and a correct understanding of the subject can be gained only by reading its authorized literature, and not by heeding the mistaken criticisms of its antagonists.

Christian Scientists are quite willing to admit with our critic that a large percentage of sick people would get well without interference of either physician or Christian Scientists, and they also agree with him that "there are some forms of sickness that will not yield to faith," but they differentiate between faith and understanding. They do affirm, however, that there were no forms of sickness that did not yield to the spiritual understanding of Jesus, and they are humbly trying to obey his command in gaining a sufficient amount of the spirit which he possessed to enable them again to perform the works he performed, and to do it in the way he commanded, which they believe to be the only right way.

"The end of it all is," says the clergyman, "that the old world is going to jog on just about as it has." Not a very optimistic outlook from one who has enlisted to bring God's kingdom on earth. Christian Scientists must differ with him on this point, for they believe that the

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world is rapidly getting better, and that there is a desire today as never before for a greater measure of righteousness in our political and religious life, as well as in the consciousness of the individual. They believe that the world is wearying of materiality and the hopeless belief that there is no adequate means of salvation and deliverance here and now from suffering, sorrow, and the world's injustice. They confidently believe that the time has come for the realization that the kingdom of heaven is within us—a present possibility to those who follow the Master's footsteps in word and in deed.

[W. C. Williams in *Baltimore American.*]

The personality of God in the largest, broadest sense is not denied by Christian Science, but person in the ordinary sense could not compass unlimited power everywhere at the same moment, as does an omnipotent, omnipresent God. Sin is very real to most of us, until we have proven its nothingness by overcoming it. It is unreal in the sense that it is temporal and not created by God, as God's creations are good only, as the Scriptures declare. Sin is unreal in the sense that nothing is real that God did not create, and all reality is eternal.

The word "atonement" is found only once in the New Testament, in Romans v. 11: "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement;" and this is given in the margin of the authorized edition of the Scriptures as "reconciliation." The same Greek word that is translated as "atonement" in the foregoing is given in 2 Corinthians v., in both the eighteenth and nineteenth verses, as "reconciliation." This reconciliation, this bringing God nearer to man and man nearer to the Father, by showing mankind that God is their ever-present help and protector, was Jesus' great work, which Christian Scientists not only do not deny, but emulate as far as possible in their teaching and practice.

[Frederick Dixon in the *Morning Post*, London, England.]

The letter signed "Explorer," printed in your issue of the 3d inst., is based surely on a curious misconception. Mrs. Eddy has stated quite distinctly on page 110 of Science and Health that "in following these leadings of scientific revelation, the Bible was my only text-book;" while she has again written, on page 46, that "Jesus was 'the way;' that is, he marked the way for all men." From one end of her writings to the other Christ Jesus is always the Master and the Saviour. Once when she was asked, "How do you know that there ever was such a man as Christ Jesus?" she replied, "I do not find my authority for Christian Science in history, but in revelation." Between the first and the nineteenth century thousands of scholars had read the Bible record without discovering the secret of the healing power demonstrated by Jesus. That healing was to be restored to the world not through scholarship but through revelation.

What, then, did it matter if an historical student could argue to a university that there was no conclusive evidence that Jesus ever existed. Hume had disposed of miracles in precisely the same way; and though a great churchman had retorted with that brilliant *tour de force*, "Historic Doubts Relative to Napoleon Bonaparte," he had probably not convinced a single doubter that the miracles were authentic. God not man, revelation not education, taught Mrs. Eddy to understand the inspired word of the Bible, and those wonderful last words of the Gospel of St. Matthew, "Lo, I am with you alway, even unto the end of the world." It mattered not to her if historians could prove to their satisfaction that the Galilean prophet never lived. The Christ which was before Abraham was with men alway to enable them to demonstrate the healing power of Truth. "To-day," she says on page ix. of the Preface of Science and Health, "though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ."

"Explorer" argues that Mrs. Eddy's reply proves Christian Science to be identical with theosophy. The writer of an article on the latter in one of our great dictionaries declares that the word is generally used with extreme indefiniteness, and this is obviously the case. Not long ago, however, I had a prolonged talk with one of the leading theosophists of Europe, who was under no misapprehension as to the two doctrines being the same. It may be argued that being a theosophist he did not know what theosophy was, just as it frequently is that any one understands Christian Science better than a Christian Scientist. At the same time it is not, I think, an extravagant assumption that those who are daily and hourly practising a definite teaching and devoting their lives to its demonstration are probably quite as good judges of what that teaching is as those who are not. For this reason alone the contention of Christian Scientists that Christian Science has nothing in common with theosophy is entitled to respect, and cannot intelligently be brushed aside.

[Gray Montgomery in the *Glenwood Springs* (Col.) *Post.*]

To gain a correct understanding of the teachings of Christian Science one must start with the premise that God is perfect, good, and all-inclusive. A vast number of honest and intelligent seekers have been convinced by their own healing of the truth of this Science, and they know that, properly understood, the Christian Science textbook is a true, clear, courageous, logical, and spiritual interpretation of the Bible and an exposition of the Science of God and His law.

Every so-called natural science, whether it be mathematics, physics, or chemistry, has its own terminology and a vocabulary peculiar to itself. This is also true of Christian Science, which uses metaphysical terms to express spiritual truths, terms which are not easily understood by the ordinary man of the material world. In order to read intelligently and understand the Christian Science textbook, one must understand the metaphysical meaning of the terms "real" and "unreal." Only the spiritual is permanent, eternal, and unchanged, therefore the word "real" is used to indicate only that which is spiritual. According to this usage Spirit is real, for Spirit is permanent, eternal, and unchangeable; while matter, which is changeable and transitory, is unreal. Health and harmony are of Spirit, hence are real; while disease and discord are not of Spirit, hence they are unreal.

[Frank W. Gale in the *Pacific Grove* (Cal.) *Review.*]

After enumerating many of the good works that Christian Science is accomplishing, our reverend critic says, "But the problem remains—How deal with Christian Science? What attitude shall the Christian ministry take?" As Christ Jesus declared of the one who should believe on him, "The works that I do shall he do also," and as Christian Science is doing the works, would it not be a reasonable way for the Christian ministry to deal with Christian Science to study it sufficiently really to understand its teachings, and to prove their understanding by doing the same healing works? If this were done, the problem would be

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solved in a scientific manner. And I may say that many earnest Christian clergymen have adopted this course, and are now preaching the gospel and healing the sick and the sinful as their Master commanded his disciples to do. But if the Christian ministry is to do this healing work, it should be done in the way that Christ directed. Christ Jesus healed all manner of diseases "by the Spirit of God," and he taught his disciples to do likewise, and Christian Science is proving the efficacy of this method.

Again, our critic says, "Christian Science would rob us of the personality of God the Father," and then seems to prove the anthropomorphic conception of God as being "like an old man sitting at a desk in the skies, ruling the universe." It is just such a belief in an anthropomorphic God that Christian Science denies, and it is questionable if any enlightened Christian minister still entertains such a belief. Jesus said, "God is Spirit;" and the first Article of Religion of the Methodist Church says, "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness." Do the Methodist clergy believe this? If so, they agree with Christian Science, for it teaches that God is infinite Spirit, Life, Truth, and Love, and is our Father. While declaring that God is divine Principle, in the sense that He is the "source or cause from which a thing proceeds; . . . a permanent or fundamental cause" (Standard Dictionary), Christian Science also teaches that God is the divine infinite person who is the Father of all and tenderly cares for His children.

In regard to sin, Christian Science teaches that it is a human experience which must be recognized as sinful and overcome through divine power. Christian Science does not tolerate sin, but teaches that it does not exist in Spirit, God, and therefore is not real and eternal; that it must be repented of and turned from before it is destroyed by Christ, Truth. The critic says, "The problem reduces itself to this: Is Christ the Saviour of the world? or is he the first Scientist? Take your choice." According to Christian Science, Christ, the Word of God, is the Saviour of the world; and as Christ Jesus had a perfect understanding of God and His spiritual law (which is true science) he is "the first Scientist." It is also evident that all Christians should be "Scientists," for the Master said of his disciples, "Ye shall know the truth, and the truth shall make you free."

[K. Stanhope Easterday in the *Anderson* (Ind.) *Herald.*]

In the course of the most masterful sermon ever preached, the greatest Teacher that ever lived left the following clear and unmistakable words with his hearers, words which have been preserved to us during the intervening ages, a fact which attests their truth and practicability: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Now while I am unable to say just what construction our critic puts on these words, I am in a position to declare that Christian Scientists interpret them to mean that if the "kingdom of heaven," the fruits whereof are "righteousness, and peace, and joy in the Holy Ghost," can be proven to be "within you," *i.e.*, within the consciousness of every individual follower of the Master, then every follower must begin at once ("now is the day of salvation") a reasonable approximation to the desired end, else he will never achieve the goal. To claim, however, the ultimate before every preliminary step of overcoming has been faithfully taken, would be to brand one's self a "liar," and Christian Scientists do not presume so much, merely arguing that while they may not be better than others, nor even as good as they might, still they are better than they were.

To quote Scripture again, our Lord, when accused by the Pharisees of being engaged in "devilish" work, quietly cited his works, in the very words of our brother's own text, "If Satan also be divided against himself, how shall his kingdom stand? . . . But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." If Christian Science does nothing worse than inspire people to "keep getting better and better" by holding up for emulation the divine nature, would it not be the better part of wisdom for our critics to cease speaking evil against it? Our Master urged, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

[H. Coulson Fairchild in the *Jersey City* (N. J.) *Journal.*]

Christian Science declares that matter is a false concept of the human mind, but further adds, that as this false concept is destroyed, the divine mind and its manifestation will appear. St. Paul says, "When that which is perfect is come, then that which is in part shall be done away." We need only to look about us to prove the truth of St. Paul's prophecy: what has become of the stage-coach now that the Twentieth Century flyer crosses the western plain? What becomes of the signal system when wireless telegraphy is used? Yet all will admit only "that which is in part" has come. Perhaps in the near future that which is shown in Christian Science to be the ideal concept of God and the universe will be more apparent to all; then it will be understood that Christian Science gives a perfect concept and repudiates that which denies perfection. Thus it becomes plain to your readers that Christian Science does not stand for the theory of the non-existence of all things, but rather for a declaration and realization of the appearance of all that is real and good.

Replying to the erroneous conclusion upon the part of our critic that Christian Scientists can go right on sinning and merely think there is no sin, by reason of the teaching in Christian Science that sin is not real but delusive, permit me to ask this question: Does our critic believe that a drunkard afflicted with delirium tremens would be warranted in continuing the drink habit on the ground that the delusions were unreal and therefore not sinful? All unreality is sin, and the so-called pleasures of sin always end in delusion. Christian Science teaches that the more one indulges in the belief of sin, the more frightful the delusions of sin become; hence the slightest violation of the moral law in thought or act would be recognized as a sinful delusion by one practising Christian Science; one could not be a Christian Scientist and go on sinning, declaring meanwhile that there is no sin.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"ROTATION IN OFFICE."

San Francisco, Cal., Feb. 12, 1909.

Mrs. Mary Baker Eddy,
Brookline, Mass.

Dear Leader:—May we have permission to print, as a part of the preamble to our by-laws, the following extract from your article "Christian Science Board of Education" in the June *Journal* of 1904, page 184:—

"The Magna Charta of Christian Science means much, *multum in parvo,*—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. . The church is the mouthpiece of Christian Science,—its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality,—equal rights and privileges, equality of the sexes, rotation in office."

Lovingly,
Third Church of Christ, Scientist, San Francisco, Cal.
MISS JENNY A. PAMPERIN, *Clerk.*

MRS. EDDY'S REPLY.

Chestnut Hill, Mass., March 6, 1909.

Christian Science churches have my consent to publish the foregoing in their by-laws. By "rotation in office" I do not mean that minor officers who are filling their positions satisfactorily should be removed every three years, or be elevated to offices for which they are not qualified.

MARY BAKER EDDY.

PRACTICAL PROGRESS.

THERE has recently come to our notice, through a friend, a letter written by a prominent citizen of Spokane, Wash., in which he speaks as follows of a recent visit to Olympia, the state capital:—

"It will be of interest to our dear Leader to know that we find a large majority in the House and Senate who acknowledge that Christian Science is both Christian and scientific. Some are students, some have wives who are students, and very many have dear friends who have been healed. So it is; and the doctors recognize this, and they now admit the time has gone by when they can hope to pass in this state any legislation which is adverse to Christian Science."

So much for the attitude on the Pacific coast. From conservative New England come equally cheering reports, for in Vermont, New Hampshire, and Massachusetts proposed medical legislation which would be adverse to the practice of Christian Science has been defeated within the past few months; in fact, we know of no state in which anything has been accomplished this year by those who would, if they could, compel the afflicted to do as did King Asa, whose experience, when "in his disease he sought not to the Lord, but to the physicians," is so graphically sketched in the chronicles of the kings.

And this is not all that has been effected this year. Not only have the efforts of the medical profession to enact new laws of this character been fruitless, but in Missouri, where such a law was passed several years ago, and later was made even more stringent by an amendment, the courts have recently held that Christian Scientists are free to practise without molestation. The recent decision of the Supreme Court of New Jersey, which reversed the verdict of the trial court in the Watson case, has given a setback to those who are seeking to persecute Christian Scientists.

All these proceedings tend to show that public opinion is aroused to the point which should encourage Christian Scientists to go fearlessly on, even as their Master did, in their work of healing the sick and reforming the sinner, heeding not the derision and scorn of the unthinking and unbelieving, but ever watchful for those "millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert"—who, as our Leader tells us, "are waiting and watching for rest and drink." And she adds this wise counsel: "Give them a cup of cold water in Christ's name, and never fear the consequences" (Science and Health, p. 570).

ARCHIBALD MCLELLAN.

THE CLAMOR OF MATERIAL SENSE.

No Bible story is given a more dramatic setting than that of the fateful truth-test upon the summit of Mount Carmel, as told by the author of the book of Kings. In the center of an unbroken forest that looks down upon the western sea, and supported by a background of the assembled people, the majestic figure of the prophet of God stands forth, the embodiment of that lofty dignity which expresses the soul's consciousness of rectitude, and that restrained authority which bides its time but forgets not one tittle of Truth's demand. Over against him are the four hundred false prophets, who during the long hours from early morn "until the time of the offering of the evening sacrifice" continue their frenzied but ineffectual brawling before the altar of their god. When the clamor of these hosts of Baal has fully spent itself, Elijah calls for the wood and the sacrifice, and then, in answer to his simple but knowing appeal to God, the approving fire descends and consumes the offering with all that pertains thereto. The question of the supremacy of Israel's God is settled beyond all peradventure, and the swift destruction of the false prophets closes the scene.

This picture illustrates for Christian Scientists their oft-repeated struggles with material sense, against whose blatant voices, crying day and night betimes, there is such imperative need of a patient but unflinching stand, until their din has risen, if so be, to its flood ere the demonstration of the presence and power of God is made. In the experience of all who have given their allegiance to the spiritual ideal presented by Christ Jesus, this humanly tragic test comes ever and again. In the secret chamber of consciousness, when some long-indulged appetite is squarely faced; in the associations of social and business life, when ethical issues are clearly discerned,—in every field of human interest and activity the spiritually aspiring are sure to come upon their Peniel. Especially does the Christian Science practitioner at the bedside of the sick and dying hear the assertive clamoring of unnumbered Baal tongues speaking subtly in behalf of long-honored laws of nature and *materia medica,* of inherited predisposition and congenital weakness, of habit, instinct, impulse, incurability, etc.; and if these legions are unrecognized for what they are, if the truth is unrealized for what it can do, courage is sure to fail and defeat will ensue.

Elijah did not ignore the Baal-belief, but while its priests were howling themselves hoarse he was knowing its falsity, resting in Truth, with the calm of an imperturbable con-

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fidence. Sequent events proved that, though patient with the problem, there was no consent on his part that error's claim was either legitimate or real, and his attitude in this was vital. If we have not followed him here, the defeats of our past are wholly explicable. There is nothing that tests the fiber of our faith more surely than the call, when we have "done all," to stand fearlessly and unmoved in the presence of the mob of material beliefs which are ready to rush into riot if we flinch so much as a hair's breadth.

The greatest, the saddest, and the most incongruous mistake is made by those of us who, while honestly resisting the claims of error as a whole, have half-knowingly consented to and coddled some one of its sleek minions. We have honestly tried to keep out the wolves, but have removed the bar to let in a mouse, and in the end we might as well have opened our door at once to the whole pack. Elijah did not err here, he made his mistake in thinking that he had to smite personality in order to complete his demonstration. Christian Scientists have learned a better way. Says our Leader, "Error, urged to its final limits, is self-destroyed" (Science and Health, p. 476).

JOHN B. WILLIS.

WHAT GOD GIVES.

IT sometimes happens that the beginner in Christian Science is puzzled by the apparent inconsistency of the statement that God knows all our needs and supplies them; and the declaration that God, being Spirit, cannot know materiality. It is very evident that Jesus tried to make clear the spiritual fact as to all needed supply, but it would seem that he was not generally understood, even by his own disciples, and now as then, great growth in spirituality is needed before we can comprehend spiritual realities. Paul was right in saying that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Thus it is that mortals are blind to the blessings which are all around them, and even refuse to accept of the divine goodness unless they can be told that God sees as they see, and works somewhat as they work,—that is, materially.

Was not this the very condition of thought to which Jesus referred in the parable of the rich man, of whom he said, "Thou fool," and when he added, "So is he that layeth up treasure for himself, and is not rich toward God;" *i.e.*, fails to comprehend the spiritual source of all true supply. One who learns to look below the surface of present human conditions is forced to admit that at least half of the prevailing sickness and suffering, also premature death, is due to worry, to entire disregard of Christ Jesus' emphatic command, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." This command is disregarded because it is misunderstood, and if matter were the source of our supply the command would certainly be impracticable, as so many today believe. If, on the other hand, Spirit is the real, the only source of supply (and this is what Christian Science insists upon), is it not the very acme of foolishness either to look away from God, or to insist that He look away from the real to the unreal in order to help us.

This whole question of supply is wonderfully summed up in that oft-quoted 8th chapter of Romans, where Paul says, "He that spared not his own Son, . . . shall he not with him also freely give us all things?" In John's epistle we read, "He that hath the Son hath life; and he that hath not the Son of God hath not life." He who has not the true sense of sonship has nothing real, according to Christian Science. Should we not, then, address all our energies to the life-giving task of gaining and keeping the sense of sonship, for having this we have "all things,"—health and strength, quickened perceptions, unfolding capacities, infinite hopes, daily bread,—that which feeds "the famished affections" (Science and Health p. 17) and gives us the joy of dominion over self, sin, sense, and matter.

The Father knows His child and the child's need, but mortals, alas, do not know the Father, nor that man's sole need is to know Him. When they begin to see this vital truth they will not be idle, for our "elder brother" said, "My Father worketh hitherto, and I work." Then their work will count for something. It will be intelligent work, divinely directed. Whatever the hand or the thought findeth to do will then be done, not by human will-power, but by an understanding of the might of omnipotent Spirit. God has given us in this age, through the one nearest Himself, the Science of being, which reveals the Father and the Son. Having this Science, we have indeed all things, for we learn how to avail ourselves of Love's bounty and its infinite provisions for all our need.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Chicago, Ill., Feb. 3, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I thank you for having your smaller books bound in uniform bindings with the pocket edition of Science and Health. I am glad you have included "Pulpit and Press" with them, for this is not widely circulated and it is not generally known that it contains anything written by you, and yet the first article is your "Dedicatory Sermon," delivered to The Mother Church, Jan. 6, 1895. There are passages in this Message that have meant a great deal to me the past few years, and I have pointed them out to many others.

Today, in an office in the heart of this busy city where I was transacting some business, a student told me of what was a great overcoming, in giving up their house and what seemed to mean their home. I opened my bag, took out my new book, and read pages two to four of this Message. It handled the question better than any words I could have voiced, and brought the "peace, be still," to the troubled thought that your inspired words always do.

Most profoundly do I thank you, the Discoverer and Founder of that which means life to those who wish to be born again. Most lovingly yours,

MISS C. SEYMOUR

Louisville, Ky., Feb. 8, 1909.

Mrs. Mary B. Eddy, Brookline, Mass.

Dearly Loved Leader:—It is now nearly three years since I was quickly healed of tuberculosis. Other things have been very slow to disappear, but I am thankful for that very fact, because I have grown under this trial. I have often felt that I was not grateful enough for this blessed truth which your purity has given us, but as I continue to study and to pray, my gratitude to God, to Christ, and to you ever increases.

My little son, five years of age, has always manifested great love for you. This morning he looked at your picture in Science and Health, and begged to be taken to you. "What would you do?" said I. "Hug and kiss her," was his reply. "And what would you say?" I asked, and the answer came quickly, "Thank you, thank you, for Science and Health." It is this childlike simplicity which I desire as the greatest token of my gratitude to you, remembering Jesus' words, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Lovingly,

GEORGIANA B. CRANE.

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Boston, Mass., Feb. 13, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—For a long time I have felt the ardent wish to express to you my gratitude and loving appreciation for Christian Science and all it has given to me, and now I feel that before leaving this country I must send you these lines of loving greeting. It is the second time I have crossed the ocean, and I have had such beautiful weeks of rest and peace here in dear Boston, where Love led me to the house of one of your faithful students, and where I have seen and heard much of the workings and workers of Truth. This has been an uplifting and a helpful experience, making me clearer and stronger for future work.

I cannot tell you what Christian Science has been to me these eleven years since the light dawned first upon us in Germany; it has been indeed a help to the poor, a strength to the needy, a shadow and shelter in heat and storm, a rock to stand upon, under all conditions—Christ in us, the hope of glory. I know and daily realize more clearly the fact that Christian Science is a revelation and you are the revelator,—God's messenger,—for all our understanding of God as Life and Love has come through you, beloved Leader, and through your selfless labor for mankind. My thoughts go out to you in deepfelt love and gratitude for giving us this blessed truth. How could we ever love and live Christian Science without appreciating you? How can we ever be grateful enough? Only by following you as you follow Christ.

It is the desire, the aim of my life, to walk steadfastly in the light which through your purity and spirituality has been revealed to the world, and through faithfulness and activity to prove myself worthy of being a true Christian Scientist. It has become more and more clear to me, that we cannot have a satisfactory translation of our precious text-book in our time and with the present understanding, because Christian Science is a divine revelation, and on every new stage of progress and understanding we see more clearly how insufficient every translation is. Permit me to mention, however, that I have translated Science and Health for nearly six years for our first German services,—by sight, without writing the Lesson down,—and I often read the text-book in explaining Science to my patients in German. But for an authorized translation of your inspired thoughts into another language, we should need your high understanding and spirituality, or it would mean an adulterated Science.

God bless you, strengthen you, and keep you forever, dearest Mrs. Eddy, to show us further the right way and lead us steadfastly onward—heavenward. May the sun of Truth remove every cloud of error that would delay our progress, that we also in far-off Germany may be called children of the light, faithful, loyal Christian Scientists. Believe me, there are many true hearts over there which acknowledge gratefully that the *Herold* is getting more perfect from month to month, also the other German literature which your loving solicitude has provided for our field; hearts that love you, and are striving to live and work faithfully for Truth.

Ever yours, lovingly, gratefully, faithfully,

CLARA FRIEDRICH.

Albany, N. Y., Jan. 19, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Albany, N. Y., assembled in annual meeting, wish to send you this year our offering of gratitude and love, manifested in a united and harmonious body. We are striving to hold first in consciousness the great Cause of Christian Science, and to support this Cause by the growth and fidelity of our church. We are working for the purifying of the individual and for the selfless love which lifts the brother man and meets humanity's needs. Through obedience and meekness we know we shall attain unto that Mind "which was also in Christ Jesus."

We are ever mindful of your holy life and wonderful work in lifting mankind from their false sense of being into the consciousness of man's oneness with God, divine Love.

With deepest love and gratitude,

Your loyal followers,

First Church of Christ, Scientist, Albany, N. Y.

MARGARET RIGGS COX,
MARGARET DUNDEE GIBB,
Committee.

Minneapolis, Minn., Feb. 4, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—We, the members of Sixth Church of Christ, Scientist, Minneapolis, Minn., in our first annual meeting assembled, send to you, our Leader and guide, a brief message of greeting and gratitude.

Athough our church is one of the most recent branches of The Mother Church, yet it manifests all the evidences of that sturdiness and strength which is the hereditary quality derived from the mother Vine, planted and nurtured by you in God's strength and love. The few months since our organization have been plenteous with the fruits promised to those who are faithful to God, the Principle of Christian Science and His revelation to you. As our hearts well over with gratitude and joy for the past and present, we look forward with the anticipation of still greater blessings, as the reward for faithful obedience and loyalty and the earnest daily striving for "that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

Lovingly yours,

LILLETTE A. HEWITT, *President.*
WILLIAM E. BOGERT, *Clerk.*

Minneapolis, Minn., Feb. 4, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill,
Brookline, Mass.

Beloved Leader:—We, the members of Fifth Church of Christ, Scientist, Minneapolis, Minn., in our first annual meeting assembled, send to you our love and gratitude. We rejoice in the increased opportunities for doing good which the organization of this church has given us; and we realize that only as we follow your example, humbly and joyfully recognizing and demonstrating the supremacy of Spirit, shall we continue to grow and prosper. As you have told us in our wonderful text-book (p. 192), "The good you do and embody gives you the only power obtainable;" and good is Spirit.

Lovingly yours,

A. C. HICKMAN, *President.*
JANE BLISS POTTER, *Clerk.*

NOTICE.

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THE LECTURES.

ST. LOUIS, MO.

Prof. Hermann S. Hering lectured on Christian Science at First Church of Christ, Scientist, Feb. 4. He was introduced by Judge Franklin Ferris, who said in part,—

The beliefs of the world change from time to time; they lose their hold, and somewhere in the restless surge of humanity there rises a cry for a new faith to which the soul can cling, and, lo, as if in answer to that cry, a new light dawns, a new faith appears, and fainting souls drink anew from the waters of life! I do not know whether Christian Science has declared the ultimate truth; perhaps now no man can say whether it has. I do not profess to understand its philosophy as yet; I do not know all that it has given to its followers, but some things I believe, some things I know,—things which "he that runs may read." I know that in many households where formerly sorrow and sickness found their sad abode, there is happiness and health. I know that within the space of one short life—yes, less than the span of a life—thousands and tens of thousands have accepted this belief, and in accepting it have found life and great joy. I know that in the cities, in the villages, in the hamlets, scattered over the country, may be found men and women to whom Christian Science is an ever-living well of happiness. I know that in our great cities faithful hands, inspired by loving hearts, have reared beautiful temples where those who share the common faith may come together to declare the truth they have found; and they are not mere blind bigots, but men of thought, education, and culture. There are among them successful men of business, in the learned professions, on the bench, and in the halls of legislation. And I think it only fair to say that, aside from this direct influence, Christian Science has given a powerful impulse to the study of the Spirit, as contrasted with mere matter. Some there are, I know,—many perhaps,—who scorn the name of Christian Science; but, obliged to accept its results, astounded at its results, seek to explain them upon other grounds.

To us who are mere onlookers, if we cannot understand its full meaning, if we cannot as yet yield to its power, we may respectfully listen to this new voice and hear what it has to bring, and rejoice with those who rejoice that they have found an abiding faith. It is this attitude in which I accept the privilege to come here tonight to introduce the lecturer of the evening.—*Correspondence.*

TEMPLE, TEX.

The Hon. Clarence A. Buskirk, who lectured here on Christian Science, Feb. 7, was introduced by Judge Span, who said in part,—

The universal desire, the one final goal, and the untiring purpose of all human endeavor, is to secure happiness,—to be content,—and in this quest we are all engaged. It matters not what our ambitions or our ideals are, whether wealth, power, position, distinction, success, they are but our conceptions of the means by which we hope to be made happy or happier. In this eternal pursuit of happiness, kept alive by the constant inward desire for something better, history and experience demonstrate that eventually men turn from the so-called pleasures of this world, from further seeking among material things, to religion. However, some of those who have turned to religion, hoping there to find contentment and a remedy for their ills, have not found it, for the reason that the true spirit of religion has too often been hidden and lost in the maze of philosophical abstractions and theological speculations; so that when men have asked for the bread of comfort, they have seemingly received nothing but the stone of cold theory and creed, and the promise of a postponed salvation, which often amounts to nothing more than a fire insurance policy against future burning, and offers no path out of the present condition of suffering, fear, and uncertainty.

The religion of Christian Science claims to have solved these problems, and I am not prepared to deny this claim. It seems to be the religion of love,—free from fear founded on the teachings of the Bible, built upon an absolute truth, a perfect faith, and an abiding trust in God. It seems to give to its followers a new interest in life, to fill them with sunshine and joy, to bring to them that peace of mind which borders on the marvelous and surpasses human understanding. Patience, gentleness, meekness, charity, and brotherly love seem to be their chief characteristics; to help to elevate, to encourage, seem to be their mission. I was once disposed to criticize the followers of this religion, but now I am more disposed toward investigation than criticism. I have found that those who were criticized were better, far better, than their critic, and that I was criticizing that which I did not understand—a very foolish thing to do.

I am not a Christian Scientist. However, I would like to be, and I hope some time to know in its fulness the meaning of their message; but this I do understand, and this I do know, that behind this great and growing religious movement, giving it freely their love, their labor, and their unqualified endorsement, are a vast number of men and women of intelligence, culture, character, and distinction, which fact in itself must challenge the attention of every thoughtful man and woman, and invite investigation of its merits. And may I, while passing, pay a just tribute to the Discoverer and Founder of this movement. Undoubtedly she is one of the world's greatest women, possessed of one of the grandest characters and one of the loveliest dispositions ever cultivated or possessed by humankind.

Correspondence.

LECTURES AT OTHER PLACES.

Lexington, Mo.—Prof. Hermann S. Hering, Jan. 18.
Bloomington, Ind.—Frank H. Leonard, Jan. 18.
Lansing, Mich.—Francis J. Fluno, M.D., Jan. 19.
Kansas City, Mo. (Third Church).—Prof. Hermann S. Hering, Jan. 19.
Valparaiso, Ind.—Judge William G. Ewing, Jan. 21.
Wheaton, Ill.—Francis J. Fluno, M.D., Jan. 21.
Kansas City, Mo. (First Church).—Prof. Hermann S. Hering, Jan. 21.
Hastings, Mich.—Frank H. Leonard, Jan. 21.
New Braunfels, Tex.—Hon. Clarence A. Buskirk, Jan. 22.
Kansas City, Mo. (Second Church).—Prof. Hermann S. Hering, Jan. 22.
Anderson, Ind.—Frank H. Leonard, Jan. 22.
Fort Worth, Tex.—Hon. Clarence A. Buskirk, Jan. 24.
Billings, Mont.—Francis J. Fluno, M.D., Jan. 24.
Marinette, Wis.—Prof. Hermann S. Hering, Jan. 24.
Oconto, Wis.—Prof. Hermann S. Hering, Jan. 24.
McAlester, Okla.—Bliss Knapp, Jan. 24.
Conneaut, O.—Frank H. Leonard, Jan. 24.
Minneapolis, Minn. (Third Church).—Bicknell Young, Jan. 24.
Aberdeen, S. D.—Bicknell Young, Jan. 25.
Dallas, Tex.—Hon. Clarence A. Buskirk, Jan. 26.
Bozeman, Mont.—Francis J. Fluno, M.D., Jan. 26.
Mason City, Ia.—Bliss Knapp, Jan. 26.
Orangeville, Ont.—Frank H. Leonard, Jan. 26.
Ida Grove, Ia.—Bicknell Young, Jan. 26.
Waco, Tex.—Hon. Clarence A. Buskirk, Jan. 28.
Berlin, Ont.—Frank H. Leonard, Jan. 28.
Helena, Mont.—Francis J. Fluno, M.D., Jan. 29.

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TESTIMONIES OF HEALING.

It is now over four years since I first heard of Christian Science. While visiting my parents I was handed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which had been left there by an uncle who was a Christian Scientist. On opening the book at the chapter on Prayer, I read these words, "The habitual struggle to be always good is unceasing prayer" (p. 4). This appealed to me, and soon after I sent to the publishing house for a copy of this inspired book for myself. During our first time of reading it together my wife was healed of a seemingly hopeless condition. She had lost much in weight, but she gained greatly during the time we were reading the book through—about three weeks. Our little daughter was healed of throat and bronchial trouble, and I was relieved of stomach trouble and headache. At this time I was a member of an orthodox church, being a member of the council and a trustee. When I told my pastor of our healing, he informed me that it was from the evil one; but I reasoned that Jesus, who came that he might "destroy the works of the devil," had healed the sick, and that he said a "corrupt tree" cannot bring forth "good fruit." The minister then asked if I really believed that God would reveal His truth to a woman, rather than to some Christian pastor or bishop, of whom there were so many. I answered that it was a woman who gave birth to Christ Jesus, and a woman who first beheld Jesus after his resurrection, and why should it be unreasonable that again a woman should be the one to bring to us the Comforter. I reminded him that the Scriptures tell us God is "no respecter of persons," and that Jesus once said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes;" that when he selected his disciples he chose them from the ranks of the common people and not from the priests and Pharisees. The pastor then accepted my resignation, saying, "I am sure you feel that you are right."

From that time I have never doubted that Christian Science is a revelation of the truth to this age. We have had a number of demonstrations of the truth over error in our own family, and have found that it is a quick and sure help, as we have had quite a few cases of instantaneous healing. I have been able to interest others in this truth, having sent for six copies of Science and Health for beginners in the past three years. Before coming into Christian Science the Bible had been to me a closed book, as I never had proven a promise that was given us, and had to accept the explanation given by several pastors, that they were not for us. Now I know that Christ Jesus came to save the whole world from sin and sickness, and I have proven by results that God is all-power and all-presence; therefore there is no room for anything unlike God, good.

I cannot express in words my thanks to God, and to our Leader, Mrs. Eddy, for "Science and Health with Key to the Scriptures," but I am striving daily to be a true disciple, that I may be stronger in overcoming all manner of evil.—P. L. BAMBERGER, Van Wert, O.

About three years ago, when Christian Science first found me, I was a hopeless wreck. I had been under the care of doctors for the year previous, had undergone three operations, and at that time was preparing to return to the hospital for my fourth operation, with no hope of ever being well. A friend of my husband told him of some of the wonderful good which Christian Science was doing for those who would come and drink of the fountain of life, and he asked my husband to take me to a practitioner. After three weeks spent in trying to decide which to do, —return to the doctors and the knife, commit suicide and, as I then thought, "end it all," or try Christian Science,—I did, as all who are wise should do; I turned to God and was healed.

One of my troubles was called by the doctors a serious case of milk-leg. I had been ordered by one of the best specialists of New York city to wear a rubber stocking. This I had worn seven months, the doctors saying that I could never leave it off without losing the entire use of the limb. However, after three treatments in Christian Science, I removed the stocking, and have never worn it since. My other troubles were mostly internal, and of a serious nature, and the healing went on slowly for nearly four months, after which I was well. At one time I was healed of hemorrhages in one absent treatment. How we rejoiced, and how we have loved the Christian Science teachings ever since. Though the healing seemed slow, now I thank God for it, for during that time the spiritual uplifting was more to me than all the physical healing. The Bible is a new book to me, and since the spring of 1907 my progress in the way of Truth has been more rapid. Each day brings more and better proofs of the ever-presence of divine Love, and my joy can never be expressed in words, that each day I can help some one, even in the smallest degree, out of the bondage of sin or sickness.

To our revered Leader my heart goes out with love untold. I know that only a life lived in the truth she has so nobly brought to light again can ever repay her for the pure and earnest efforts she has put forth to bring all who are in darkness to see and love the Life that "maketh all things new." My prayer is to be worthy to bear the name of a Christian Scientist.

MRS. B. B. BRYAN, Wilmington, N. C.

I feel very grateful that I am able to bear my humble testimony for what Christian Science has done for me. It is a joy to understand the truth which indeed makes us free, and which has already brought salvation to me, not only from sin but also from sickness. I can but feel grateful to Mrs. Eddy for showing us how to put Jesus' teachings into practice. In April, 1907, I was walking down Victoria street, Manchester, when my attention was drawn to the Christian Science Reading Room. I went in, and among the literature marked for free distribution were several copies of the *Sentinel*. The contents of this weekly paper seemed so full of love and gratitude to our heavenly Father for the good received through Christian Science that I decided to visit the church in Victoria Park. There I was much impressed by the happy look and kind manner with which strangers were received, and I decided to go to the Reading Room and ask for a loan copy of the Christian Science text-book, that I might find out for myself and seek the teachings which gave this happiness. I studied the book prayerfully and soon realized the basis of this joy I was seeking, namely, the divine sonship of man and his likeness to God. This immediately became my ideal, and since then I have sought to bring it out in my daily life. With this new understanding I was enabled to discard the glasses I had worn for over twelve years. I have seen a distressing cough cured in my home in one treatment, also influenza and its accompanying discords healed in less than one week.

Beyond and above all this, I feel most deeply grateful for the spiritual uplifting which has come to me with this message of Christian Science, that God is Love, and that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

AUSTIN SHARE, Levenshulme, Manchester, England.

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I did not seek Christian Science for physical healing, although I needed it badly. A year ago a trouble came to me which I knew no mortal could relieve. I had suffered from nervousness for a number of years, and at that time was on the verge of a breakdown, but after the first treatment in Christian Science I found the "peace of God, which passeth all understanding." Hope was renewed; I learned to know God and how to pray. I had worn glasses constantly for seven years, and one of our leading oculists told me that I would never be able to do without them. After two weeks' treatment in Science I laid aside my glasses, and have never felt the least inconvenience from leaving them off. I do not have headaches now, as I did before if I left the glasses off even for an hour. Formerly I had deep-seated colds which lasted for weeks. I was scarcely ever free from them, but in the past year I have had only two slight colds, which were quickly overcome with one treatment. I have been able to demonstrate the truth for myself in many ways. The Bible, which was formerly an unused book, has become a beloved companion through Mrs. Eddy's inspired book, Science and Health, which I have found to be truly the "Key to the Scriptures." I have been relieved of the nervousness, and am in better health generally than ever before.

Words seem inadequate to express the love and gratitude I feel to God, and to our beloved Leader. I am growing little by little in the understanding of this saving truth, and my constant desire is to know more, to live so that I may prove worthy of the blessings I receive daily.

MRS. IDA J. VALIANT, Los Angeles, Cal.

It is with a grateful heart that I write this testimony of the many blessings which Christian Science has brought me. In the summer of 1907 my seven-year-old son was taken sick. I called in a doctor, and the ailment was diagnosed as a well known fever. After treating the child for two weeks, the physician said that he had done all he could, and he was sure the boy could not live more than ten hours. In despair I called for Christian Science treatment, hoping that it might save his life, and I am happy to say that it did. A kind practitioner came to treat him, and in three weeks he was able to be up. After the first few treatments the fever broke and his appetite returned. The doctor, not receiving a message that the child was dead, came to see him, and said, "Why, this is strange! The boy has a fighting chance." I said, "Doctor, could you have been mistaken in your diagnosis?" His reply was, "No. If this is not typhoid fever, then I never saw a case of it in my life." During this illness another child manifested every symptom of the fever, but treatment in Christian Science was given, and after a week this child was well.

Since this experience I have seen a severe eruption healed instantly; every particle of pain destroyed in severely burnt hands, which were healed without leaving a scar; persons raised from beds where they had been given up to die by *materia medica*. But to me the most beautiful of all is the overcoming of that dreadful enemy called fear. I have learned in Christian Science that we should not fear anything but to offend God. I trust I may never forget the debt of love and gratitude I owe to God, and to our beloved Leader, Mrs. Eddy, who has taught this wondrous truth to mankind.

JOSEPHINE F. GARITEE, Baltimore, Md.

I feel that I should not delay any longer to tell of the good I have received from Christian Science. It is about ten years since we found this healing truth, and from that time we have relied on God for our healing. We have had many proofs of God's ever-presence and power. On one occasion, when I was working in a large factory, a heavy casting fell on my foot, and the man who lifted it said my foot must be severely injured, but I began to declare the truth and to repeat the scientific statement of being, holding firmly to the thought that God is Love. This was about ten in the morning, and I worked until noon. At noon the men gathered around me, all insisting that I had sustained a serious injury. About two o'clock I went home, and by that time I could not sit still or lie down. Our little girl, then six years old, came up, put her arms around my neck, and said, "Papa, God will heal you, won't He?" I will say that I wish I could have more childlike trust in God. I began to read the Bible and Science and Health, and in this way I gained relief. I then got the *Quarterly* and began to read and study the Lesson-Sermon. By the time I had finished the study of the Lesson I was healed, and the fourth day I went back to work. I can only say with the Psalmist, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."—SIMEON BAKER, Hastings, Neb.

It is now over two years since I was healed in Christian Science. At that time I was suffering from a growth on my right hand. A doctor advised electric treatments, but after trying them my hand seemed to get worse instead of better. Just at this time we heard of Christian Science, and with a good deal of persuasion from my husband I decided to try it. In a short time my hand was completely cured. I was also cured of severe headaches, from which I had been a sufferer for years.

I am thankful to God, and to Mrs. Eddy, for the benefits I have received through the knowing of the truth as it is in Christ Jesus. Through Christian Science I have been able to realize that life is no longer of but a few days, but that Life is eternal and that I have found the path by which I may go on, eternally on.

MRS. MARY WILSON, Oak Park, Ill.

I had a chronic stomach complaint for a number of years, and was attended by the best physicians available, but found no permanent cure. I was then advised by friends to try Christian Science, and I took treatment. In less than twelve hours the truth was revealed to me, as taught by Mrs. Eddy, and the pleasant experience of healing came to me. My recovery was complete, and health was regained very rapidly. This was six years ago, and I have enjoyed the very best of health since that time. I have much to thank Christian Science for every day of my life.

DEBORAH V. STRONG, Akron, Ind.

Many times I have desired to express my gratitude to Mrs. Eddy for a right understanding of God and His word contained in the Bible, as explained in her book, Science and Health. Before coming to Christian Science I employed the best doctors known and took their medicines, also using an inhaler for catarrhal trouble. I was under medical treatment constantly for eight years, and instead of getting better I was worse than I had ever been. My life seemed to be nothing but hopeless misery until I found healing through Christian Science. I need not say that I have never returned to medicine since, and I have the best of health. I find in Christian Science a much pleasanter way of living—in realizing, with the psalmist, that "God is our refuge and strength, a very present help in trouble."

MRS. FLORA E. HILLIARD, Kenosha, Wis.

With a heart overflowing with love and gratitude to God I give this testimony. In March, 1907, I was apparently dying, after having been operated on for a supposedly incurable disease. I was in the hospital for twenty-three

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days, then I was sent home to die, the physicians said. My suffering was so intense that my husband went to the physicians to see if they could not do something to relieve me, and they said they would make another examination. This was done, and they showed my husband that two more malignant growths had come where the others had been removed. They also said that if they were to remove them, others would come, and that I could not stand another operation; all that could be done was to keep me easy with opiates until death claimed me. My family was watching over me, expecting me to die any hour. A dear friend then asked me to see a Christian Scientist who was visiting here. At first I said, "No: I have all the religion I need." I thought I had, for I had long been a church-member and my people had been praying for me. The second night it was thought I could not live until morning, and I told my friend that if I survived she could go for the Scientist.

In the morning the Scientist came. I began to improve immediately, and after I had been treated two weeks those two growths which the physicians had shown my husband, and told him they would be the cause of my death, sooner or later, passed away. After that my recovery was rapid, and today I am in perfect health. I am studying Science and Health every day and have learned to overcome many errors that cross my path. I know that I have found the fountain of Life from this new light thrown upon the Scriptures, and every day is a day of rejoicing for me. I hope this testimony will reach some who are in need of healing, and that they will throw away their prejudices and be healed, as I was.

I am indeed grateful to Mrs. Eddy for this revelation, and to my dear friends who were so loving and patient with me. My sincere desire is for more light.

MARTHA NORTON, Mesa, Ariz.

Something over two years ago I was taken with what seemed at the time to be a severe cold. I tried to treat the case myself for a week or ten days, with but little result. Finally I called a Christian Science practitioner, and after the first treatment the distressing cough ceased, but the trouble seemed to take another form and I was obliged to go to bed, on account of great distress in my right side, which was almost unbearable. This condition was met in one treatment, and with one more I was completely healed, and have had no return of any of these conditions. This is only one of many proofs which I have had of the healing power of Christian Science, and while I am thankful for the health and strength, having always been delicate and more or less under a physician's care, this is not to be compared to the spiritual redemption which has come to me through Christian Science. My heart goes out in gratitude to our dear Leader, Mrs. Eddy, who has brought to this age the glorious light of the Christ-healing.

MARY EVELYN WILSON, Franklin, Pa.

In August, 1904, a great sorrow came into my life, my dear husband being suddenly taken from me. When the rector of the church of which I was a member called to console me, I asked him in my wild grief who had done this thing, and he answered me that God had taken my husband, but that it was done for some wise purpose. I said that if God had done this cruel thing I hated Him, for He had no right to take my dear one from me; that I needed him and God did not. I really felt there was no God, but in spite of my wild words and thoughts I was unconsciously being led to Him. In December of that same year I was invited to spend Christmas with a sister in Brooklyn, N. Y., and unknown to me her son had come into Christian Science. He talked to me of his religion, and asked me to attend church with him. I went Christmas morning to Second Church of Christ, Scientist, in New York city, and from the moment I entered the church I knew I had found a God who is Love and not a God of hate, a God who heals all our sorrows and who is with us all the way, even unto the end of the world. I went back to my home with my heart singing for joy and gladness. The whole world looked different, for I had found the light. I joined The Mother Church the following June, and in the time since, God has never failed me.

For the entire year previous to this day on which I gained my first knowledge of Christian Science, I had suffered from severe attacks of what the attending physician called epileptic spasms. He could not account for them in any way, nor could he hold out any hope that they would be overcome; in fact he admitted that the medical fraternity had failed to find a remedy for this disease. After coming into Christian Science my health was everything that could be desired, and although I did not take treatment for this trouble, for some time I had no more attacks. The following spring I, with other members of our church, was deeply interested in preparing for the first Christian Science lecture to be given here. On the Wednesday previous to the date set for the lecture I was suddenly stricken unconscious. A member of my family who knew what my wishes would be on the subject, telephoned to a practitioner, who responded immediately. By afternoon I had been brought back to consciousness, but was still in a very weak and pitiable condition. My one thought was, that I must not miss the church service the following Sunday, nor the lecture on Monday night. My friends assured me that God was my strength and Life, and that I would not miss either. Needless to say I did attend both, happy and well and in my right mind. I did not know, until about a week later, what this attack had been called. I was spending the day with a friend, and while there a relative of hers, a physician, called to see her. The talk drifted around to Christian Science, and the doctor said that while it might be all right in simple cases, when it came to anything really serious he was sure one would have to call on a doctor. The lady then described my case to him, and asked what he would call such and such symptoms. He replied that without a doubt it was a paralytic attack. She told him of my experience, and how God had healed me, which simply amazed him.

I am very grateful for this knowledge that God is our Life and that He is Love. I know, too, as our dear Leader says, that "when we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error" (Science and Health, p. 368). I am truly grateful to God for His goodness to me, and that one so good and true as our dear Leader was chosen to show us the way to Truth and Life.—ANNA HURD TAYLOR, Arlington Heights, Mass.

Two years ago, when I was in great need, both mentally and physically, and was earnestly praying for something better in life, Christian Science was brought to me. I had been for eleven years in bondage to fear, having had attacks of illness every little while for which the doctors could not account, besides having a trouble which often resulted in chills and fever. Nearly every means known to *materia medica* had been tried, but with no cure, and I had been treated many times at a sanitarium, where I would go through the "baking process," after which different kinds of electricity were applied to the parts supposed to be affected; but all this wrought no lasting benefit. I also suffered from nervous and bowel trouble, and many times life to me seemed only a miserable existence.

Now, thank God, all these burdens have been rolled away.

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One by one they have disappeared, as I have studied the Bible with the aid of our dear text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and depended entirely on divine Love for every need. My heart goes out in love and thankfulness to God as never before for all the blessings received since taking up the study of Christian Science, for with this has come that spiritual understanding of the Word of God which regenerates and uplifts, and which brings the peace and joy and content that satisfy. Words cannot express my gratitude and love to our dear Leader, Mrs. Eddy, for her consecrated life and her wonderful work of love for the world. Her teachings have indeed made plain the truth which makes free, and I rejoice daily in the light that has come to me through understanding the allness of God and the nothingness of error.

MRS. L. H. SEARS, West Haven, Conn.

Words cannot express our gratitude to our beloved Leader, Mrs. Eddy, for her gift to the world of this healing truth, Christian Science, which was brought to our notice several years ago. Mother had been ill, and had been treated by medical doctors for over three years, but grew no better. She then turned to Christian Science, and was healed within three weeks. Since then we have had numerous other demonstrations of the power of Truth. My brothers and I have been attacked by the contagious diseases that most children have, but we were restored speedily without drugs. Last spring my father was taken with severe rheumatic trouble, and he too was healed through Christian Science. My uncle, who suffered a great deal with stomach and bowel trouble, has also been greatly benefited by this healing truth.

I shall not be satisfied unless I tell of a great demonstration last winter for myself. One night I was taken suddenly with pain and stiffness in my neck and shoulder. When I tried to rise I was unable to do so. A practitioner was telephoned to, and he gave me absent treatment. This was about three o'clock in the morning, and about half past five I was carried downstairs. A little later I was able to get ready to go to school. I drove six miles to school, taught all day, and the next morning I was as well as ever. Every week we have some demonstration which makes the light clearer and increases our love for the Master.

Only our hearts can tell how truly grateful we are for the manifold blessings that God has given us, and how thankful we are that in His goodness He chose for us a Leader who is today doing so much to lead mankind out of the bondage of sin, sickness, and death. For all these many blessings we are unspeakably thankful.

MISS OSEE BURKE, Dayton, O.

The benefits I have received from Christian Science are so many, and mean so much to me, that I feel I must give public expression to them, and at the same time express my gratitude to our revered Leader, Mrs. Eddy, for giving this glorious truth to the world. I was healed in a few treatments of a very serious eye trouble, the oculist claiming that I would always have to wear glasses. The glasses, however, as well as all the efforts of specialists, did not help me, and I was for nearly a year unable to use my eyes. Deliverance came to me, however, through the wonderful healing truth of Christian Science, and I have had unusually strong eyes ever since. I have also been healed of numerous ailments which had made me weak and inefficient, so that now I rejoice in a strong body and freedom from the fatigue which always assailed me after any slight exertion.

Thankful as I am for the physical comfort, I am much more grateful for the spiritual insight attained, for the unlocking of the Scriptures with the "Key" given us by Mrs. Eddy, and for the entire change which the study of Christian Science has wrought in my life. It has given me a new basis for thought and action, and a peace which passes understanding.

SUSIE GLOVER, Chattanooga, Tenn.

It is about ten years since I became interested in Christian Science. I was led by a dear sister to try it for severe stomach trouble, from which I had suffered for some time. It is over eight years since I was healed, and I have never had a return of the trouble. Many other ailments have been overcome in my family by the healing power of Truth. I have never had the least desire to use medicine since my healing. When I look back and compare those times with the present, my heart overflows with gratitude and love to God, and to those who helped me to find the way out of suffering. I stood alone in Christian Science in my town for several years, but now I am happy to say there are quite a number who are interested, and we are meeting to study the Lesson-Sermons. I have recently united with The Mother Church.

MRS. IDA M. DAVIS, Mt. Vernon, Mo.

A few years ago, while playing baseball, I had the misfortune to receive a serious injury, the collar-bone protruding from its place and causing much pain. A Christian Science practitioner was called immediately. She had the arm placed in a sling for convenience, but the bone was not set by a physician. After one week's treatment in Christian Science the injury was repaired, the swelling had gone down, and I was able to use my arm as before, much to the surprise of those who knew of the case. For the past fourteen years I have had numerous demonstrations of the power of this great truth to heal sickness and sin. For these benefits and for constant protection I am very grateful to God, and to Mrs. Eddy.

HUGH D. BUTLER, River Forest, Ill.

It is now about seven years since I became interested in Christian Science, and during that time this truth has healed me and my daughter of every sickness that has come upon us. We have never yet found it lacking, but always a sure and quick remedy. Cases of colds, throat, stomach, and bowel trouble, corns, a disease of the gums, and other physical ills too numerous to mention, have all been overcome in our family by the power of the word of Truth. That the facts of this testimony may be of help to some who may be in doubt, is my reason for writing it.

A. S. POPE, Butte, Mont.

With gratitude to God I acknowledge my lifelong debt to Christian Science. I feel that I have been led from the darkness of physical pain and weariness into the light of wholeness and joyousness in work and living; from the darkness of a clouded sight into the light of clearer vision; from the darkness of doubt and discord into the marvelous light of the reality of good.

T. E. DAVIDSON, Little Rock, Ark.

I feel it a duty I owe to God, and to our beloved Leader, Mrs. Eddy, to acknowledge what Truth has done for me. I had a severe pain in the breast, a bad eye, and other ailments, all of which were speedily overcome by Christian Science, which has been my only medicine for the past year. I feel very grateful to have had this healing religion presented to me.—MRS. WINONA D. MINOR, Aurora, Mo.

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

Jesus Christ is our Master and our Lord. We follow him without mental, moral, or spiritual reservation. We accept him as elementally and eternally final in the realm where he lived and taught. We see nothing beyond him except God. We do not believe that it is possible for the world ever to outgrow him. Perhaps other sons of God may some time live here on earth who are as great as he, but there will be none greater among men. What Jesus tells us to do, we try to do. When he speaks, the case is closed. Our faith in him is absolute. All of life, all of hope, all of anticipation, all of dreaming on the hidden things of the coming years, is to us a growing up into the measure of the stature of the fulness of Jesus Christ.

[The Bishop of South Carolina in the *Churchman.*]

Behind all the extraordinary achievements of modern civilization, its miracles of science, its mighty combinations of labor and capital, there lies at the heart of the present generation a growing sense of social unrest. There is a consciousness of contradiction between the economic progress of the age and the realization of those ethical and spiritual ideas which have been instilled into the minds of men by the teachings of Christ. The literature of the day is filled with this desire for social improvement and for a reconstruction of society upon a new basis.

[*Christian Commonwealth.*]

The true Christian knows that God is immanent in his daily life, and in all his thought and word and work; and that thus his affairs, his moving and doing and expecting, are all an utter manifestation of God. The fact of Jesus is just the sufficient revelation of this glorious truth: so it makes an at-one-ment between terrified man and the ever and infinitely loving God. In such faith do men overcome and rule the world, time, sin, death, eternity. Theology that crystallizes such faith will win all souls.

[Roland Ringwalt in the *Living Church.*]

Unjust suspicions have crowded around some of the noblest characters who ever walked the earth. Some of the best work ever done was done for people who did not know enough to be grateful. Very little can be achieved until one is content that his labors be noted by One who seeth in secret, leaving to heaven the time and the manner in which they shall be rewarded openly.

[*British Congregationalist.*]

To the truly religious man nothing is outside the realm of his interests, and nothing can be counted common or unclean. There is great need for men of high Christian principle in all departments of public life in our time, and the first function of the church is to supply such men, and to give to them the strength, the ideals, and the moral impulse which they need for their work.

[*Christian World,* London.]

The emptiness at the center of modern life will have to be refilled, as were the primitive believers, with the sense of that vast and glorious reality, the kingdom of God within us. If the twentieth century is to have a history worthy of the name, it will be the history of the re-emergence of this eternal into our individual and our social life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel.* Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

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Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

A settlement has been effected by the Secretary of the Interior of the Government suit against the Union Pacific Railway, involving coal lands in Wyoming estimated as worth a million and a half dollars. The land is said to have been acquired by the company through what are known as "dummy" entries. The land involved aggregated 4,560 acres, and after numerous conferences the company decided not to defend the suit, but to reconvey the lands to the Government. It also paid nearly $33,000 in settlement for the coal mined from the lands. The company has discontinued mining from the land reconveyed, which has been withdrawn from entry until June 1, next. Besides reconveying the land and paying trespass damages, the company loses the $91,200 which was paid as purchase price for the land. This is one of the cases included in former Secretary Garfield's letter to Congress, which showed that lands worth over $100,000,000 were under investigation or in litigation.

The latest proposition to increase rapid transit facilities in New York through private capital comes from the Amsterdam corporation, which wants permission to construct an interterminal belt line, passenger and freight road, part elevated and part subway, skirting the river front of Manhattan island from Fifty-ninth street and the North river to and around the Battery, up the East river water-front to Fifty-ninth street, and cross-town in the latter street, thus forming a complete circuit. Connections are also provided in the plans with the Grand Central station and the Pennsylvania terminal. Plans have been filed with the public service commission with a request for a franchise. Plans for a further extension of the rapid transit system, to cost about $50,000,000, are being prepared by engineers of the Interborough Rapid Transit Company and will be submitted to the public service commission soon.

The joint committee on cooperation for the conservation of the national resources, which was authorized by the recent governors' conference in Washington, held its initial session last week to prepare a plan for united action by all organizations concerned with this problem. The joint committee of eleven members consists of six chairmen of state conservation commissions and five who are members of the national conservation commission. The committee will formulate a working plan, assigning to the different conservation organizations a definite plan of work which is designed to achieve practical results. Recommendations for the character and scope of work to follow have been submitted by all the conservation bodies in the country.

By an order of the Interior Department, about three million acres of land in the counties along the eastern border of Wyoming are to be thrown open at once to homesteaders, who will be allowed to take either one hundred and sixty or three hundred and twenty acres. The land cannot be irrigated, and will be of use, therefore, only for "dry farming." Those who take the full three hundred and twenty acres entries must make an attempt to cultivate the land, while those who go in on the smaller holdings will not be compelled by the law to do so. The throwing open of this territory is somewhat in the nature of an experiment to see what can be done with such land.

One of the features of the proposed new charter for New York, which has been presented as part of the report of the charter revision commission to the Legislature, is the centralization of authority and the abolishment of the administrative and executive powers of the borough presidents, most of whose duties are to be vested in a commissioner of street control to be appointed by the mayor. A petition for a new charter for Boston, drafted by the late Boston finance commission, and containing radical changes, is now before the Massachusetts Legislature.

Massachusetts has nearly one half as many more large cities which have abolished the saloons, either under state action or local option, as all the rest of the United States. Six of the ten largest cities in the country, where it has been voted to abolish the saloons, are in that commonwealth. At present 270 of the 321 towns of the state either are "no" or have so voted, to take effect on May 1, and there is a "no" majority in total votes of upward of 26,000 in Massachusetts. Thirteen towns have shifted from "yes" to "no" recently.

The passage of a new census bill during the special session of Congress, to take the place of the measure vetoed by President Roosevelt previous to his retirement from office, is confidently expected. The plan for the selection of clerks by non-competitive examinations, as provided for in the vetoed bill, has been abandoned and the merit system of selection, modified to meet the exigencies of the census work, will be adopted.

The Government's prosecution of the Standard Oil Company of Indiana, on the charge of accepting rebate from the Chicago and Alton Railway, collapsed last week with the instruction to the jury by Judge Anderson of the Federal District Court to find the company not guilty. The present case is the retrial of the famous $29,240,000 penalty imposed in August, 1907, by Judge Landis.

The motions by the Standard Oil Company of Indiana and the Republic Oil Company of Ohio for a rehearing of the ouster suit recently decided against them, and for a modification of the judgment, have been overruled by the Missouri Supreme Court.

International.

Newfoundland has made a contract with the Commercial Cable Company by which the latter will extend one of its cables into Newfoundland and thence direct to New York city. It will increase the speed of messages between New York and Ireland over thirty-five per cent and will be the only cable in the Atlantic running from Europe to Newfoundland, and thence direct to New York. It means the purchase and laying of seventeen hundred miles of new cable, and abandonment of nine hundred miles of cable now running along the bottom of the Atlantic from a point known as the "Flemish Cap" to Canso, Canada, which will be rendered useless by the installation of the new route. This old cable will be picked up by the company's cable ship, and utilized for other purposes.

The French Chamber of Deputies has passed the income tax bill by 407 votes to 166. The debate on the bill has been going on for several months. The measure bears heavily on foreign residents, whose taxes are practically quadrupled, their incomes being calculated at seven times the amount of the rent which they pay.

China is to be the scene of a vigorous campaign in the interests of the forests, according to plans for a series of meetings which will be held under the auspices of Boone College, Wuchang, China. There will be meetings in all the large cities, both on the coast and in the interior.

A lieutenant of the Belgian army, who was at one time denounced by the missionaries for burning and pillaging villages, assassinations, and other atrocities in the Congo, has been found guilty of a series of charges of this nature and sentenced to imprisonment for twelve years.

Owing to the improvement in the general condition of the country, the judicial department of the Russian Ministry of War has sent a circular to the district courts-martial recommending the transfer to the civil courts of all cases that can be settled in these tribunals.

Venezuela is preparing for the resumption of diplomatic relations with the United States. Pedro Ezequiel Rojas, who is regarded as the most able diplomat in Venezuela, will be appointed minister at Washington.

The expenditure for old-age pensions in England for the coming year is estimated at $43,500,000.

Industrial and Commercial.

The *New York Commercial* says: "Following up its preliminary announcement that it will spend $9,000,000 for new equipment this year, the New York Central and Hudson River Railroad Company has made known the fact that its budget for 1909 when completed will call for the expenditure of not less than $35,000,000. Besides the $9,000,000 equipment order the New York Central lines will spend $3,000,000 for steel rails, $1,500,000 for the elimination of grade crossings in Buffalo, and $4,000,000 for terminal improvements now in progress at the Grand Central station in New York city. The remainder of the large sum to be expended on construction work this year will be applied to building additional tracks for the movement of traffic, increased yard and terminal facilities, equipment of the main line of the system with automatic switches, and other general improvements. During the last ten years New York Central lines have expended approximately $285,000,000 for improvements, betterments, and increased facilities."

In finishing up the Wabash terminals in the Pittsburg district $200,000 is to be expended. There are eleven tunnels on this line within a few miles of the city, and only a few of them have been lined or finished as railroad requirements specify.

The annual yield of minerals in the British empire is said to be worth $1,000,000,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

BELIEF VERSUS FACT.

CLARENCE W. CHADWICK.

SOMEWHERE in the United States there is said to be a settlement of people who hold to the belief that the earth is flat; and because of their refusal to send their children to the public schools, where they would be taught from geography the opposite fact concerning the earth, they are said to have been fined and otherwise punished by the authorities. The situation as outlined is an interesting one in the present age of enlightenment, but it is here referred to not with any desire to hold these people up to ridicule, but simply as affording a helpful illustration to the student of metaphysics.

In the first place, let us consider what these people really possess while believing as they do. They believe that the earth is flat, not round. Is there any foundation for this belief? No. Is there any law to sustain it, any power to uphold it? No. Any well informed person will admit that it is simply an erroneous belief relative to the earth. It is a good illustration of what Christian Science means by the term belief. It comes as near being an illusion, or nothing, as anything could; but is it nothing to these people, while they are believing it to be a fact? Is it not just as much a reality to their deceived sense of things, as the opposite belief is to a great many others who think that the earth is round but who may not be able to offer any proof to sustain their opinion? Let them investigate, however, up to the point of enlightenment, and their belief will be proven to be but an illusion. The moment they learn what is true concerning the shape of the earth, their illusion will disappear. Let it also be observed that this belief that the earth is flat does not in any way affect the earth; nor would the opposite belief of its being round have any influence over it. The shape of the earth is absolutely independent of any human belief regarding it, whether such belief is termed false or true. Beliefs differ as to kind and quality, but they may be classed together in this and none of them have a foundation in truth.

Millions of the world's best people, people who are considered to be well educated and refined, are holding just as tenaciously to another belief, viz., that man is subject to sickness. And the question arises, Is their belief any nearer the truth than is the belief that the earth is flat? Does the belief that man is liable to sickness make him so? Science answers, No. The belief that the real man exists in any other than a state of perfection does not change his condition as a child of God. Science reveals the eternal fact that man is the spiritual image and likeness of God, that he lives in God, and is just as spiritual and perfect now as he ever was or ever will be. Because a mortal believes that he himself is God's man, and that he may be both sick and sinful, this does not change the fact relative to man's state of perfection in Spirit. Man is not in any way dependent upon any human belief relative to his state of health or happiness.

Until the mortal awakens from the Adam-dream of supposed life in matter, the belief that man is or can be sick or sinful tends to obscure the eternal facts concerning man, and the poor mortal continues to grope in the darkness of human belief, vainly imagining that he is living the life that God has given him instead of being conscious of eking out only a miserable existence, which Christ, Truth, comes to show him how to overcome. When the truth of being pierces the darkness of blind belief, and God's image and likeness is recognized to be the only real man, the belief that man is sick or sinful vanishes into nothingness, while the fact remains in Science that man was never sick nor a sinner. The belief of sickness or sin never entered the consciousness of man; it "is of the earth, earthy," and belongs to mortals, not to spiritual man. This belief has neither law nor power to sustain it, and it bears no relationship to the spiritual fact that man is now as perfect as his Father in heaven is perfect.

Is it any wonder that Mrs. Eddy, after discovering the great spiritual fact relative to man, should say to her followers, "Let the perfect model be present in your thoughts instead of its demoralized opposite" (Science and Health, p. 407)? Must not the mortal begin to separate the tares from the wheat; must he not begin to separate the idea of man from the matrix of materiality,—flesh and blood,—if he would entertain an intelligent hope of ever putting off the old man and putting on the new? This is the problem confronting every child of earth, and the sooner he shoulders the cross of self-denial—the rejection of the belief that man is mortal and material—the sooner will spiritual understanding reign supreme and the earth—his human sense—"be filled with the knowledge of the glory of the Lord, as the waters cover the sea"

A DEMAND OF THIS AGE.

J. S. BRAITHWAITE.

THIS is an age in which, despite the multiplication of intricate inventions and bewildering social problems, there is a greater demand than ever before for simplicity of thought and its natural consequent, the simple statement of thought. The simplest statements are the most pregnant with meaning and are always the most convincing. Of all the things where simple and direct phraseology is most needed for a complete interchange of ideas, that which stands foremost is religion, yet nowhere is it possible to find a more complex literature than that which surrounds this subject. The Century Dictionary defines knowledge as "the state of being aware of truth." Now if this were the generally accepted fact about knowledge, that it is a "state of being aware of truth," a condition of consciousness, we might indeed say that the time had arrived which is predicted by Jeremiah, the days when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

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The world, however, puts a different construction upon knowledge, and we find it defined by Mrs. Eddy in Science and Health (p. 590) as "evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding." This is a sufficient explanation of the strifes and debates which have marked the religious history of mankind for many centuries, but there are signs that a new era is dawning in which spiritual understanding will be recognized in all its grand simplicity, and individual integrity of thought no longer be marred by dogma or sectarian bitterness.

The command to begin with was simple: "And as ye go, preach, saying, The kingdom of heaven is at hand." It could not well be more simple, and yet we fail to preach in such simple terms. We plead the excuse that it would not be understood in this age, but is it not rather because we do not ourselves understand it. There was also the command to "heal the sick;" and this, too, has been set aside because "the simplicity that is in Christ" was not understood, until Christian Science revealed it. Reference to the dictionary reveals the fact that simplicity literally means single-mindedness as opposed to duplicity or double-mindedness; therefore simplicity includes a sense of poise and stability which duplicity can never enjoy. "A double minded man is unstable in all his ways," wrote the apostle James.

There may yet be ahead of us much learned controversy before we see that the greatest in the kingdom is the child-thought, when in "the state of being aware of truth," uttering the impressions it receives, but never seeking to exalt self. All the time, however, it will be becoming clearer that the wisdom of preaching lies not so much in the utterance as in knowing enough to present the simplest statements of truth to the receptive thought, so that the listener may try the words as "the mouth tasteth meat." The preacher can hardly do more, for Truth does the teaching.

The Quakers have always set store on the literal meaning and use of words, and Christian Scientists know that the direct statement of the truth is best calculated to carry them through the greatest difficulties and protect them from their bitterest critics. To preserve simplicity it may be necessary to guard against the temptation to please the world, either by levity, flattery, or sympathy of the wrong kind. Courtesy will still characterize all our utterances and, thanks to Christian Science, one may learn to think quietly, even in the midst of seething evil, and to speak gently. Argument is sure to lead us away from this new-found treasure of simplicity. Argument is often overbearing and carries little or no conviction with it. The following instance, dating back to the second century, of a conversion to the truth by means of a direct denial of falsehood and a simple statement of faith, has proved very helpful to the writer and is a model of simplicity and fearlessness.

The record occurs in the "Octavius" of Minucius Felix. A certain Cæcilius, arguing on behalf of the gods of his ancestors, commences by expressing astonishment that a "mean and reprobate faction like the Christians, gathered from the dregs of the people, held together by nightly meetings, fastings, and inhuman repasts, silent in public but garrulous in their own retreats, should dare to rave against the gods. They have no altar, temple, or images, but they adore the head of an ass and worship a man who suffered death upon the cross and even worship the cross itself." After a long tirade, during which he heaped up further calumnies of a like nature, he concluded by referring to their poverty and persecuted condition as a proof of the falsity of their religion. Octavius replied to his points one by one as follows: "We call one another brethren, as being born of the same God and parent and as companions in faith and fellow-heirs in hope. As for crosses, we neither worship nor wish for them. As for images, what image of God shall I make, since, if you think rightly, man is himself the image of God? What temple shall I build to Him whom the universe cannot contain? While I, a man, dwell far and wide, shall I think to shut up the might of so great majesty within one little building? You say God is ignorant of man's doings. You greatly err; for from what place can He be afar off when things in earth and in heaven, and even beyond, are full of Him? Not only do we act, I had almost said we live, in Him."

Such was Octavius' answer to Cæcilius, and he added, "We do not talk great things; we live them." Silence fell on the afternoon air as they paced along the seashore at Ostia. Octavius, throughout unruffled, had issued no challenge to Cæcilius, who evidently applied the keenest test of reason and conscience to every word. His must have been an honest seeking thought, for he confessed to his yielding and asked that on the morrow he might have more perfect instruction, "as the sun is already sloping to its setting." The simple statement of faith had gained the day. Says Mrs. Eddy, "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences" (Science and Health, p. 570).

THE LABORERS.

THE HON. MABEL ROWLEY.

EVERY student of Christian Science rejoices in the fact that its illuminating teaching sheds a new light upon many passages of the Bible, revealing unsuspected beauties and deep truths, and this is perhaps especially noticeable with regard to the parables of our Lord. Before learning something of Christian Science, the parable of the laborers in the vineyard was a source of much perplexity to the writer. She could not see the justice of the equal payment of the "first" and the "last," although she was bound to admit that it seemed an inevitable consequence if it was believed that death was the entrance to heaven and that heaven could be attained even by a so-called death-bed repentance. Now, however, this same parable seems to be applicable to many phases of thought. Let us apply it in the following instances.

First let us assume that the "penny" represents simply physical healing. Often some one will ask, "Why should my healing be so slow, while others are healed after a few treatments, or perhaps instantaneously?" Well, it may be that the questioner entered upon Christian Science treatment somewhat carelessly, much as some of those laborers who were called in the early morning hours may have entered upon their work, accepting all as a matter of course, and satisfied that they would receive their reward in the evening, whatever happened. On the other hand, those who were called later in the day had perhaps passed through many hours of anxious waiting, hoping vainly to be called (healed) by some employer (some material means of healing), and when at last the call came, possibly these may have worked the more vigorously during that last hour to show their gratitude to the master of the vineyard.

Again, let us apply this parable to those who have come to Christian Science for the spiritual healing. There are those who come into the vineyard early in the day; that is, they accept Christian Science as soon as they hear of it. Perhaps they have never thought much about these things before, they have been negatively satisfied with such religion as they had; but when the call came they entered the vineyard simply with the desire to "know what this new doctrine . . . is," and the writer was certainly numbered among such. Mrs. Eddy says in Science and Health

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(p. 26), "Jesus spares us not one individual experience, if we follow his commands faithfully;" and without doubt this is so, consequently the struggles of this class of individuals are apt to take place after they have accepted Christian Science, but—and here I think is where the justice of the equal payment is made manifest—they make their fight with error within the shelter of the vineyard and with the certainty of success ever before them. A Christian Scientist knows that there can be only one result from persistent effort to overcome all false beliefs; namely, absolute and complete victory. He knows that according to the calculations of mortal sense this may take years, but he knows also that nothing can rob him of ultimate success, for with the destruction of error comes the realization of ever-present harmony,—God and His perfect, spiritual universe.

Now let us turn back to those who did not hear the call, to those who are still standing in the market-place, torn with doubts and fears, a prey to nameless terrors; too honest, perhaps, to accept work in the vineyards of false gods; think of them when the voice comes somewhat sternly, "Why stand ye here all the day idle?" and they answer humbly, "Because no man hath hired us." Think of the peace of entering into the vineyard—not the peace of idleness or sleep, but the joyous peace which accompanies right activity. Mrs. Eddy says, "God rests in action" (Science and Health, p. 519), and we, as reflecting Him, must do likewise. Would the earlier laborers be jealous when these late comers receive their "penny," if they looked at their case in this light? Surely not!

Finally, let us look at this parable again and let us call the vineyard the work of establishing and demonstrating Christian Science. Forty years ago only one laborer in the market-place of the world was ready to answer the call of the Master. Her thought was pure enough to catch the sound of Truth's voice above the din and clamor of earthly strife. She was obedient to that voice, and alone she entered the vineyard and labored there. The hours went by, and one by one others joined her; every hour brought a larger number, for the good news spread, and in a measure the work became easier for each succeeding laborer.

It was the writer's privilege lately to visit The Mother Church in Boston. First she saw the beautiful new building, with its great white dome standing out against the blue sky, giving a sense of breadth and strength and protection, and then her eyes turned to the original Mother Church edifice, nestling beside its offspring, and her heart was filled with gratitude for the noble work done by our Leader and those early pioneers who followed her. She knew that it was the building of that seemingly small but sturdy stone edifice which had made the erection of the great temple possible, and not only that temple but every branch church all over the world owes its very existence to the faithful work done by Mrs. Eddy and those laborers who indeed have borne "the burden and heat of the day."

But the laborers who come in at the eleventh hour must needs earn their penny also; and though the work may not be so difficult in some respects as that of the first comers, yet more will be expected of them. They must be ready to profit by the experience of the older workers, and they must be alert, active, and progressive, ever ready to listen to and obey their Leader's instructions and admonitions as she leads them to higher ground. We must remember that the nothingness of error is being uncovered more and more every day, and we need to learn how to meet and destroy all sense of its reality speedily and efficiently. If we are doing our best to clear away the weeds and to work intelligently in the Master's vineyard, we may be sure that not one of the early laborers, and least of all our beloved Leader, will grudge us our "penny" when the day's work is finished.

LET YOUR LIGHT SHINE.

MYRA KING.

ONE evening, as I was sitting in the late twilight trying to realize the nothingness of certain discordant conditions, my room was suddenly illumined with a flood of beautiful rosy light. I looked from the window to discover the cause of this illumination, and saw a bonfire in an adjoining yard. A man who had moved into the next house the previous day was standing by the fire, engaged in the very prosaic work of burning up the rubbish and waste materials which his moving into new quarters had brought to light. He was busily intent on his work, having no purpose other than that all this refuse matter should be consumed, and was quite unconscious that the light produced by this combustion was illuminating every house in the neighborhood.

This circumstance brought to my thought several little experiences which had come to beginners in Science. A lady whose understanding of Christian Science was not yet very great, was engaged to do a certain kind of work where a number of other people were similarly employed. She found she was obliged to use all her knowledge of Christian Science, and to use it constantly, to overcome the errors in her own consciousness which her coming into new quarters (some understanding of Christian Science) had brought to light and shown it necessary to destroy. There was always a struggle, and sometimes the struggle was intense, but her one purpose was to overcome, although she had no thought that this consuming of error was shedding light on another's way.

One day, however, a fellow-laborer came to her and said, "I wish to ask what it is that you have which is possessed by no one else here. Why is it you are calmer, more self-possessed, and more patient than others?" The Scientist was glad to answer, "Oh, I have Christian Science to help me." "Then," answered the other, "I want Christian Science, too;" and in proof of the earnestness of her desire she purchased a copy of Science and Health and began its study.

Another case was that of a mother who had been studying Christian Science only a few months when she was confronted by a manifestation of physical inharmony in her baby. A neighbor who was just beginning to investigate Christian Science saw the child when the conditions seemed most aggravated, and exclaimed, "What's the matter with your baby? She's very sick, isn't she?" The mother, thinking only to protect her baby, turned resolutely away from the sense testimony and answered, "No, baby's all right." The younger student said afterward that she had been much helped by this little occurrence, as it had seemed wonderful and beautiful to her that a mother's fear could be so far overcome.

Still another case was that of a teacher who waited for her car almost every morning for a year in company with a young girl who was attending the high school. This young girl seemed to be possessed of a most unhappy, dissatisfied condition of thought in regard to her work. Her one subject of conversation was her great dislike of school and all its details. She checked off the days of the week as they passed, and seemed to find her only satisfaction in this thought, "Well, one more day is gone." The teacher, realizing that any thought of discontent or dissatisfaction would just so far unfit the girl to bring out right results in her work, and wishing to guard her own consciousness against the intrusion of such thoughts, met all these statements with a silent declaration of the truth, trying to realize that God's child is always in his right place, doing his right work, and is neither dissatisfied nor discouraged.

During the last week of school the two met one morning as usual, and the young girl remarked, "Well, this is the last week of school, and—it's the strangest thing I ever heard of—I don't care. I shouldn't mind keeping right on

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with my school work. It's the first time in my life I ever felt this way, and I don't understand it." The Scientist realized instantly that her effort to protect her own thought had resulted in loosening somewhat the fetters of another. Truly, every right thought must be felt the whole world over.

The beginner in Christian Science is always anxious to tell the good news to all his friends, but he does not always realize that the quiet, patient, daily overcoming of his own errors of thought (the burning of his own rubbish) is the most effectual way of furnishing the light which will illuminate the dark places of all those around him. In this way we may at least begin to obey the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

CAUSE AND EFFECT.

HORACE H. THAYER, JR.

As the relation of God to man and the universe unfolds to us through our understanding of the Bible truths in the light which Christian Science throws upon them, and through our proving of these truths, we realize more and more the presence and activity of an all-pervading, resistless law which enters into the smallest details of daily experience. We rejoice in this understanding, for through it we feel the power and presence of God. We recognize that whatever is actuated by a thought of right, love, good, has law at the back of it and benediction in its train, and that everything small or great which departs from this law separates us just so much from the blessing which inevitably follows the doing of the right. We begin to understand that inharmony of every kind is simply a negative quantity, a loss of that consciousness of the government of God, in which "Whatsoever a man soweth, that shall he also reap," becomes to us a self-evident truth.

With a growing and proof-supported understanding of this law, let us take heed that we do not look for the reward of either right or wrong done by ourselves or others. How easy it is to apply the teaching, "Whatsoever a man soweth, that shall he also reap," to individual experiences, especially in connection with the good done by ourselves and the evil done by others. It is doubtless right to expect good for ourselves and others, for all that God made is good; yet we should not consider that the harvest reaped from a sowing of good seed can be determined or planned for by ourselves. Our duty is not to look for results; our duty is to sow. The harvest is determined by the laws of God, and is invariably the blessing of a further duty to perform, with an abundant supply of everything that is needful for its performance.

On the other hand, what does the expectation of evil as the result of some specific departure from the all-encompassing law of right imply? We do not sentence ourselves. Are we authorized to sentence our brother? Is not even the recognition of misfortune as having come to a man for wrong-doing often an indication that the misfortune had been expected or mentally prophesied, and that the prophet had been condemning his fellow-man?

Truly the daily prayer of Christian Scientists, as outlined in the Rule for Motives and Acts in The Mother Church Manual (p. 40), has a deep significance. To realize the immutability of divine law is one thing; to think of a fellow-man as not doing to us or to others as we feel he should do, and then to console ourselves with the reflection, "Whatsoever a man soweth, that shall he also reap," is another and quite a different thing. The former is the very unfolding of the law, and carries with it a blessing; the latter is doing what Jesus stated even the Son was not permitted to do, that is, to condemn. Paul says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

Do not the "true brotherliness, charitableness, and forgiveness" which this rule enjoins, all include the recognition that man is as God purposed him to be, and that all wrong-doing is due to a lack of understanding of God, a sense of aims and purposes independent of God, which is darkening us all and which can only be overcome by a steadfast striving in which we bear one another's burdens? Nor should we forget the apostle's admonition, that "charity thinketh no evil." Are we to thank God that we are "not as other men," as did the Pharisee of old, or are we to strive to see in our fellow-man God's own likeness, through Science, as Jesus saw it, notwithstanding apparent contradictions? Our text-book teaches us that this "correct view of man" enabled Jesus to heal the sick. (See Science and Health, p. 477.) To condemn our brother is to add to his darkness and our own; to see and supply his need of "true brotherliness, charitableness, and forgiveness" is to advance the world a step toward that full understanding of God which Jesus declared is life eternal.

If we are tempted ever to dwell upon or be impatient with a lack of right doing in others, let us remember the words of Jesus to Peter, at the morning meal, when he said, "What is that to thee? follow thou me;" and also remember that to follow Jesus is to see man as God's likeness, and to realize the nothingness and unreality of evil and the allness of God, divine Principle.

[Written for the *Sentinel.*]

TRUE PEACE.

AGNES FLORIDA CHALMERS.

ONE day when all went wrong, I humbly cried:
Why do I feel this nameless blame, dear Lord,—
Must I still conquer hate, or fear, or pride?
It is not mine—this cruel weight of shame!
Lay bare the hidden sin with Truth's own word.
Have I done aught unkind or wrong today,—
Have I not tried to feed each one who came
And asked for bread? Reveal, dear Lord, I pray,
My secret fault.

At eventide the answer came to me.
I knew Truth's voice, so soft and yet so clear:
One spoke today a word of praise to thee,
And thou didst listen eagerly to hear.
This was the cruel weight that bent thee low.
Dear child, thou shalt go meekly forth and know
Earth's praise is silenced with Love's Peace, be still!
And thy work always is the Father's will.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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SELECTED ARTICLES.

[Elizabeth Earl Jones in the *Asheville* (N. C.) *Citizen*.]

The teachings of Christ Jesus, as emphasized in Christian Science, are calling with clarion voices to awake the world from the lethargy of pride, prejudice, poverty, and pain, and from all that tends to rupture the interests of humanity, and these teachings will ultimately and wisely unite all nations and creeds in one great world-wide brotherhood, under the government of divine Love and harmony.

In her "Miscellaneous Writings" (p. 224), our revered Leader, Mrs. Eddy, says: "We should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good; but with a temper so genial that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled that no passing breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it,—determined not to be offended when no wrong is meant, nor even when it is, unless the offense be against God." It is in the light of such exalted teaching as this that we rejoice to forget "those things which are behind" and to honor true greatness wherever found.

[Assistant Editor *Rush City* (Minn.) *Post*, in *Minneapolis* (Minn.) *Progress*.]

In your last issue a clerical critic gives Christian Science a rebuff. He believes many things himself, judging from his writings, that many others of fair intelligence repudiate. But assuming that he is really a Christian, possessed of the clean, unadulterated "faith which was once delivered unto the saints," it naturally follows that he possesses powers which, if turned into the right channel, would have wonderful efficacy in affording relief to a sinful world. Let us go to the reverend gentleman's medicine-chest, and dig up a dose of his own kind and endeavor to administer it. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." In these days of big doctor's fees it is a great thing to be in possession of a power from on high to cure disease, even if the state law compels one to practise without a fee.

The above quotation, from the Gospel of Mark, was one of the last utterances of the risen Christ, before he was received up into heaven. There is no chance for quibbling; it means either that a believer can exercise this power or that the whole fabric of Christianity is false. This power was conferred on the apostles; for in Acts we read: "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Paul believed, and the "signs" followed. The "signs" were a clinching argument in favor of the genuineness of his conversion. Now hear what Peter said anent Christian Science: "His name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." The New Testament is full of Christian Science. The art of healing by faith was one of the chief credentials of a Christian.

Remember the Christian credential, brother, "These signs shall follow them that believe," etc. The Christian Scientists have put out the sign and are doing business under the old apostolic plan. "By their fruits ye shall know them." The writer is ignorant of just the way they go at the curing business, but he has seen results. Now stop contradicting, brother, and get your "sign" out and cure a few people in Minneapolis, and you will convert more people in a day with such a manifestation of power than did the apostles on the day of Pentecost.

The people need a thorough shaking up, for the time has come when they will not endure sound doctrine, but after their own lusts have they heaped to themselves teachers having itching ears, who would convince them that the days of miracles have passed because a wicked and perverse generation can do no miracles. This is not written as a witticism, but as a sort of plea to get Christians back into paths that Christ and his apostles trod with so much honor. Let a few of the faithful perform some public cure; demonstrate by deeds instead of words the power of the gospel unto salvation. If you don't like the Christian Scientists, down them with two cures to their one, and see how people will rush to join the church.

[F. A. Walker in the *Vermont Union-Journal*, Lyndonville, Vt.]

All Christian denominations have their commentaries and writings which explain the Scriptures. "Science and Health with Key to the Scriptures" by Mrs. Eddy is the Christian Science text-book and, as its title indicates, it is a "Key to the Scriptures," a commentary, a practical, spiritual explanation of the Scriptures, but this does not make of it a "sacred book," as stated in the article, if that means it is looked upon with superstitious veneration or in any sense that it takes the place of the Bible, which is usually called the "sacred book" of the Christian world.

In the Christian Science church services as many, if not more, passages are read from the Bible than in any other church service, and the adherents of this church give more time to the study of the Bible than do any other church-members of my acquaintance. They are seeking the deep, spiritual import of the Scriptures, not the "verbal inspiration of the original texts," as is stated. Mrs. Eddy's interpretation of the Scriptures gives them a clearer spiritual understanding of the meaning and intent of the Word as taught and practised by Jesus and his disciples in raising the dead, healing the sick, reforming the sinful, and comforting the sorrowing, than they previously had in their long-time church affiliations. Moreover, they have the proof of their corrected understanding of the Scriptures in better health, and more of that Mind in them "which was also in Christ Jesus," and as a result they are able to heal the sick, reform the sinful, and comfort the sorrowing. This is the test of discipleship which Jesus required as a proof that his teachings were understood, even though it "excites the scholar's disgust," as stated in the article. In those early days Jesus' teaching and practice so stirred the religious teachers and leaders of the Hebrew people that they crucified him.

[J. V. Dittemore in the *Medico-Legal Journal*.]

Christian Science, or the Science of Christianity, is the knowledge of the Principle or law by which Christ Jesus demonstrated his system of doctrines and precepts. Applied Christian Science, or the practice of Christian Science Mind-healing, consists of the application of this knowledge to the solution of the problem of evil and for humanity's deliverance from all sin, disease, and discord. The results from Christian Science practice, as in any other science, are in direct proportion to the demonstrator's understanding of the Principle, and his correct application of the rules. Christian Science accepts as its basis the existence of one infinite God, who is the infinitely intelligent, creative Principle of all that has real being, the spiritual noumenon of the phenomena through which it is interpreted and under-

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stood. Christian Science accepts the term divine Mind as most expressive of the omnipotence, omnipresence, and omniscience of this God who is infinite good, and who, as the Scriptures declare, is Spirit and is Love.

If this basis is accepted, logical reasoning therefrom can only bring us to one conclusion, viz., a spiritual and perfect universe, and normal man as the perfect idea of his perfect creator. Any concept of God or of man which is less than perfect is the result of false education or environment, the deception of erroneous material theories and the penalty for failure to realize man's God-given dominion. Christian Science declares that all disease, suffering, and their dolorous concomitants are phenomena of mental procurement and the results either of individual or racial sin, ignorance, or fear; that they are not of God, have no Principle or scientific basis, and exist wholly in the realm of a supposititious or mortal consciousness, and that they are therefore abnormal, illegitimate, unnecessary, and destructible.

Jesus said that salvation or freedom comes to mortals through knowing the truth. He also said that those who understood his teaching should not only duplicate his works, but should perform even greater works, because he went "to the Father"—to the divine Mind, the source of infinite Truth or knowledge, and he applied this knowledge in solving the problems of human existence in fulfilment of his mission. This process of applying God's law to the beliefs of human experience is today the modus of Christian Science practice, whereby health is proven to be entirely a condition of mind. Christian Science vindicates its claim to be Christian because of the Christliness of its practice. The Founder of Christianity declared that those who loved him, and therefore those who were entitled to call themselves his followers, or Christians, were those who obeyed him; and among other commands, universal and confined to no age, was his injunction to heal the sick and cast out devils. It vindicates its claim to be Science on the ground that all true Science must be the orderly arrangement of ascertained facts about that which is real. Christian Science maintains that there is nothing to know but Deity and His creation. True Science must then begin with a correct, comprehensive, complete knowledge of God, and must end with a full understanding of God's creation.

Christian Science is not guesswork, neither is it faith-cure in the sense that it is either fanatical or emotional in its inception or *modus operandi*. Christian Science practice is definite, precise, and systematic. It works according to law and is both rational and philosophical. The abstract statement, "There is no matter," needs the fuller explanations given in the Christian Science text-book. This teaching does not imply that all phenomena are unreal and that man has no body, but that creation is not what it seems to that mind which has not been instructed out of the material and into the spiritual concept of these. All things in creation from the smallest to the greatest are real, but exist as the product of Spirit or Mind, and are not material. Matter is the belief that spiritual creations are material. This belief is untrue; hence the declaration, "There is no matter." Thus it is noted that Science does not deny creation itself, but the false material concept thereof. The difficulty with critics in wrestling over this problem is that they do not perceive what Christian Science gives in return for that which it repudiates.

While Christian Scientists differ from others in their understanding of the nature of sickness, sin, and matter, they believe that these exist in erroneous mortal experience and must be grappled with and overcome through divine power. Bodily disease is as real as the sinner makes it by his indulgence. If in our prayers or meditations God becomes to us infinitely great, the troubles of earth must become infinitesimal, for though they may be mountains to mortals, they weigh nothing in the sight of omnipotent God.

[Rev. G. A. Kratzer in the *Fitchburg* (Mass.) *Sentinel*.]

Our brother's sermon, while setting forth much that is true, befogs one fundamental fact and rule of procedure which should never be lost sight of, and that is the fact that Christ Jesus never employed drugs in healing, never employed anybody to make any diagnosis of diseases from a material standpoint, and never commanded his disciples to employ drugs or to have such diagnosis made, but he did command them to rely wholly on their faith, their knowledge of God, Spirit, and of the ever-living, ever-present Christ. Christ Jesus is, or ought to be, supreme authority for all Christians; and they should be content to follow his command, even if they cannot see the reason; but in this case the reason is easily discernible. All Christians agree that God is all-powerful; and God is clearly revealed in the Scriptures to be Spirit, and Spirit only. Hence, it is necessarily true that Spirit is all-powerful, therefore it is impossible that there should be any power in matter, which is opposite to Spirit. Spirit, God, cannot and does not use that which is opposite, opposed to Him, as an avenue to do His work. Hence, to say that God is all-powerful, and then to recommend the employment of material remedies for the treatment of disease, is inconsistency for which a harsher word might well be substituted, were it not for the fact that the inconsistency is usually not perceived and not intended.

A man who is not loyal to his wife "for worse" as well as "for better," as long as she is a true wife, is not regarded as a good or a right-minded husband. Likewise, a person who is not loyal to Spirit for both the "better" and the "worse" of human experience, hardly lives up to the Biblical requirements of a Christian. That ancient worthy, Job, furnishes us an excellent model in this respect. A person who will not rely upon the power of God, Spirit, as the only proper medicine at any and all stages of disease, to the extent that he does not do so, is not loyal to the exact knowledge and procedure which constitutes the Science of Christianity; and the modern movement known as Christian Science, which stands in this age for scientific Christianity, cannot properly be held responsible for whatever may befall any one who departs from this rule.

Christian Science does not recognize any such thing as subconscious mind, or unconscious mind, or mortal mind, except as false claims. God is the source of all intelligence, and He is immortal Mind, and ever-conscious Mind. He is not the source of any mortal, or unconscious, or subconscious mind. Hence, Christian Science never works, cannot work, through the avenue of any subconscious mind, and it never works by suggestion emanating from a human source. Its disciples know and declare the truth about God and man, in order that mortals may be made free from their sins and sicknesses, without distinction as to whether the diseases are called organic or inorganic, from a human standpoint. The Lord Jesus healed "all manner of disease;" his immediate disciples did likewise; and such healing is being done by his modern disciples, known as Christian Scientists, past all manner of question, even though they do not succeed in healing every case that they undertake. The percentage of cases which they do benefit and heal is very large.

[Frederick Dixon in *The Baptist*, London, England.]

It is part of the fundamental teaching of Christian Science that there is no such thing as Christian psychology. Such a theory inevitably ends in making God responsible for all that is unlike Himself.

Even if the claims of Christian Science are ultimately justified, says our critic, "it will yet remain to be shown that the system is one of wide application, owing to the fact that many persons do not seem to be susceptible to

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suggestion." It would be difficult to illustrate more clearly what Mrs. Eddy means in writing, on page 28 of Science and Health, of "the determination to hold Spirit in the grasp of matter." Our critic has written a book in which she consistently insists on referring Christian Science healing not to prayer, but to hypnotic suggestion in one or another of its many variants, and as a result she has produced a parody of the teaching she professes to elucidate. She apparently sees no contradiction between Christian healing and healing by suggestion, but Science and Health, the text-book of Christian Science, is one sustained protest against the theory that the human mind is a healing factor at all. If it were, it could indeed be said that the same fountain does bring forth sweet water and bitter, since no one has yet been found to maintain that the human mind does not also produce sickness and sin. It is just this idea which is alluded to in Genesis as the fruit of the tree of knowledge of good and evil, the result of eating which is described as death.

Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Christian Science, accepting the teaching of Jesus, asserts that, this being so, any healing which may seem to result from the action of the human mind cannot be other than a tempered form of evil, which is essentially evil in itself. Our philosopher-critic has fallen into the same mistake as the philosopher who declared that vice in losing all its coarseness had lost half its danger. The moral sense of Burke's countrymen revolted from the hideous fallacy of that oratorical epigram; and the moral sense of the country will as surely revolt from the claim that there is any true healing to be gained from hypnotic suggestion, when it grasps what hypnotic suggestion means. Evil is no more power in an attenuated than in a robust form, even as vice was no less dangerous on the terraces at Versailles than amidst the squalor of St. Antoine. The only true thing that can be said of evil is that it is a lie; the only semblance of power it can ever manifest is the illusion produced by being deceived by a lie.

Jesus said, "Ye shall know the truth, and the truth shall make you free;" and what is it to know the truth, but to have in some measure, great or small, the Mind which was in Christ Jesus?

[C. R. Munro in the *Hamilton* (Ont.) *Spectator*.]

Our critic writes, "The Christian Scientist says that it is not necessary to know the origin of disease in order to cure it." This is not a fact, for Christian Science insists on the absolute necessity of knowing and understanding the cause of disease, and that only by such knowledge can the disease be destroyed. True, the Christian Scientist differs with the materialist as to the origin of disease, which he believes to be mental, not material, and believes that those who look entirely to matter for the cause of disease are looking rather at the effect than the cause. Christian Science, on the contrary, in working on the assumption that disease is of mental origin, is striking at the very root of the trouble, and the wonderful success of this Science, in the healing of all manner of sickness, is proof that its teachings on this line are correct.

[E. M. Ramsay in the *Weekly Scotsman*, Edinburgh.]

Christian Science accepts unreservedly the teachings of Jesus Christ, and regards him as the Wayshower and Saviour of the world. It looks upon God not as an incomprehensible, mysterious, and far-away Deity, whom man should worship but may never hope to understand, but as a being whose very essence is Truth and whose eternal mandate is, "Let there be light."

If it is the knowledge of the truth which makes men free, is it not natural to infer that all the woes of the race must proceed from an imperfect and insufficient knowledge of truth, of causation, of God? This is just what Christian Science teaches. It declares that we have not known enough to be good, well, or happy, and that what is required is a transformation of consciousness; that we must get rid of the ignorant, unsatisfactory, and unsatisfying thoughts we have entertained, and strive for that Mind which was in Christ. Further, it maintains that man, left to the guidance of the erring human intelligence, cannot accurately discriminate between the true and the false, does not know enough of the nature of good to be consciously governed by God. Nothing but Christian Science, the Science of Life, of good, of absolute Truth, can enable us to grasp for ourselves the great facts of existence and find God a very present help in trouble.

[From an editorial in the *Dallas County* (Adel, Ia.) *News*.]

For hundreds of years the church has been its own worst enemy and has neutralized its efforts by its own blindness. Denominations have fought each other harder than they have fought the devil. They have delighted more in undoing each other than in doing good. Fortunately those days are passing and "truth" begins to reveal itself as something that incites charity; that breeds brotherly love; that recognizes the liberty of conscience; that ceases to sit in judgment; that wishes no evil, but wishes universal good; that rejoices to see men made better and lifted higher. Men are beginning to rejoice to see these things, and to admit that a man may be a brother Christian though each may see a different side of "truth" and have a different conception of what it is. Charity, which is the highest expression of real religion, is casting its mantle over men's minds, and men can see good where once they saw only evil. The "truth" that will finally prevail will be broad enough for men to grasp it, even though each only comprehends a fragment of its true essence. And this is what is making the world better and religion more vitally true. The real Christian of today is more known for open-handed charity than for long prayers, more clearly recognized in brotherly love and charity than in bigoted zeal born of hate.

Before we judge and condemn or refuse a fellow-creature who needs help of any sort, let us first put ourselves in that fellow-creature's place, and read the Golden Rule which must be written upon our hearts if we are honestly desirous of obeying the Master's command. Let us turn no one away with the remark, "God is the source of all supply, and it is available to all who do right." This is true, but let us make sure that we ourselves are doing right, are mindful of the possibility that we are to be the channels for conveying that supply. We are all one in our need of the bestowments of divine Love. The Master fed all the multitude, both the just and the unjust. Love and charity are at-one, they go hand in hand. If we let the love for our fellow-man whom we have seen fill our hearts and impel our acts, we shall be led aright in all things and learn to understand God's ways,—Him whom we have not seen. In our charity it is well to remember the old Scotch adage, "When justice is doubtful, lean to the side of mercy." Generosity is a lovable element of character. It proves in a great degree that one trusts and loves God.

PHILIP OWEN PEIRCE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"FREEDOM TO WORSHIP GOD."

ABILITY to maintain at all times the proper relation between teacher and student seems to be one of the hardest problems with which many Christian Scientists are confronted, and doubtless much of the misunderstanding and friction which unfortunately exist in some fields is due to a failure on the part of both teacher and students to adjust themselves to a sensible working basis, one that recognizes the individuality of each party and the necessity for maintaining this individuality. That this failure is due to thoughtlessness is true in some instances, but not in all.

There is a peculiar trait of human nature which, when not governed by divine Mind, seems to impel some persons to seek personal adulation, and to exercise more or less of personal domination over those with whom they are brought into close touch. This same trait is also apparent in others in an inverted form, and through it is furnished the desired adulation and the willingness to be dominated. It should be needless to say that neither phase of this trait can be the groundwork for a demonstration of Christian Science.

The aim of every teacher of Christian Science should be to instruct his pupils in such a manner as to enable them to appeal to the one and only Mind for guidance, and through their understanding of this Mind to heal the sick and destroy all evil. It is not the province of a teacher personally to dominate and control his students, nor is it proper for a student so to be dominated and controlled. The teacher does not teach Christian Science in order to build up a personal following or to become what might have been called in former days a feudatory lord, nor does the student become a vassal by virtue of being taught by the one whom he has selected to be his teacher.

It is quite right that there should be the utmost harmony and good feeling between teacher and student, and all that tends to this in a proper way should be encouraged, but there is no reason why this feeling should become the foundation, as it sometimes does, of an offensive and defensive league against all other teachers and students. Neither should the fact that some students are unwilling to accept their teacher's direction or domination in personal matters which are entirely distinct from the legitimate relation of teacher and student, be taken as ground for ostracizing the student or for predicting evil consequences to him. To teach students of Christian Science that truth destroys error is to teach them the inexorable law of infinite Mind, but to teach them that truth destroys persons would be to teach them that crime is legitimate.

The best teachers of Christian Science are those who, like our Leader, direct the thought of their students to God as the source of infinite wisdom and love, and away from their own personality; and the best students are those who imbibe this wise teaching and follow it. Thus each works out his own salvation, neither is encumbered with the burden of the other, and both rejoice in the exercise of their inalienable "freedom to worship God."

ARCHIBALD MCLELLAN.

A QUESTION OF RIGHT.

IN the remarkable colloquy between God and Abraham, as narrated in the 18th chapter of Genesis, the plea of the patriarch is grounded in an interrogatory assumption respecting the divine conduct which is of profound significance. He said, "Shall not the Judge of all the earth do right?" and the convictions of Christian men certainly support the assumption. To make this affirmation, however, is practically to say that an enlightened man may legitimately pass upon the ethical nature of the divine activity, and the question arises whether Christian men may be sure that an infinitely righteous and just Being would not do that which is condemned by the moral sense He has implanted.

In the presence of the universal recognition of the palpable wrong of many of the things which are customarily attributed to the determinations of Providence, two courses are possible. We may say that God is not responsible for the conditions and events which are condemned as an outrage by our moral sense, or we may adjust our ethical judgment to the reputed conduct of God whether or no, and hold that given acts must be right regardless of the protest they awaken, for the simple reason that they are the acts of God. We can either question the legitimacy of our moral judgment or the correctness of the traditional assumption as to God's responsibility. At this juncture we shall find a new significance in St. Luke's story of how on a Sabbath day Jesus came upon a poor woman who for eighteen years had suffered from a grievous infirmity, and graciously healed her; how, when a Pharisaical devotee of Talmudic law called him to account, he referred to the human compassion which led an ox to water, and added, "Ought not this woman . . . be loosed from this bond?" In this saying Jesus certainly recognized the authority of that prevailing moral sense which instinctively passes upon the justice or injustice of given conditions and conduct. He practically said that if the husbandman would save his cattle from unmerited suffering, he ought to presume that God would certainly do as much.

Jesus' argument here is very pertinent to the fact that the great body of Christian believers have been taught they have no right to subject the so-called "inscrutable acts of Providence" to the same standard of ethical criticism which obtains in determining the merit or demerit of human conduct. The whole theory of the atonement as generally accepted assumes that God's wrath toward sinful man has been placated by the suffering of an innocent person, and yet if an earthly father were to declare that he would forgive a child only out of consideration for the fact that another innocent child received a whipping, these same Christian people would promptly pronounce upon this position as an offense to common justice and common sense. When long-continued pain is brought upon the innocent by human selfishness and cruelty, swift condemnation is heard; but when, through the ignorance of human belief, it is attributed to the government of God, the Christian world bows before it as the inscrutable act of an all-wise God!

Christian Science dares to accept the intimation of Jesus' words when he reprovingly inquired, "Ought not this woman . . . be loosed from this bond?" It declares, and that forcefully, "In God's name she ought! The enslavement is unjust, hence it cannot be divinely approved." It is thus revoicing for the sick and sorrowing of many lands the Master's comforting assurance, and every healing it effects presents in itself the satisfying proof that the conditions of suffering were no less offensive to divine law than they were appealing to divine Love. With the coming of this restatement and demonstration of the Christ-teaching, the day when injustice and wrong can be attributed to the inscrutability of the divine order without eliciting emphatic protest has passed away.

JOHN B. WILLIS.

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OUR SANCTUARY.

THE wisdom of our Leader in providing for the study of the entire Bible in our Lesson-Sermons becomes more and more apparent, for we are thus led to see how the understanding of the truth unites "all periods in the design of God" (Science and Health, p. 271). What was true of the Israelites on their way to the promised land is true today in a larger and more spiritual sense of those who are journeying toward the realm of the real. For instance, the symbolism of the tabernacle and its rites must have meant much to a primitive people, and no one would now deny that its true significance was lost because it was materialized; hence our great need is to gain the spiritual meaning of this, and of "all the good the past hath had," for thus only can we comprehend the Christ-idea which is "the same yesterday, and to day, and for ever."

In the Psalms we have many references to the sanctuary, all of which lift thought to its spiritual significance and universal application; as, for instance, "My flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Again, the psalmist tells of a troubled sense, a conflict with the belief in error's reality, when he says, "It was too painful for me; until I went into the sanctuary of God." This points to the necessity of *dwelling* in the "secret place of the most High," and *abiding* "under the shadow of the Almighty." Of old the Jewish sanctuary contained the tables of stone inscribed with the Ten Commandments, the golden pot of manna, and Aaron's rod, the symbol of spiritual power. The sanctuary also came to be regarded as a place of refuge from the enemy, and this thought of it has perhaps been the most permanent, but its most deeply significant feature was the pillar of cloud and of fire, the symbol of Life and Love,—the "consuming fire" which destroys all evil—sin, disease, and death.

In the epistle to the Hebrews (9th chapter) we read much concerning the sanctuary and what it contained, and these are declared to be "figures of the true," while Christ is said to be "an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." Concerning this subject our revered Leader says, "Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion" (Pulpit and Press, p. 3). We may well ask ourselves whether we ever forget what it means to dwell in this sanctuary of Spirit, whether we forget the Ten Commandments, the manna, the rod, all of which exist to the spiritualized consciousness as eternal verities, making unceasing demand for righteousness. Isaiah says that in "every dwelling place of Mount Zion" there will be "a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense." Can "any plague," either sin or sickness, come nigh the home thus divinely protected? We know it cannot unless we open the door for it, perchance even invite some phase of discord to enter, and there is really no home unless it be a sacred place,—at once a stronghold and a sanctuary. We rejoice in knowing that the "good things to come" are here and now, revealed by Divine Science, which gives us spiritual realities in place of "carnal ordinances," and shows us that the "only priest is the spiritualized man" (Science and Health, p. 141). The way into "the holiest of all" is opened for us when we advance beyond the vail of belief in matter, for thus we stand in the presence of spiritual facts, —eternal verities.

All may serve in the temple of Spirit, God, and as the psalmist has said, "declare his glory among the heathen; shew forth his salvation from day to day," and we are told that "honor and majesty are before him: strength and beauty are in his sanctuary."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

[Telegram.]

Milwaukee, Wis., March 12, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Milwaukee, Wis., assembled in business meeting prior to the dedication of our new edifice, March 14, send love and greetings to you. We are profoundly grateful for your spiritual leadership, and know that obedience to your teachings has made this demonstration possible. Faithfully yours,

First Church of Christ, Scientist.
CAROLINE A. TUPPER, *Clerk.*

MRS. EDDY'S REPLY.

Beloved Brethren:—Your communication is gratefully received. Press on! The wrath of men shall praise God, and the remainder thereof He will restrain.

Lovingly yours,
MARY BAKER EDDY.

Washington, D. C., March 9, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—I have recently reread with care Miss Wilbur's book, "The Life of Mary Baker Eddy," and stand in awe before the wonderful chronicle. I wish that every Christian Scientist had a copy—yea, and all who misunderstand you and your mission. It would make the former better Scientists, and the latter more just in their concept of you.

To read the absorbing narrative of your life is an inspiring experience. The righteous ancestry, which constituted the best of New England thought and tradition, the atmosphere of godliness, the childhood experiences with the grandmother, the unusual advantages of training by a devoted brother versed in the classics, the early religious experiences, fraught with so much that was unusual to such tender years, the marked individuality and adherence to religious convictions that were so early manifested, —all these naturally pointed to a career of investigation and original thinking. Then the marriage to Colonel Glover and the brief, blissful experience in the South, the wrenching of human ties by the dread enemy, the return to the parental home, where later further wrenchings were to ensue, showing the frailty of all human bonds; the bitter experiences which error (seemingly foreseeing its uncovering) thrust upon the Truth-seeker,—all are graphic and absorbing. With an unanswered "How and why" upon her lips, this frail invalid steadfastly persisted in her search after God; and when patient investigation of one system after another failed to bring peace, she was led to find the divine Mind, to discern and enunciate in practical terms the method of action of this Mind, which she named Christian Science, so giving to human consciousness that which will deliver it, a practical and demonstrable Christianity.

As the narrative goes on, rehearsing the heart-breaking struggles, the opposition encountered, both within and without, the loving forbearance, the sublime courage, the patient waiting, and the transcendent faith in God, one is simply speechless with wonder. When we reflect that the discoveries made by this New England woman nearly a half century ago, are now one by one being verified and attested by leading physicists and thinkers of the world; when we think of the mighty reformatory and health-giving movement established, we see that God has indeed chosen the weak things of the world to confound the mighty. And when we see this same woman, firm in the faith, with tender, loving care, still at the head,—leading, counseling, admonishing, pointing the way, and by her life of purity,

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self-renunciation, and love, living a marvel day by day,—our hearts are thrilled with joy and gratitude. From my heart of hearts I say, God bless Mary Baker Eddy! She has set before us an open door, and it is but a question of time when the world shall know her better and love her more.

I trust you will accept the enclosed as a small token of sincere gratitude and love.

Your obedient student,

EDWARD EVERETT NORWOOD.

Minneapolis, Minn., Feb. 28, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Today, on the first anniversary of Fifth Church of this city, my thought turns to you in loving gratitude for the harmony and prosperity of this branch of your church, and for the privilege I have in reading here. This church was organized from members of Second Church living on the East Side who, owing to the crowded condition, had been requested by its board of directors to withdraw and form a new church. At the opening service, a year ago today, our hall, overlooking the campus of the University of Minnesota, was filled with people, who were mostly visiting Scientists from other parts of the city. This morning every seat was taken by our local congregation, representing the growth of one year. Much of this interest has been awakened in the university, among both students and members of the faculty.

You will be interested to know that the *Monitor* is to be on file in the university library, and that the dean of the English department recently paid a very high tribute to the paper. Prof. Richard Burton, widely known as a writer and lecturer, in addressing one of his classes spoke of the splendid ideals of the *Monitor,* of its freedom from sensationalism, the cleanness of its news, and of the worthy purpose back of it to establish such a publication. He told the students that many people (not Christian Scientists) were subscribing to the paper because of the stand it had taken for pure journalism, and recommended it to their attention.

With loving acknowledgment to you for many blessings,

Sincerely yours,

SCHUYLER S. CLARK.

Plainfield, N. J., Feb. 27, 1909.

Beloved Leader:—It is with deep gratitude that we are able to write you that on Jan. 12 the Christian Science Society here was organized as First Church of Christ, Scientist, Plainfield, N. J. We are steadily increasing in numbers and strength, and the thought is constantly gaining firmer ground. With our organization as a church comes a new impetus for work, which, grounded on the teachings you have given us, we know has already its assured fruitage. In the future, as in the past, we look to you with love and gratitude for the understanding which has enabled and will enable us to take each step of the way.

Faithfully yours,

CHRISTINE MAST, SUSAN COREY,
LOTTIE S. BENNETT, *Committee.*

Petaluma, Cal., Feb. 19, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—The members of the Christian Science Society of Petaluma, Cal., recently organized, send to you an expression of their love and gratitude for the truth you have revealed. The growth of Christian Science in this city is constantly increasing, and the Sunday School attendance is splendidly maintained. We are all striving to follow, to be glad and rejoice alway.

Faithfully yours,

MISS MARTHA THOMPSON, MRS. JOSEPHINE BURDELL,
MRS. ELLA A. MCNEAR, *Committee.*

Edinburgh, Scotland, Jan. 12, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—It was unanimously resolved, at the annual meeting of the members of First Church of Christ, Scientist, Edinburgh, held Jan. 9, 1909, to send you an expression of heartfelt love and loyalty. We realize that "gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3); that it is shown in the demonstration of divine Principle, in healing the sick and reforming the sinner. We recognize in your divinely appointed leadership the fulfilment of prophecy, and thank you that through your heroic and Christlike example in temptation, affliction, and persecution, you have proved to the world that "one on God's side is a majority." We are deeply grateful for your further demonstration of patience and wisdom in establishing *The Christian Science Monitor,* with its ever-increasing sphere of purifying influence, gently and steadily leading human consciousness from a belief in evil to the realization of the omnipotence, omniscience, and omnipresence of God, good.

We know you will rejoice to hear that Christian Science is making rapid strides in Edinburgh. We have had two lectures during the past year, with gratifying results. Numbers of strangers are attending our services and studying Science and Health as a direct result of having heard these lectures. We are glad to tell you that the healing of the sick and sinning is being much more rapidly accomplished, and consequently there is a great increase in the numbers applying for Christian Science treatment. As our understanding of Christian Science advances, we see more clearly the impossibility of there being any other way to heaven, harmony, than through the demonstration of the Christ-idea; by implicit obedience to divine Principle, and to the rules laid down in "Science and Health with Key to the Scriptures" and your other writings.

We feel with thankfulness and humility that your loving desires, expressed in a letter to this church on June 27, 1902, are being fulfilled. You said, "May the bounty and beauty of holiness gladden this church, hallow its meetings, rest in the heart of each member, and birds of the upper air sing their sweetest songs and build their nests in this dear branch of His planting."

Faithfully and lovingly,

CHARLES W. J. TENNANT, *First Reader.*

W. Somerville, Mass., March 4, 1909.

Dear Mrs. Eddy:—I would like to express my gratitude for the miraculous cure of my nephew of fourteen years. It is just two weeks ago today that three of our best doctors gave us no hope for our boy's recovery, giving the verdict that death was only a short way off. At once the whole family turned to something higher, which was to them Christian Science. The doctor and nurse were discharged, and a practitioner was found who started at once on the great work of the restoration of our beloved boy. Strong faith was manifested on the part of the father and mother, who previous to this time had no particular interest in Christian Science, and the case was met almost immediately. Today our boy had a long walk, and is better than before this sickness came to him. The doctors who diagnosed his case and gave no hope to the parents, stated that nothing in medical science could reach the trouble.

The best feature of the case is that Christian Science has come to that whole family to stay with them, we trust, forever. Only one in the family believed in Science up to the time of the healing. We all thank God for you, to whom He gave the wonderful understanding of life and hope which you are giving to the world.

With sincere gratitude, I am

Yours in love,

MISS M. GERTRUDE NELSON.

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THE LECTURES.

PADUCAH, KY.

The Hon. Clarence A. Buskirk of St. Louis, Mo., spoke to a large, representative, and most appreciative audience at the Kentucky Theater, on Sunday afternoon, Jan. 10. His subject was Christian Science. He was introduced by Miss Anna Webb, First Reader of the Christian Science Society of Paducah, who spoke in part as follows:—

Religious thought is rapidly casting off the garments of superstition, creeds, dogmas, and religious formula, and seeking to be clothed in the "seamless robe" of the Christ and to acquire the vitalizing force and dominant power of his life. As Elijah stood at the entrance of the cave, watching the destruction of error and listening for the voice of God, so all the nations of the world are waiting, at the entrance of the twentieth century. They have failed to find God in the turmoil of commercialism; they have failed to find God in the earthquake of materiality; they have failed to find God in the whirlwind of civil, social, and political strife—but they are hearing the "still small voice" of Truth. This "still small voice" is Christian Science, which comes as a direct message from God to the individual consciousness of all mankind; comes as the gentle messenger of peace and love, bringing light to the darkened thought, joy to the disconsolate one, freedom to the captive in sin, healing to the sufferer, and a note of true brotherhood to all the world, for it is Love enthroned. We are hearing again the Master's voice, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science is a practical, demonstrable truth, so that every man having eyes to see and ears to hear may prove it for himself.—*News-Democrat.*

CHICAGO, ILL.

Prof. Hermann S. Hering lectured on Christian Science in Fifth Church Jan. 28, 29, and 30. John S. Coonley, First Reader of Fifth Church, introduced the lecturer, saying in part,—

It is said that the good men do lives after them. We learn in Christian Science that the good we know and put into practice lives with us in the present and constitutes our real life. Jesus in his brief ministry on earth taught men how to gain a better and higher understanding of God as Life, Truth, and Love. His teaching was not theoretical—he proved absolutely the truth of what he taught. Our Master said, "He that believeth on me, the works that I do shall he do also." Christian Science teaches men how they may abide in Christ, Truth, today, and prove for themselves and others the healing, saving truth which Jesus taught and practised.—*Correspondence.*

NEW YORK, N. Y.

The evening of Feb. 19, the edifice of Third Church of Christ, Scientist, was well filled with an audience whose presence on such a night showed a deep interest and earnest desire to know more of the subject of the lecture, "Christian Science: Its Healing Ministry," delivered by Bliss Knapp of Boston. The lecturer was introduced by the First Reader, J. Allen Barris, who said in part,—

In the spirit of brotherhood we want to tell you something of the character and mission of the truth which today is appearing above the mountains of prejudice and ignorance and filling the valleys of sin and sickness with its healing rays. A few days ago we observed the anniversary of the birthday of Abraham Lincoln, whose name is identified with the Emancipation Proclamation. It was but a short time after this immortal proclamation was given to the world, which freed men from physical slavery, that there came from New England another proclamation, which is destined to go ringing down the ages under the name of Christian Science, and which proclaims man's freedom from mental slavery. This new proclamation is not the edict of a chief magistrate proclaiming the will of a sovereign people and enforced by an army of men, but it comes as a revelation of the will of God and is enforced by the gentle influence of Truth and Love. Under its banner, on which may be inscribed the words of St. Paul, "I was free born," man is beginning to recognize his birthright as the son of an omnipotent and all-loving Father, and to exercise his God-given dominion over all the claims of the material senses.

The name "Christian Science" is no longer unfamiliar in our land and is fast becoming known in lands across the seas. Is Christian Science here to stay? Jesus said, "By their fruits ye shall know them," and Christian Science is here to stand or fall by its works. It could have withstood the persecutions of the past on no other basis, and it expects to build in the future on no other foundation. For forty years the bright light of publicity has been turned upon it. It has been misunderstood, criticized, and also praised, but throughout all it has gone on its way with light undimmed, healing the sick, redeeming the sinner, purifying and elevating all that it has touched. Not only does Christian Science stand for the betterment of all social conditions, but its influence is beginning to be felt in our art and literature. Christian Science is the impersonal Truth revealed to this age; but when time has set its seal of unqualified approval upon it, the name of Mary Baker Eddy will be found inseparably linked with it as its Discoverer and Founder. Through much labor and great tribulation she has already established the knowledge of this truth in the hearts of thousands of grateful men and women throughout the world; and in thousands of homes made happier through her teachings, her name is mentioned with heartfelt gratitude. This knowledge of God, unhindered either by persecution or popularity, will continue to grow until all shall come to the fountain, without money and without price, and drink of its healing water, until we all shall come to know Him, the only true and living God, who heals all our diseases.

Correspondence.

LECTURES AT OTHER PLACES.

Beaumont, Tex.—Hon. Clarence A. Buskirk, Jan. 31.
Great Falls, Mont.—Francis J. Fluno, M.D., Jan. 31.
Topeka, Kan. (Second Church).—Judge Septimus J. Hanna, Jan. 31.
Decatur, Ill.—Prof. Hermann S. Hering, Jan. 31.
Youngstown, O.—Bliss Knapp, Jan. 31.
New Rochelle, N. Y.—Frank H. Leonard, Jan. 31.
Waterbury, Conn.—Frank H. Leonard, Jan. 31.
Jackson, Miss.—Mrs. Sue Harper Mims, Jan. 31.
Marion, Ind.—Bicknell Young, Jan 31.
Toledo, O. (First Church).—Prof. Hermann S. Hering, Feb. 1.
Missoula, Mont.—Francis J. Fluno, M.D., Feb. 7.
Minneapolis, Minn. (Fifth Church).—Bliss Knapp, Feb. 7.
Hartford, Conn. (Second Church).—Frank H. Leonard, Feb. 7.
Herkimer, N. Y.—Rev. Arthur R. Vosburgh, Feb. 7.
Wichita, Kan. (Second Church).—Prof. Hermann S. Hering, Feb. 8.
Willmar, Minn.—Bliss Knapp, Feb. 8.
Carthage, Mo.—Prof. Hermann S. Hering, Feb. 9.
Summit, N. J.—Rev. William P. McKenzie, Feb. 9.
Cincinnati, O. (First Church).—Prof. Hermann S. Hering, Feb. 11.

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TESTIMONIES OF HEALING.

It has been my custom for over two years, upon the receipt of the *Sentinel* or *Journal*, to scan the index in order to ascertain if there was any message from Mrs. Eddy, and if there was, to read the same. Then I would look over the names of those who offered testimonies, to see if there were any who were living in the same township or county in which I live, but in the six years that I have been reading the *Sentinel*, only one lone testimony has appeared in its columns from a person living in my home county. To me this has seemed very strange, and I found the question seemed to address itself to me, Why have you not offered a testimony? As I pondered the question, many sayings of the Master came to me, which made me feel that I was not a very faithful disciple. For instance, "Freely ye have received, freely give;" and again, "Feed my sheep." Then Paul tells us that if we sow sparingly, we shall also reap sparingly. I began to realize that if I would behold the harvest, I must do my part in the seeding of the field.

In June, 1902, I learned that a dear friend had been restored to health and happiness through Christian Science, yet what Christian Science was I knew not. My informant, a sister of the person healed, told me that the treatment was through prayer. I inquired how a Scientist's prayer could have any more healing in it than any other prayer. To which question she frankly admitted that she did not know. All she seemed to be sure of was, that whereas her sister had been ill,—dangerously ill,—she was now well. After thinking for a moment, I remarked that I had always told learned divines, when they sought to interest me in the gospel of Jesus Christ, that when they could heal the sick, raise the dead, cast out devils, or do any of the many things which he said they could do if they believed on him, I would listen; but until they could do these things, in proof of their faith, it would be but a waste of time for all concerned to talk to me. I was perfectly willing that they should get all they could out of his doctrine, but I then thought Moses' doctrine was much more practical than that of Christ Jesus. To shorten my story I will say that I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced to study it to the best of my understanding. I am glad to say that I have proven beyond a possible doubt, to my thinking, that Mrs. Eddy has indeed found the Key to the Scriptures. In a word, she has brought to light the truth, the word of God, which heals all our diseases. We read in the Scriptures, "He sent his word, and healed them." If the word of God ever healed mortals from their sick and discordant conditions, it should not seem strange that it is again not only healing the sick, but the sinful as well.

When Science and Health came to my hands, in July, 1902, I was laboring under the belief that I was losing my eyesight. I could not see to file my saws, nor could I read by lamplight for any length of time. I began to realize, as did Job, that the thing I greatly feared was fast coming upon me. I had already sent for an oculist to come and fit my eyes with glasses, but, thanks be to God, He "sent his word" and healed me; and He sent it through the teachings of that godly woman, Mrs. Eddy, who has lived such a pure and holy life that she has been able to apprehend that which was in the beginning, "the Word." Within thirty days from the time I began to read and apply the teachings of this wonderful book, which speaks as never book spoke before, my eyesight had come back to me, and the tobacco habit, which had been a part of my existence since I was eleven years old, had vanished like the mist before the noonday sun. Six years have gone by, and for aught I know I can see just as well as I could twenty-five years ago, and never for one moment have I wanted to use tobacco.

All this, however, seems small in comparison to the spiritual uplifting wherein one is able to bring into activity and prove the Scriptural promise, that all men shall be taught of God, Spirit. The apostle James tells us, "If any of you lack wisdom, let him ask of God." To me this advice, before I had learned through Mrs. Eddy how to prove God, was the quintessence of foolishness, but now it is an inspiration to know Him whom, as Mrs. Eddy tells us, "to know aright is Life eternal" (Science and Health, Pref., p. vii.). If it is not possible for one to know God here and now by the "signs following" which Christ Jesus promised should be given to those who believed, then the gospel which he taught is vain. I might add that I have recorded here only a few of the many blessings which have come into my life by the study of the Scriptures, after they had been made plain by Mrs. Eddy's teachings. Nor would I forget to give honor where honor is due, so I say with deep gratitude, "God bless Mrs. Eddy."

JULIUS POORE, Black River, N. Y.

How grateful we are to God, and to our Leader, Mrs. Eddy, as we pass each mile-stone on our journey out of the bondage of material beliefs into the dominion of spiritual truths. It is just five years since I passed the first mile-stone in my experience, and it required two years to reach this one. Living with Scientists, as I did, the atmosphere of Truth and Love in the home enabled me to discard glasses, which I had been compelled to wear for six years, being unable to read or sew without them for five minutes at a time without severe suffering. During these first two years I had been treated for minor complaints by my friends, but no special thought was given to my eyes, which illustrates what to me is one of the most beautiful things in Science, namely, that the pure thought of the Scientist, resting upon the sick, sad, and discouraged patient, enfolds him in divine Love, and thus makes him every whit whole. The next mile was covered in much less time, as I had begun to see that there was something for me to do if I desired to make any progress in my journey, for while others may give us a helping hand and start us on the right road, still there are many ruts and stony places over which no human hand can guide us, and we must ourselves labor to enter into the kingdom of God. In reaching this second mile-stone I left by the wayside my chief annoyances of former years, corns and bunions. Since that time many miles have been traveled, while here and there I have been dropping old beliefs, striving with all my might to bury them so deep down that others coming along the same road may not stumble and fall, but may be helped by my efforts to smooth the way.—LOLA WALSTON, Quincy, Fla.

It is seven or eight years since I first tried Christian Science for what seemed to be terrible ills of the flesh, but, alas, I was then not ready to receive the truth. The seed was, however, sown, and thankful indeed am I that the soil was not altogether barren ground. Two years ago I again decided to try Christian Science, and in less than one week of absent treatment I was completely healed of bowel trouble, from which I had suffered for fifteen years. To doubt, or even hesitate, after such a manifestation of God's power and willingness to heal our diseases, was impossible! Always, from earliest childhood, I have had all that material love and abundance could do for me. From a worldly view-point I possessed everything which could bring happiness, but it was a phantom which I was chasing. To Christian Science I am indebted for true happiness,—for

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peace that passes all understanding, and the blessed, abiding knowledge that God is my shepherd, and "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

To me Christian Science has brought too many blessings to enumerate, but there are two that shine forth before all others,—the true understanding of prayer and the true relationship of God and man; the power at all times and in all places to demonstrate harmony for myself and my loved ones.—JULIA WOODS RUBEY, Shawnee, Okla.

In October, 1902, I heard for the first time a little about Christian Science. That day was certainly "a red letter day"—one never to be forgotten. It opened up to me great and grand vistas of truth; my thought was awakened to the fact that God is still revealing Himself to mankind, even as He did of old to the ancient prophets of Israel. Till then I had not realized how hungry I was for God—for the living God. I saw before me the possibility of my girlhood's dreams being fulfilled, namely, that I should be made "meet for the Master's use." The Christian Science text-book was loaned to me, and in about a fortnight I had my first demonstration, over defective eyesight. I had been wearing glasses for many years, and could not see to read without them. At this time my eyes were in such condition that I knew I must get stronger glasses or be enabled to do without any. I had committed to memory a portion of the scientific statement of being,—"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). I put my glasses away in a drawer and tried to realize the meaning of what I had learned. I knew that God could manifest Himself in restored sight, and He did. That night I was able to read clearly without glasses and have never since had occasion to wear them. From childhood I had suffered from stomach trouble, sometimes in a very acute form. This trouble also was overcome, and I gradually lost all fear of food through understanding that "the truths of immortal Mind sustain man, and they annihilate the fables of mortal mind" (*Ibid.*, p. 103). For some time prior to my hearing of Christian Science I had been greatly troubled with a skin disease. Two physicians who tried their best had failed to cure me, but the truth was again successful.

Though I have reaped such great physical benefit simply from the study of Science and Health, this is but a small part of the gain. The great spiritual awakening raised my thoughts to ponder upon the unseen verities of being. I am deeply grateful to God for bringing me into the clearer light of His presence, and also to our revered Leader, Mrs. Eddy, for her selfless love, through which my nearer approach to God was made possible. My great desire is to be fitted to work for the fulfilment of her "life-purpose," as outlined by her on page 207 of "Miscellaneous Writings."—MRS. LUCINDA SLATER, Bradford, England.

I have depended on Christian Science for help since 1897, and have had many difficulties overcome by the understanding of divine Principle, as taught by Mrs. Eddy, but at this time I will only give an experience of recent date. For the benefit of those living outside of California I will say that we have in this valley a barbed grass which seems to work itself into everything that it is possible for it to penetrate. In attending to the work a barb in some way became imbedded in one of my nostrils so that it could neither be seen nor reached. I had no fear of the outcome, but did not feel able to overcome the trouble myself, so I telephoned to a practitioner for help, and went right on with my work. In just two days the barb came out, and there were none of the usual disagreeable symptoms during this time. For this, and for all the other help that I have received in Christian Science, I am thankful to God, and also very grateful to Mrs. Eddy, who has given her saving apprehension of the truth about God to the world.

ALEX. S. GILLIAM, Visalia, Cal.

It is with a heart full of gratitude that I send this testimony concerning my healing, hoping that my experience may prove a help to others. For twenty-six years I suffered, more than words can tell, from what the attending physicians called an abnormal growth. I underwent seven different operations at different times. My suffering was so great that at times I was closely watched, my friends being fearful that I would do violence to myself. Instead of getting better I grew worse, until at last the doctors advised me to try a sea voyage. Following their instructions, I left England and came to America in 1905. I received no benefit by the change, but after a time began to suffer from rheumatic trouble. A friend asked me to try Christian Science for this latter difficulty. I did so, and was soon healed. Having been helped so quickly in this instance, the thought came to me that if I could be healed by Christian Science of one disease, it might be equally good for another, so I continued to take treatment of the same practitioner until I was completely healed of the growth. Where I formerly spent half my time in bed, I am now always well and happy, and am more so than ever before in my life. By the reading of "Science and Health with Key to the Scriptures," I find I am able to help myself in many ways.

My earnest desire is to try to follow in the footsteps of our Master, who said, "By their fruits ye shall know them," and my heart goes out in love and reverence to our dear Leader for pointing out for us the way to health and happiness.—ADELINE W. HOLT, Fall River, Mass.

I am indeed grateful for Christian Science. It has done for me what all else failed to do. I had been a sufferer with an eruption on my arms for about twenty years. I had several different physicians prescribe for me, but with only temporary relief, as the trouble always came back. One arm was so bad that for seven months I did no work, being forbidden by my physicians to put my hand in water.

About this time I was told of Christian Science, and went to a practitioner at Carterville, there being no practitioner here at that time. I received treatment while there, and also had seven absent treatments, with the result that I was healed. I was told that I could put my hands in water or do anything I wished, so after the first treatment I went to work immediately, with no bad result whatever.

MRS. T. L. RASCOE, Carbondale, Ill.

Ever since I can remember there was something wrong with my eyes, until Christian Science healed me over a year ago. There seemed to be a mist before my eyes, and sometimes they pained me very much. When I was old enough to go to school, there were times when I could not see the letters in my book, and it hurt more for me to see than it had before. My parents were afraid I might become blind, and they were going to keep me at home and not send me to school any more. Then they began to know about Christian Science and my father took me to a Christian Science practitioner and she treated me. That was the only time I went to the practitioner for treatment, and I do not know how many times I was treated absently, but I do know that my eyes pained me only two times after that. I have gone to school all the time, and sometimes I study my lessons in the evening,

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but my eyes never hurt me any more and the mist has never been in front of them since that first treatment. At that time I did not think the lady could help me, although she was so kind, for I did not understand how she could get to God and tell Him. Now I know that God is with us all the time, and it was because she knew how much He loves us that she was able to help me. I am so glad that I can see everything plainly, and I wish that everybody in the world could know about Christian Science.

HAZEL JAY MILLER, Marshfield, Ore.

After six years of faithful study of Christian Science, I wish to express my gratitude for all the blessings it has brought to me and my family. At a time of great physical need, a copy of *The Christian Science Journal* was sent me, and through the reading of this periodical I was immediately healed of acute and chronic stomach trouble of many years' standing. For three years previous to this nothing had been able to relieve me, everything that was tried seemingly making me worse, as every remedy tried affected the heart so that I could get no rest day or night. I had to be very careful as to what I ate, and for nearly two weeks had not been able to take anything but hot water. After reading the *Journal*, I ate a light supper and slept all night, very much to the surprise of myself as well as my family. I knew that God's word had been fulfilled, where it reads, "He sent his word, and healed them." From that day I have never doubted that Christian Science is the word of God; that it does heal the sick today as surely as in any age, for the power of God is "the same yesterday, and to day, and for ever."

The next three weeks was the happiest time I had ever known, for another promise had been fulfilled, "They that wait upon the Lord shall renew their strength." I then had treatment from a practitioner for about six weeks, and was healed of a severe bowel trouble which had caused a great deal of suffering for about twenty years. This was in April, and the following December I took off the glasses which I had worn for several years, and for three years had not been able to read or do any sewing without them. In the six years since then I have been able to read a great deal, and every evening until a late hour. I was also healed of rheumatic trouble, which at times caused very acute suffering. For relief from all these troubles, and many others, I am truly grateful to God, who not only "forgiveth all thine iniquities," but who also "healeth all thy diseases."

Christian Science has not only helped me to love the Bible more, but has shown me how to prove its promises as "yea, and in him amen." I am deeply grateful to our Leader, through whom this truth has been revealed.

MRS. MARTHA BICKFORD, Warren, Me.

About five years ago I began to read Science and Health, not because I thought it would heal me, but because my sister gave me her book and asked me to read it. I did not want to hurt her feelings, so I tried to lay aside my prejudice and began to read it. I asked God to lead me aright and show me in some way if Christian Science was the truth, for I was in great fear that I might be led astray. I wanted to know God, and was willing to suffer pain if it was His will, as I had always been taught to believe.

When I read in Science and Health that God does not send sickness and evil upon His children, it was a great revelation to me, and I asked for more light. One night, after having read in the Bible and Science and Health every day for over a week, I had a very severe attack of neuralgic trouble. I got up and walked the floor and cried, but I did not use any medicine, as I had lost all faith in it. I began to repeat the scientific statement of being (Science and Health, p. 468), and declared God to be my refuge and strength, "a very present help in trouble." I then went to bed, and in less than ten minutes I fell asleep and knew nothing more until morning. After such a proof of Truth's power I have never doubted that Christian Science is the same truth that Jesus taught. I know that Mrs. Eddy was taught of God, and I long to be worthy to be called one of her followers. I of course kept on with my reading even more earnestly, and many physical ailments vanished, among them female trouble and the fear of lung trouble. Through the study of the Lesson-Sermons, the *Sentinel* and *Journal*, I have been kept in almost perfect health, except a few times when it seemed wise to ask the help of a practitioner. Every member in my home, including my husband and five children, has been healed of some ailment, and Christian Science is a daily study with each one.

I am grateful to be a member of The Mother Church. We hold a service in our home every Sunday. There are several families in this community who are studying Christian Science. We meet quite often, and hope to be able to form a society soon. I am indeed grateful that Christian Science is teaching me to love the Bible more and more, and to know God aright. I long to express my gratitude to our Leader in works rather than words.

MRS. ANNIE QUAINTANCE, La Cygne, Kan.

Among the many privileges conferred upon Christian Scientists today is that of telling the world some of the manifold blessings which they have received from the effectual workings of the Principle of Christian Science as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I would like to express my gratitude for a demonstration that was made for me in the winter of 1907. I was taken ill with chills and fever. For six hours I struggled with myself, trying to realize the all-presence of God, good, and the nothingness of this erroneous condition, but apparently to no avail. I then called a practitioner, and through her help the trouble was speedily overcome. The fever subsided within an hour, and I was perfectly healed. Previously I had been obliged to remain in bed from two to three weeks at a time with this ailment. I also wish to express my gratitude for the realization of a higher sense of law and order, and the spiritual uplifting which follows this awakening.

DELLA C. HELEN KURTH, Franklin, Pa.

I can scarcely find words to express my love and gratitude for what God has done for me through Christian Science. I was brought up from childhood in an orthodox church, and was class and choir leader for many years. I was, however, never fully satisfied; my faith was not abiding, it seemed to come and go. It always seemed to me there was something deeper spiritually than I possessed or had been taught; there was enthusiasm enough, but not that peace which characterizes the truly Christian life.

About fourteen years ago a friend handed me a *Christian Science Journal* and I read and studied it very closely, especially the testimonies of healing by the power of Truth. I became very much interested, and resolved that I would test Christian Science and find out the truth, just as these people said they did. I was after the truth and wanted to know it, and it was not long before I had an opportunity to test it. I had been afflicted with a rheumatic trouble for more than thirty years. After returning from the war in 1865, this ailment seemed to settle on me. I would drop down where it happened to overtake me, and for ten days at a time it would keep me from my duties. So with the little I knew of Christian Science and the

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study of the Lesson-Sermons I found that Christian Science is the truth. I have never had a return of the ailment since, for which I am very thankful to God, and to Mrs. Eddy for her spiritual understanding of the truth as it is in Christ Jesus. But this is not all. Other ailments have been met,—paralytic trouble, heart disease, and an eruption, in their worst forms,—all these and many others have been met and healed through the power of Truth as revealed in Christian Science. Should not I then be thankful? Words fail to express my gratitude to God, and to our dear Leader, for this truth.

R. S. MAPES, Bucyrus, O.

Christian Science was first presented to us by a dear friend, about six years ago. We were not at that time in need of physical help, but so far as we understood we saw that Christian Science was what we wanted. Two years after taking up its study, my wife was healed of a very troublesome disease in one treatment, and last year I was healed of a trouble in my hip, the result of an injury I had received twenty-two years before. I was healed in one treatment and since then have not felt any of the old trouble. We have also had many beautiful demonstrations with our two children. They have never tasted any kind of medicine nor used any material remedies in their lives. This shows God's love and care over us, and we are very thankful to God, and to Mrs. Eddy for the way of Truth which has been shown us.—C. E. KNEELAND, Cushing, Okla.

About seven months ago my seven-year-old boy stepped on a large rusty nail, which penetrated his foot to the bone. The foot began to swell and the child suffered intense pain. I was greatly frightened, and asked a neighbor to telephone to a Christian Science practitioner. The child was given absent treatment, and the pain soon ceased to trouble him. In a few days he was able to attend school, as well and happy as ever.

I had been healed in Christian Science a few months before my little boy was hurt, and I am learning to depend more and more on divine Love. I am very thankful to God for all He has done for me and my little ones.

MRS. JOHANNA TULLER, Fruitvale, Cal.

Having been in Christian Science almost seven years, I feel it a duty and privilege to testify to the help received both physically and spiritually through the study of the Bible and of Science and Health by Mrs. Eddy. Many times the way has seemed dark, but when my own understanding and study did not quickly overcome the difficulty, a word to a faithful practitioner has always brought the desired result. We came to Christian Science about seven years ago, when our oldest boy was five months old. He had very bad attacks of stomach and bowel trouble, was feverish a great deal of the time, and restless both day and night. At that time I was to mortal sense very nervous and tired out, so we finally called a Christian Science practitioner to see what could be done for us. The result was that the baby slept all that night and was greatly helped. We asked for help many times for him, besides reading and studying the Lessons and attending the church services. The fear gradually grew less, and so many other things were overcome that we clung to the truth. Two years ago in January the boy, who was then five years old, had another attack, after having been free from the trouble for over a year. At this time we again called on the practitioner for help. The child was healed and has had no further trouble in that way.

Every year I have been troubled with chapped hands more or less. Last winter was the worst in the line of work which otherwise would cause the trouble, but through my application of the truth as taught in Science and Health I have overcome that ailment, for which I am deeply grateful, as it was always a source of great inconvenience, and also of suffering. Although we have had many proofs of God's care and love, I consider the overcoming of this trouble one of the best proofs which has come directly to myself. I clung to these words by Mrs. Eddy, "Every law of mortal mind or the body, supposed to govern man, is rendered null and void by the law of Life, God;" also, "Whatever it is your duty to do, you can do without harm to yourself" (Science and Health, pp. 380, 385). Having had two children born to us since coming to this truth, I want to express my gratitude for the help which Christian Science was to me at that time. The knowledge which our children have of Science is a wonderful help to them in every way, and they could not get along without it. Christian Science found me full of fear and worry, but, thanks to God, these have both been overcome to a large extent, so that now, instead of feeling it to be a hard task to care for a baby, I enjoy it, and am constantly rejoicing because I have learned that in God is strength and peace.

I want to express my gratitude to God, and also to Mrs. Eddy, for having been so lovingly helped over the rough places. I am grateful, too, for the church services, and the periodicals, from which we have derived so much benefit.—MRS. V. NEILSEN, Minneapolis, Minn.

As our blessings multiply, the duty of telling them to others, that they too may be helped, demands I should give my testimony of gratitude through our matchless periodicals. Although at one time considered delicate in health, I have scarcely missed a day from my office on account of physical indisposition since September, 1895. My children have been repeatedly helped in the minor ailments prevalent among children, and my home has often been freed from the fears of contagion and children's diseases of the more serious character, so that I have reason to know of the great protecting power and prophylactic value of Christian Science.

In my secular work Christian Science has brought me into closer touch with my clients and professional brethren, although some of them think they are opposed to it. Christian Science has made me no less ambitious, but infinitely more contented, and therefore I have done better work. It has also saved me from loss, which is often caused by discontent and by reaching out after other people's money through speculation in the hope of thereby increasing one's own supply. I owe a great deal to the sound sense, devout piety, and loving example of our beloved Leader, Mrs. Eddy. Christian Science has been the means, in God's providence, of leading me gently by easy steps into happier and safer conditions, revealing in a measure the mission of Christ Jesus to the world, whereby it is saved.—CHARLES G. BALDWIN, Baltimore, Md.

My prayer? Not that the branch of bay
Shall be bestowed by fame.
Before the laurel wreath can fade
The world forgets it e'er was made.
Instead, in His dear name,
With all sincerity I plead
For blessing in each thought and deed,
At-one-ment day by day.

GERTRUDE RING HOMANS.

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FROM OUR EXCHANGES.

[Rev. K. C. Anderson, D.D., in the *Christian Commonwealth.*]

If we would grow, we must leave the old behind, that we may come out into a larger, broader, higher, nobler thought of things. And this is exactly what is taking place. It is not a flood of infidelity sweeping over the world. It is a flood of God's new light, a sweeter, broader revelation of His truth. Men have moved into a new world not only larger than the old, but vastly more religious, and in this new world the old doctrines are beginning to have no meaning. The old controversies seem trivial. There are seasons when thoughts swell like buds, old meanings press out and unfold like leaves; seasons when we either need new words for great thoughts, or else new meanings, new implications, new and larger contexts frankly recognized in the old words, and this age is one of those seasons.

[*Christian Work and Evangelist.*]

We once said in these columns that revivals were confessions of the church's failure to do its normal work. The church should bend all its greatest effort to so inculcating the children of the land in the Christian principle that it should not be necessary to spend its greatest endeavor on reclaiming the lost. To prevent the lost should be its aim. It has failed here and is still halting in this regard. But we suppose there will always be some who relapse into sinful ways and indifferent spirit. And there are many who were not claimed for Christ in youth. And it is always necessary to awaken rebirths of feeling in the Christian. So the revival still plays an important part in the Christian church.

[J. H. Jowett in the *Christian World.*]

The positive not only cheers, it directly and immediately strengthens the soul. Positives are dynamics and they radiate power. Not to hate one's neighbor is a negation; there is not much of anything in it, and it is not productive of spiritual vigor and influence. But to love one's neighbor is positive. "It states life actively, gladly, kindly." It braces to a fine achievement. Not to injure other people is a mild and impotent negation, and leaves the life very soft and limp. But to be an emancipator, a benefactor, an active minister in the redemption of the world, is to prescribe a program which itself is full of moral tonic and invigoration.

[*British Congregationalist.*]

There come hours when mere custom loses all its appearance of authority and when the fact that other people hold to religion by no means satisfies us that we ought to hold to it too; there come hours when a mere yielding to enthusiasm appears foolish; and in those hours the questioning and doubting spirit finds its chance. The religious faith which can plead nothing more than custom or enthusiasm in its own behalf is like a house built upon the sand. Yet, at bottom, much of the faith in us is established on no other foundations than these. We want, for one thing, to feel sure that Christianity is an essentially reasonable thing.

[*Universalist Leader.*]

From the side of the church it would appear that its most effective work lies in turning out into the service of politics and society individuals who are wholly competent,—men with the character, the integrity, the purity, the strength, the courage, the self-sacrifice, and the ability to cope with the forces of evil and command the forces of righteousness and compel victory.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel.* Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel.*

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

The Publishing Society requests that Reading Rooms and individuals when ordering *Quarterlies* will specify whether the large or small size is desired. This is necessary in order to avoid wrong shipments and consequent delays.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

TERMS OF SUBSCRIPTION: Single copy, one year, $2.00. Quantities TO ONE ADDRESS: ten or more, each, $1.90; twenty-five or more, each, $1.80; fifty or more, each, $1.60. These rates apply in the United States, Canada, Mexico, and Cuba. In all other countries add forty cents for postage on each subscription. Six months' subscriptions received at half the above rates. No subscriptions received for less than six months.

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THE CHRISTIAN SCIENCE MONITOR

A daily newspaper of world-wide scope, particularly designed for those desiring a high-class publication in the home. It contains all the current news worth considering, all the departments of interest of a modern newspaper, illustrations of worthy features, and an unbiased editorial page which deals with the vital topics of the day. The MONITOR does not feature nor illustrate vice and crime.

SUBSCRIPTION PRICE: For the United States, Canada, Mexico, and Cuba, $5.00 a year, $3.00 for six months; all other countries, $8.00 a year, $4.50 for six months, postpaid. In the Greater Boston postal district the MONITOR will be delivered by carrier through the local news-dealer at the customary rate of 12 cents a week payable to the news-dealer. If delivered by mail $1.00 should be added to the annual subscription rate to cover extra postage.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION: For one year, 50 cents; fifty copies or more to one address, 50 cents yearly for each copy. Foreign subscriptions, 60 cents. Yearly subscriptions only received.

TERMS OF SALE: One or more copies, postage paid, each, 15 cents; fifty copies or more to one address, each 12½ cents, postage paid.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

SUBSCRIPTION PRICE: For the United States, Canada, Mexico, and Cuba, 10 cents a copy, $1.00 a year in advance; all other countries, 12 cents a copy, $1.25 a year, postpaid.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE. THE RESTORATION OF PRIMITIVE CHRISTIANITY. A Lecture. By CLARENCE C. EATON. 29 pages.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. A Lecture. By FRANCIS J. FLUNO, M.D. 37 pages.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. A Lecture. By JUDGE SEPTIMUS J. HANNA. 23 pages.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By PROF. HERMANN S. HERING. This pamphlet is also printed in German. 29 pages.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. 47 pages.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A lecture delivered at Harvard University. 28 pages.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. A Lecture. By BLISS KNAPP. This pamphlet is also printed in French. 25 pages.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. A Lecture. By FRANK H. LEONARD. 31 pages.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. A Lecture. By REV. WILLIAM P. MCKENZIE. 29 pages.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. A Lecture. By MRS. SUE HARPER MIMS. 28 pages.

CHRISTIAN SCIENCE: BOTH CHRISTIAN AND SCIENTIFIC. A Lecture. By REV. IRVING C. TOMLINSON. 36 pages.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. A lecture delivered in London. By BICKNELL YOUNG. 31 pages.

CHRISTIAN SCIENCE: ITS COMPASSIONATE APPEAL. Four articles reprinted from the JOURNAL. This pamphlet is also printed in German. 50 pages.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. A Lecture. By REV. ARTHUR R. VOSBURGH. 33 pages.

CHRISTIANITY IS SCIENCE, AND SCIENCE IS DEMONSTRABLE. A Lecture. By MISS MARY BROOKINS. 37 pages.

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THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science. 81 pages.

THE MINISTRY OF TRUTH. Five articles reprinted from the JOURNAL. This pamphlet is also printed in German. 50 pages.

PRAYER AND CONFIDENCE. Four articles reprinted from the JOURNAL. This pamphlet is also printed in German. 50 pages.

THE CHRISTIAN SCIENCE CHURCH. Its Organization and Polity. By CAROL NORTON. 38 pages.

PRICE: One copy, six cents; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL

THE BROTHERHOOD OF MAN.
HOW SHOULD THE SICK BE HEALED?
LESSONS FROM A WORKSHOP.
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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 30.

BOSTON, MARCH 27, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

President Taft, having learned from the experience of his many official trips that first-hand information is the best, will expect his cabinet officers to make frequent tours of inspection, and in accordance with this view Secretary of War Dickinson will make an early visit to the Isthmus of Panama to inspect the canal, while Secretary of the Interior Ballinger will go to Alaska to investigate conditions in that territory, particularly in regard to public lands. Secretary of Agriculture Wilson expects to visit the various state experiment stations this summer, and Secretary of the Navy Meyer probably will visit the various navy yards of the country to acquaint himself with existing local conditions.

The naval establishment is to be furnished under contract with wireless apparatus which will transmit messages for a distance of three thousand miles day or night, and two ships are to be furnished with similar apparatus capable of sending messages for a distance of one thousand miles. The apparatus, it is said, will be thirty times as powerful as that in ordinary use. The department will be able to communicate with its vessels practically across the Atlantic ocean, and the achievement, if successful, will be one of the greatest in naval practice.

The Federal Court at Buffalo has denied the motion of the Standard Oil Company for a new trial and imposed a fine of $20,000. The case hinged on the Standard Oil Company's accepting concessions from railroads in the shipments of oil from Olean, N. Y., to Rutland and other points in Vermont. There were in all 346 counts found against the oil company, but thus far only forty have been considered. The railroads involved are the New York Central, the Pennsylvania, and the Rutland.

Congress will probably be asked by President Taft to make an appropriation for the use of the national conservation commission. This is one of the commissions affected by the legislation enacted at the recent session prohibiting the use of public money by a commission not authorized by Congress.

Louisiana is estimated to waste seventy-five million cubic feet of natural gas daily, more than 1-20 of that consumed in the United States, and the Secretary of the Interior has withdrawn from entry sixty-five hundred acres of natural gas fields.

By a unanimous opinion the Louisiana State Supreme Court upholds the constitutionality of the Locke bill prohibiting gambling on race-tracks.

Ex-President Roosevelt has announced that his much-talked-of trip to Africa is taken in the interest of the Smithsonian Institute.

A proposition is before the Massachusetts Legislature to tax automobiles according to their horse-power.

International.

The committee of the Government which was appointed last summer to inquire into the alleged American control of the British meat supply has finished the preparation of its report. According to the *Standard*, the committee has arrived at the conclusion that there is no evidence that any effective combination in the meat trade exists in Great Britain or that an American combination has obtained control of Great Britain's meat trade, although certain American firms in Smithfield have been able to fix prices and, to some extent, regulate the supply. The report also alludes to the handicapping of the British trade by the securing by Americans of all available freightage on cattle steamers.

The recently completed scheme for furnishing Manila with water takes its supply from a watershed one hundred and forty square miles in extent, being drawn from the Mariquina river, at a point twenty miles northeast of Manila. The works include a 42-inch steel pipe, ten and a half miles in length, a concrete tunnel four and a half miles in length, and a reservoir of fifty million gallons' capacity. The capacity of the system is twenty-two million, five hundred thousand gallons per day, equivalent to one hundred gallons daily for each person in Manila.

France, like the United States, is confronted with a big deficit in her revenues. The situation is rendered the more serious by the large number of pending socialistic projects involving heavy drafts on the treasury. The budget of 1909 necessitated the issue of $12,000,000 in treasury bonds, while the regular estimates for 1910 show a deficit of $45,600,000, and this without taking into consideration the proposed workmen's old-age and state railroad employes' pension proposals, which together involve a sum of $37,800,000 more.

Fifteen thousand square miles of territory have been added to the British empire by a treaty signed at Bangkok, Siam, under the terms of which Siam cedes to Great Britain the states of Kalantan, Tringano, and Kedah, which hereafter will be administered with the Malay federated states. Under the treaty British capital to the extent of $20,000,000 will be furnished for the construction of railroads south from Bangkok.

The Japanese budget for 1909-10 has been passed by the House of Peers in the form in which it came from the House of Representatives. In accordance with the policy of retrenchment in all departments of government, started by Premier Katsura, the budget effects a saving of about $178,500,000 in the empire's expenditures by postponing for eleven years work previously undertaken.

Advices received from Pekin tell of efforts to restore the navy of China at a cost of $100,000,000. Naval ports and docks are to be established, foreign experts engaged as advisers and instructors, and naval colleges established.

A permanent national exposition at Madrid, for the promotion of which an organization has been formed in Spain, will have for one of its chief objects the stimulation of scientific methods in agriculture and manufacturing.

A war army of 1,260,000 men is England's plan for the future. The proposition involves the unifying of all the fighting forces of the empire.

Industrial and Commercial.

It is unlawful for the railroads so to adjust their rate schedules as to force commodities into a particular city or port, according to a decision of the interstate commerce commission, just announced. The commission says in its decision: "In claiming that, as Chicago affords as good a market for grain from the North and Northwest as does Milwaukee, the principal defendant may therefore lawfully so adjust its rate schedules as to force the grain to Chicago, the defendant overlooks the right of the shipper to choose his own market and to do business where he prefers or finds it more advantageous to carry it on. It also overlooks the chief function of a common carrier, which is to carry at reasonable rates the traffic that is tendered to it. A carrier has no right to insist that a shipment shall go to the end of its rails if the shipper desires it to be diverted at an intermediate point to another market off its rails. Nor may a carrier accomplish these results indirectly by any unreasonable adjustment of its rate schedules with that end in view. It cannot lawfully compel the shipping public to contribute to its revenues on any such grounds."

A spark-proof smoke-stack, according to the *Technical World*, has been invented which promises relief to the forest-fire fighters if it should be adopted by railroads traversing forest regions. After being tested for some time on a Kentucky railroad it was demonstrated that not a spark escaped from the stack. So well does the Forestry Department at Washington think of this ingenious invention that it has asked the New York state public service commission to compel all railroads in the state to equip their locomotives with the new stack. The principle which led to the invention of the spark-proof stack is that all solids emerging from a locomotive smoke-stack, influenced by the pressure of the exhaust, hug close to the edge of the pipe and only the smoke comes up through the center. In this new stack a simple trap catches the sparks and cinders at the edge of the circle and sends them falling down chutes arranged on either side of the stack to the roadway below.

It is reported that the United States Steel Corporation plans immediate work upon the erection of a second great steel plant, to be located at Duluth, Minn. This plant will cost about one half as much as the new Gary plant, as plans now call for an expenditure of about $30,000,000. The same construction crews which worked on the plant at Gary, Ind., have been ordered to Superior to begin active work on this construction when spring opens.

The owners of fifty of the largest lumber-carrying vessels on the Great Lakes have agreed, it is said, to sell their boats to a corporation now in process of formation, which will own and operate fifty to sixty per cent of the lumber-carriers of the lakes. The value of the fifty vessels to be purchased at once has been mutually agreed upon as approximately $850,000. The new corporation will probably be capitalized at $1,000,000.

A company is seeking a franchise to pipe natural gas from the Caddo field to New Orleans. This will be the longest gas line in the world—three hundred and twenty-five miles—and represents an expenditure of $7,500,000 in the construction of the line to New Orleans alone.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE HIDDEN SPRING.

REV. WILLIAM P. MC KENZIE.

WHAT is of most worth to the world, things or thoughts, material possessions or spiritually developed men? Christian Science answers this question both speedily and practically. Indeed the world itself has answered the question by enshrining in its memory the names of those who have brought truth to men from the unseen realm of Spirit; whereas, the colossal monuments built by those who had merely great possessions, in many cases arouse wonder but not remembrance. What, then, shall one do to serve best his generation? An invention may be superseded, a book may be forgotten, a fortune may disappear, taking to itself wings like the eagle and passing beyond all touch of the outreaching hands. A man need not mourn, then, because he cannot serve men as inventor or author or possessor of wealth. He may serve in every place and time by being a true man, for there is no service so good to one's day and generation as that of developing and expressing the integrity of manhood and womanhood. The true method of philanthropy may be illustrated in a parable.

Once there was a rich man who had great estates. At one time his land had been traversed by a clear-flowing brook which was fed from a spring whose water never had failed. Through long neglect, however, the channel became choked, and the waters were diverted and made to overflow, so that now they spread out and made a large area of swampy land. Once the villagers living near to the great estate had been able to find pure water to drink from the brook, but when it ceased to flow they had to dig wells, and so were supplied. Then there came a hot summer when the water in the wells sank so low that nobody could have as much water to drink as he craved, and the people grew languid and the children cried out because of thirst. Then the rich man roused himself and went among them speaking comfort. He sent grapes from his hothouse to refresh the parched lips. He even procured from the markets oranges and other fruits which had been imported from far lands, though the cost to him was great. Because of this expense and trouble he felt that he was doing a great service to the people; but the fruit was soon gone, and the people were sorrier than before, because they missed it.

"I have surely done all that could be expected of me," said the rich man; but his friend said, "Have you? It is true that at great expense you have given the thirsty people an intermittent pleasure from the costly fruit, but what they want and need is a daily supply of pure water. Dig out your spring again, repair the water-course, let the water flow as was its wont, so that all may drink and be refreshed."

When this good advice had been followed the rich man learned how much better it is for a man to supply a constant flow of pure love—the affection which satisfies daily needs—to men, rather than to impose upon them occasional costly and unusual benefits which soon leave them unsatisfied. When his life was filled with trouble and annoyance in his effort to do good, he felt that something was being accomplished and that the villagers were under a debt of obligation to him for his unusual efforts in their behalf. What they needed was natural good, while he was forcing upon them unnatural benefits. What they needed was permanent relief, while he was giving only spasmodic and unenduring assistance. The water which was finally made to fill its natural channel may typify the refreshment coming from that human kindness which should flow through every life. Instead of seeking to do great things, to satisfy high ambitions or to devise fantastic philanthropies, it were better for every man to find within himself the hidden spring, and allow its daily supply to reach others.

Some one has told of a dream which may further illustrate the problem of life. Generally the dream or vision of the night is a confused combination of the usual activities of every-day life, without nexus or purpose. It is as if one read from a torn newspaper the items of news in scraps across the page. But there are times when a dream is a vision of reality, as in this instance. Said the dreamer: "For some reason I had considered a piece of land so valuable that I bought it, although all I had was spent in so doing. When I went to look at it I seemed to have to travel to another country before finding it, and then was disappointed to find it barren. Yet I knew I must gain my living from it, since I had no other resource left, and I thought with dismay of the toil among the rocks and sand-barrens in the endeavor to coax from the niggardly soil some return for my labor. I found here and there springs of water that had marshy places near them where luxuriant green rested the eye, but nothing grew in the mire that was of value.

"I spoke to some of the people of the country about the land. 'What it needs is water,' said they. 'But where is water to be had for these barren reaches?' I asked. They replied, 'Behind that mountain is a lake which is never empty; there is an abundant supply.' 'Must I, then, blast away the rocks, and let the water flow this way for my land's welfare?' 'Why should you do that,' said they, 'when these springs are connected with that never-failing source and never go dry. All that your barren land needs is irrigation. The land is good and the water-supply is abundant.' Then I perceived what must be done, and I found myself with a spade in my hands, digging canals for the water to flow out upon the lands, so that instead of stagnating in the marshes it might sink into the soil and make its hidden fertility available. When I awoke the impression of my dream remained with me, and there came into my thought the words of a hymn which I had often sung, but now with a new meaning:—

"Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one."

Now no analogy is perfect, nor is any parallel exact, but an illustration may give us a gleam of light which helps

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to make the thing itself understood; then the parable is no longer needed. There comes a time in the life of the progressive Christian Scientist when he understands how his former methods of doing good were really the carrying out of his own plans for others, and the imposition of the government of human will upon them. He further understands that the good derived from a higher source than the human may come to a man and flow from him to others. But he finds it like parting with all he possesses to give up his former efforts for others, his interference with their lives, and instead give just the care and cultivation to his own life which will make it fruitful in the right way. Eventually he discerns the source of his life's enrichment to be that unfailing truth which is like springs of water in a thirsty land. Then for the first time his life becomes fertile, and by virtue of developed character he becomes a real benefactor to the race.

THE CHURCH AND THE INDIVIDUAL.

WILLIAM R. RATHVON.

THE earnest truth-seeker who approaches Christian Science with open mind, and who has perhaps been healed thereby, looks at times for what he does not find and finds what he is not seeking. In the ethics of Christian Science he sees perfection, and he looks for perfection in its adherents. In his ardent thought he invests the Scientists with robes that should show the radiance of sunlight, and is dismayed sometimes to find them stained with clay and dingy with dust. He may thus be tempted to confound Christian Science with the Christian Scientist, and to condemn the latter because he is not the complete embodiment of the former.

Particularly is the zealous beginner disquieted when he finds an absence of ideal unity and love among Christian Scientists; when he hears complaint of lack from one who freely speaks of the unlimited bounty of Truth, available for all. The steadfastness of his faith may be seriously tested if he finds the church of his adoption, as he may have already found its individual members, a long way removed, in its demonstrations, from the ideal presented in its manual of government. But in due time he awakens to the fact that it is not merely truth professed, but truth practised which makes a Christian Scientist worthy of the name. Then, if he is wise and true as well as zealous, he finds in each shortcoming on the part of others, a spur to better work on his own part. As he learns that the place of conquest over every error is right in his own consciousness, he becomes less concerned about the faults of others and more about his own.

In his awakening he comes to see that the words "mine" and "thine" are not to be applied to truth; that the basis of every mental endeavor, of every treatment, must be the desire that good shall result, whether such good fits in with personal preferences or not; that to outline in thought how good shall or shall not be manifested, and then do all that can be done to make it come out a particular way, is to invest the human mind with power for evil, it is to recognize minds many instead of the one omniscient and omnipotent Mind. He finds that every manifestation of error must be detached from personality; that it is right to condemn sin, but not the individual, and that in searching for discord's source it is imperative that we let the first glance be inward. This transformation will not be instantaneous, but gradual, and the outcome will be blessed and lasting.

In this connection the story of how one little band of Christian Science believers has solved some financial problems may be of interest. When a date is announced for a meeting of the members, all are requested to consider thoughtfully the matter, in order that each may acquire a clear understanding of his duty and privilege in the premises. When assembled, the chairman states briefly the purpose of the meeting, the amount required, and such other details as are important and necessary. Blank slips of paper are then passed, and each is invited to state thereon the amount he will subscribe. It is understood that these slips are not preserved as obligations, that no name need be signed unless desired; their sole purpose is to show how much may be relied upon as attainable when needed. Usually brief extracts from our Leader's writings relative to giving are read, but discussion is not encouraged and no one is urged to give nor are amounts suggested. The slips are gathered and counted, and the total is announced. There has never been a failure to reach the amount desired nor a known case of neglect to meet a subscription thus anonymously made. On the other hand, without exception, and it has been tried many times, the ultimate amount raised has exceeded the initial subscription, being subsequently added to from outside and inside sources. The success which follows this plan is traceable, among other things, to its doing away with the mesmerism of personal rivalry. No one knows what his neighbor gives, nor measures his subscription by what another has done on a previous occasion. There is no opportunity for comparison, the transaction being between the individual and divine Principle, so that fear of want and selfish motives find no footing. The widow's nickel ranks with the merchant's eagle in the till of Principle.

Centuries ago a little church in Macedonia was one day gladdened by a letter from a friend whose loving care and wise counsel had more than once carried them through deep waters. In a distant land, on trial for his life before a heathen emperor, deserted by his friends, perplexed but not dismayed, he sent to the little church at Philippi words of wisdom, courage, and good cheer, odorous with an all-pervading trust in God. That letter of St. Paul has carried solace and encouragement to unnumbered churches, great and small, in the intervening centuries. In it he wrote those oft-quoted words, "Work out your own salvation;" and the admonition is as needful today as it was then.

The church that accomplishes much for Christian Science is that one which has a large proportion of active workers. The habit of relying upon practitioners to do work that we can and ought to do ourselves, is detrimental to the growth of the individual and the church. It leads to mental laziness, and tends to debilitate that prompt and ready resistance to error which does so much toward making treatment effective. It has been aptly said that every Christian Scientist should have at least one patient—himself. It might be added that when he does his best for this patient he will also be doing well for his church.

"KNOW THYSELF."

J. MILES CHAMBERS, M.R.C.S., ENG.; L.R.C.P., LOND.

THE valuable precept, "Know thyself," comes to us from the writings of one of the Greek philosophers. It was placed over the porch or entrance to one of the temples of ancient Greece, a witness to the fact that they, like we, sought for an answer to the question, "What must I do to be saved?"

Webster's Dictionary gives the definition of the verb "to know" as follows: "To perceive with certainty; to understand clearly; to have a clear and certain perception of truth, fact, or any thing that actually exists; *e.g.*, we know that truth and falsehood express ideas incompatible with each other." Juvenal writes (Satires, xi. 27), "The precept, 'Know thyself,' is heaven-born;" and when it is considered in conjunction with the teaching of Christian

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Science, it is indeed the open door which no man can shut, a veritable entrance to the holy of holies. "Know thyself:" know that the true selfhood is spiritual, not material; that it is eternal, not temporal; that it is coexistent with God, the Lord and giver of life; that it is a son of the living God, joint heir with Christ; that it is free from the law of sin and death, and in this knowing human consciousness will pass from death unto life.

"In him [God] we live, and move, and have our being," said Paul; "for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And our Leader says, "He [man] has been forever in the eternal Mind, God" (Science and Health, p. 336). If this be true, if our conviction of the "hidden mysteries of God" is such that the life and ascension of the perfect Jesus have established this thought of the nature of man in consciousness as our inalienable birthright, we know that we may be guided in all our doings and relations by the one Mind, good. Knowing this, we may learn, by the exercise of our hitherto dormant faculty of spiritual perception, to live in the indescribable joy of realizing that right consciousness is sensitized to receive impressions only from light and love, that it is incapable of receiving or recording impressions of darkness or falsity.

Does anything seem to give us a sense of discord? Let us know our true selfhood,—know that the shadow is cast upon the human sense, is recorded by the mortal mind, whose life is but for a day, whose evidence has been forever unreliable; know that in ourselves is to be found the remedy for every seeming discord if we open the doors of our hearts to the light and might of God, good, recognize the falsity of the impression thrown on the screen of consciousness, which is obliterating for the moment our rightful outlook with the distortion which claims attention.

It is recorded that at the outset of his ministry our Master met and foiled the tempter with the words, "Get thee behind me, Satan." Thereupon the devil "departed from him for a season," and "behold, angels came and ministered unto him," and "Jesus returned in the power of the Spirit into Galilee." Temptation is an every-day experience of our own, but if we meet it with an emphatic "Get thee behind me, Satan! What have I to do with thee?" we, too, may experience the ministrations of angels, "God's thoughts passing to man; spiritual intuitions, pure and perfect" (Science and Health, p. 581), and return to our life-work "in the power of the Spirit." We do not have to die in order to gain the power of Spirit; our Exemplar overcame the world while he was in the world, and we have but to obey his command, "Follow me." Jesus went apart into the wilderness, in order to receive direct from the Father the strength with which to overcome the assaults of the evil one, and we must seek our strength from the same open fount; there is no other.

Does the business of life seem to oppress, and demand the exercise of deep and careful thought in order that it may be brought to a successful issue? Let us know that the Mind which has created and still maintains the immensity of the universe with unfailing precision, is the Mind which has ordained and still holds the details of our life-work in its grasp; hence we may look to Mind for guidance. Ours it is to wait on God, ours to perceive with patience and trust the undisturbed and effective activity of that Mind, with the sure knowledge that God, good, produces naught but good. It is ours to know that the human mind cannot perceive the things of the Spirit, but that Mind, Spirit, will control all things through the Christ-idea in us. Does our brother seem to offend us? We are being led up into the wilderness to be tempted of the devil. Let us know the true self. The coming of offense to our thought indicates a lapse of watchfulness on our part in allowing, for the fraction of a moment even, the claim of evil to receive attention from our awakening consciousness. Knowing self, the temptation to dwell on the shortcomings of our brother will depart, and in its place will come the consciousness that our brother man, also, "dwells forever in the eternal Mind" (Science and Health, p. 247); that he too is actuated only by the thoughts of God, who is Love.

Is it fear of lack which claims attention to the exclusion of all else? We may know that the very thought indicates that the human mind is assuming a control which is the rightful prerogative of spiritual consciousness. Let us, then, ask for that supply which is the real substance, seek earnestly for a clearer perception of the Scripture teaching, for "in him we live, and move, and have our being." Lastly, do we sit sorrowful and sad by the couch of a dearly loved friend and companion, apparently powerless to mitigate his pain? We may claim now, and ever, that noblest privilege of man, the understanding of Him who is Life, Truth, and Love, made clear in individual consciousness by the living Christ, an understanding as efficacious today to heal the sick and cast out devils as it was nineteen hundred years ago. Let us fulfil the injunction, "Know thyself," and that peace which "passeth all understanding" shall ever keep our hearts and minds through Christ Jesus.

ORGANIC DISEASE HEALED BY MIND.

REV. G. A. KRATZER.

EVEN those who declare that matter is real, concede that it is wholly non-intelligent. In itself it does not possess the power of motion; hence matter cannot plan its own states. It cannot rearrange itself, whether in masses or in molecular relations. It cannot carry out any program. If there be any motions or rearrangements in so-called matter, whether in the human body or elsewhere, these changed conditions are the results of mental action; and this is true, even though it be impossible to discern whence the mental action emanates.

If, therefore, there seem to be any abnormal conditions, or any structural changes in the body, these changes are the results of mental action, and being unideal in character, it is necessary to conclude that they are brought about by unideal or erroneous mentality, that is, by the carnal mind, the devil. It is not asserted that these changes are brought about primarily by the thought of the person who is afflicted, but they are brought about, in belief, by general mortal mind, the one evil. It ought to be perfectly plain that if erroneous mentality or false sense rearranges, in belief, the particles of so-called matter in the human body, so as to produce a change of structure known as an abnormal growth or a disease, then the application of true mentality, the right idea, or the truth, should be able to overcome or stay the proceedings of the mentality which is but false belief, undo what it has seemed to accomplish, so that a healthy and harmonious condition shall be manifest where before discord was in evidence.

Since divine Mind is all-powerful and everywhere present, it is natural and lawful to rely on our knowledge and application of this Mind to overcome the supposed workings of false sense and to bring about harmonious conditions of the body. Would it be reasonable to set any time-limits to what the infinite All-power can accomplish when thus applied through right consciousness to the very finite task of overcoming any discordant condition of the human body?

Matter is not real, but is only the substratum of mortal mind, the objectification of general mortal belief. Hence the application of divine Mind in the cure of organic dis-

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ease is not the control of mind over matter, as that expression would be commonly understood, but it is the control of Truth over error, divine Mind over mortal mind in the various phases of its manifestation. The supposed control of mortal mind over matter is simply a finite belief. The application of divine Mind to control mortal mind and its substratum, miscalled matter, is the practice of Christian Science.

SPIRITUAL ATMOSPHERE.

REV. HENRY M. PERKINS.

To the ordinary mortal thought certain conditions of temperature are regarded as essential to health. The truth that Life is spiritual is overlooked by these people. Mrs. Eddy has said, "God never ordained a material law to annul the spiritual law" (Science and Health, p. 273). There is a spiritual atmosphere which is always invigorating, to which we may ever have access. This blessing is gained in several ways, one being mutual fellowship. The apostle says, "If we walk in the light, as he is in the light, we have fellowship one with another." How often have help and strength been gained by the interchange of thought, experience, and testimony in our Wednesday evening meetings, and at other times, by those who have demonstrated God's allness, as revealed through Christian Science. Kindred tastes and pursuits imply fellowship. This helpful influence is beautifully expressed by these lines in one of our Leader's hymns,—

Father, where Thine own children are,
I love to be.

Miscellaneous Writings, p. 397.

We may also realize the rich inheritance of Christian experience enjoyed in the past by all those who have loved God. In view of this Paul says, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." We have for our contemplation the lives of God's children. In the Bible their pathway is faithfully delineated. Their temptations, struggles, and sometimes, it is true, their defeats; yet again, their faith, victory, and final understanding of Truth, remind us that with divine equipment we also may conquer the enemies which do so sorely beset us, namely, sin, disease, and death.

What a brilliant array of heroic deeds is given us in the 11th chapter of Hebrews. In another place we are exhorted to be "followers of them who through faith and patience inherit the promises." After a review of the conquests of faith, the apostle sums up his exhortation in these words: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The material conditions of the world vary from age to age, but the divine Principle—Life, Truth, and Love—is available in all human need, and will insure spiritual victory.

This spiritual atmosphere is, however, chiefly the result of fellowship with God. To quote John again: "Truly our fellowship is with the Father, and with his Son Jesus Christ." We read that Enoch "walked with God." So intimate was this fellowship that he did not see death, but was translated. What an inspiration and incentive in meeting all the problems and contingencies of this earthly life, to remember that God, the all-powerful and ever-loving, is constantly with us, and that we may confidently look to Him for guidance and blessing so long as we are obedient to His precepts. Breathing this heavenly atmosphere of fellowship with God and with His children, we become refreshed and strengthened to meet the seeming conditions of a material world, and are enabled to cast out lurking error by realizing the presence of Truth and Love. In the words of one of our hymns,—

In atmosphere of Love divine,
We live, and move, and breathe.

THE LIBERALISM OF CHRISTIAN SCIENCE.

A. JACOBSON.

WHEN our Master was asked by a certain lawyer, "And who is my neighbor?" he told him the story of the good Samaritan, showing that Jesus appreciated the good wherever it was found, irrespective of creed, dogma, or man-made theologies. Likewise is a student of Christian Science impressed with the liberal and rational view taken by Mrs. Eddy, the author of "Science and Health with Key to the Scriptures." On page 361 of this book she gives credit to the Jew for being a monotheist,—having one omnipresent God; on page 238 we read about the faith of the Catholic girl who lost her crucifix, and on page 164 the author refers to the cultured class of medical practitioners as "grand men and women." One cannot fail to recognize the generous and kindly qualities of this real Leader, since all her work tends to uplift humanity; never to condemn or to destroy.

Nearly all who have come into the fold of Christian Science were formerly members of one creed or another; some were unbelievers, and perhaps sincere at that. The father of the writer was an orthodox rabbi, his oldest brother is a Jewish minister, and another brother is a medical doctor, and I say with deepest respect for them that they are sincere in their beliefs. Nevertheless, if they were to take up the study of Christian Science they would become more liberal, they would understand more about the true brotherhood and the one fatherhood. When any one applies for help in Christian Science the practitioner does not ask what religious label is attached to the applicant, but rather his aim is to make the patient understand that we are all children of one Father, and that this Father gives to all alike if they come to Him. This rational view, when understood by the newcomer, helps him to look with compassion upon those who are still enthralled by man-made dogmas and creeds, and he is liberal, for he knows they need help and not ridicule. So, with a heart overflowing with joy, he thanks the giver of all good for having revealed to the world this healing truth through our Leader, who teaches us by precept and example how to become true followers of Jesus the Christ.

[Written for the *Sentinel*.]

"THE DARKNESS IS PAST."

ADIN E. BALLOU.

O ICY wind, from snow-clad mountains blowing,
From summits where the winter still holds sway,
In the chill freedom of your ebb and flowing
Is felt no promise of the coming May.

Yet April buds 'gainst April's sky-line swelling,
And willow shoots aglow by loosened stream,—
These know the secret in its earliest telling,
That spring is here, and winter but a dream!

Tonight may break, like some soft word of warning,
A first sweet mildness 'neath a wid'ning moon;
And myriad throats, joy-strained, will greet the morning
As spring reveals their rapture-waited boon.

So when we walk in wind of error's chilling,
And self-cast shadows lie athwart our way,
We know the truth, and soon the light comes, filling
A perfect pathway to a perfect day.

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SELECTED ARTICLES.

[Algernon Hervey Bathurst in *Kentish Mercury*, Greenwich.]

Through the study of Christian Science we soon learn that the body of itself can do nothing, but, as the wise man said, that as a man "thinketh in his heart, so is he." And further, we learn that just to the extent that we let that Mind be in us which was also in Christ Jesus, do we lose the consciousness of evil, sin, or sickness, with the result that we are healed. The Master, who said distinctly that he had not come to destroy but to fulfil God's immutable law, healed the sick through the understanding that good never did produce evil, and that, consequently, evil has no legitimate existence even as a physical trouble. Christian Scientists have had so much positive proof of the health and harmony that comes into the lives of those who meekly endeavor to put into practice the teachings of the Master, that no room is left for doubt as to the truth of the teachings of Christian Science given to us by Mrs. Eddy; and we maintain that, as it is the aim of every Christian to practise what Jesus of Nazareth taught, so it is our privilege and duty to preach the gospel and heal the sick, not separating the command which Jesus gave as one. With regard to faith, no better definition could well be had than that given by the Master when he said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." St. Paul again referred to faith as "the substance of things hoped for, the evidence of things not seen," and this is the faith for which Christian Scientists are striving. It is through this faith alone, faith in the power of God, good, not seen by the physical senses and not needing any assistance from material means, that the sick are healed and the sinner reformed in Christian Science today.

Our critic refers to sin as a "transgression, violation, or disobedience of God's law." The question at once occurs, What is sin, and what are God's laws? There is one great cause and creator, the infinite Spirit, God, or good expressed in His perfect spiritual creation; and since Spirit, God, can be discerned only through spiritual sense, we must assume that just so long as we are unable to see beyond the material, but continue to accept the testimony of the carnal mind and the physical senses which St. Paul described as "enmity against God," we shall fail to recognize God's law. This must result in discord, suffering of some sort, and it is only through the recognition of God's perfect law of harmony that we are freed from this belief of evil or suffering. Were it possible to do evil without suffering we might believe evil to be good. The evil or punishment is not, however, doled out by Deity, and ceases the moment we perceive that the "Lord our God is one Lord," omnipotent and omnipresent good, and that therefore "evil," as Mrs. Eddy says on page 192 of Science and Health, "is not power." In regard to prayer, Christian Scientists are learning that there is no need to ask God to do what He has already done, but that they need a clearer perception of what God is, a better understanding of Him without whom "was not any thing made that was made." As we begin to change our conception of God and His creation we learn what the apostle meant when he said, "Old things are passed away; behold, all things are become new."

[From an address before the National House of Representatives by Congressman Nye of Minnesota.]

We know but little of the source of real power. We associate it with external pomp and parade. We think of gathering armies, of magnificent navies, of gleaming swords and clashing steel, of roaring artillery, of waving banners and beating drums; but these are not the sources of real power. Human judgment is often swept from its throne by the spectacular and by transitory appeals to the mere passions of men. But these are only bubbles and foam on the ever-flowing sea of time in which great actions and great events follow in succession. We are prone to look out upon the world and to think that the outer phenomenon of things is the real. We confuse substance with show. Not long ago I read an admirable lecture on the subject of substance and show. We think all substance is bulk, is that which is subject to measurement; but after all, as the great teacher Paul says, "the things which are seen are temporal; but the things which are not seen are eternal." This man whose lecture I read spoke of the outer phenomenon of things, the scholastic as distinguished from that reverence of thought which leads men intuitively to that which inspires, rather than mere scholasticism.

The tree, the oak that has stood for a hundred years and dared the tempest and the storm, we think of as it appears outwardly, mere bulk or form, but substance really is that which creates and produces and classifies. The real substance of the tree is unseen. It is that which winds its rings about it year by year, glues the bark to the stem, sends its living leaves to the heavens and its roots far into the earth. It is unseen. The scholars tell us that in the whole vegetable world there are but three or four elements or gases—I think the oxygen, nitrogen, hydrogen, and carbon. The catalogue is not so important; but there is a reverence of thought which might lead us to wonder and adore the infinite intelligence and love which takes this common stuff and works it up into all the manifold manifestations of beauty and life, which makes it an orange here, an olive there, a pine here and an oak there, a dahlia here and a violet there. This is the real substance, the intelligence and power that is, after all, the real. This is the substance; all else is but a part of the show of things, only the outer phenomenon. In human society the same great law is true, whether it be the church, the fraternal organization, or whatever it be; it is not its number, not its form or ceremony or ritual, but its spirit and its life, expressing itself in the daily lives of men. This is substance. And what is a nation? Not the outer phenomenon, not wealth or commerce or mines or fields. There is back of it all a spirit which is the real nation and which constitutes the enduring republic. "The things which are seen are temporal; but the things which are not seen are eternal." I present to you today what I believe to be a type of that better, interior, and unseen life and spirit of this Republic, and I find it personified in the life and character of that great man whose love for his fellow-men made him the wonder of his day and the wonder of all coming centuries.

[Charles K. Skinner in the *Jackson* (Mich.) *Citizen Press*.]

Our critic says, "The truth that there is a divine power to alleviate suffering is not original with Christian Science." Very true. Mrs. Eddy does not claim to have invented a new truth, and certainly her followers do not claim it for her. It is granted that the power of God has been shown in the healing of disease all down the ages. It is claimed, however, for Christian Science, that it is the only system of healing since the time of the early Christian church which operates by the application of a Principle that, rightly understood, heals all diseases.

The gentleman adds, "Christian Science makes no distinction, but treats both functional and organic disorders." The Christian Scientist does not divide Christ's robe, declaring in one breath that God is omnipotent, and in the next that He is not. The Master made no distinction between one ailment and another, and it is certainly astounding to find a clergyman taking the position that God is not omnipotent at all times. We are then told that "a great

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many Christian Scientists die of organic diseases." I dislike to think this statement was more than a thoughtless expression, for certainly there is no foundation for it. In this state, during the past two years, less than eighty deaths have occurred of persons under Christian Science treatment, and of this number about sixty had been given up by the doctors as incurable from organic troubles. During the same period, the state board of health reported over seventy thousand deaths from various causes, the rate being about fourteen in one thousand. When it is taken into consideration that in Michigan the number of people depending on Christian Science for physical help numbers many thousands, the death-rate is small.

Again the gentleman says, "Like others, I do not understand the English which Mrs. Eddy uses to explain her ideas." Like some others, he may have attempted to measure spiritual things by material, and finds that they will not agree. Mrs. Eddy's statements in the text-book refer to the spiritual man and universe, except when matter and material things are discussed to show their unreality to God. I have never, in all my experience, found a person who read the text-book from the view-point of its author, and with a sincere desire to understand, who had the least difficulty in comprehending its statements. As to the Bible being an open or sealed book, Christian Scientists take the position of the apostle, that "the letter killeth, but the spirit giveth life." Until the spiritual meaning of the Scriptures is understood sufficiently for its practical application to our daily needs, it is certainly not an open book.

[W. J. Bonnin in *Manchester* (Eng.) *Courier.*]

Christian Science demands a lively faith, rising, through constant translation into works, into the higher planes of spiritual understanding and knowledge; and while it enforces calm and orderly habits of thought, it induces a mental activity of the highest quality. "Inert" and "inactive" would seem almost the last epithets to describe such a faith. Again, a vague general assertion to the effect that Christian Scientists have persisted in abstaining from the wares of the chemist and druggist till "they have declined into a state of health past remedy," is a broadside which, happily, falls very wide of the mark.

The fact is that Christian Science churches are filled with those who testify to the direct contrary, and as Christian Science organizations are increasing over the world at a rate equal to a new center being established every four days, it will be seen that the volume of this testimony is an ever-growing one. Further, Christian Science does not, as the writer of the article seems to assume, rely on suggestion, will-power, or any other agency of the human mind, but especially and emphatically disowns and discountenances them as mere counterfeits of the one true method practised by the Master, and by him ordained both as the reward and the test of a true belief in him, the spiritual understanding of the omnipotent, omnipresent love of God, the infallible destruction of that which is not real and eternal by that which is.

[George Shaw Cook in *Eureka* (Ill.) *Democrat-Journal.*]

Christian Science teaches that the only creator is God, divine Love, eternal Life. It teaches that this God who is Life and Love "made all that was made" and pronounced it good, but did not make anything evil or that could cause evil, pain, sickness, or death. What possible comfort can the sufferer derive from believing that pain and sickness are from God, and therefore are real and indestructible because of Him? Has such a belief been of any advantage to the countless millions who have sickened and died under the intolerable discouragement which it fosters?

On the other hand, is it any comfort or advantage to the sufferers in this day and age to have learned through Christian Science that their suffering is needless, that pain and sickness are illegitimate, monstrous, abnormal, unreal, and therefore that they can be successfully resisted and scientifically banished? The answer comes from a host of grateful beneficiaries of Christian Science, that its teaching of man's rightful dominion over evil (including pain and sickness) has caused them untold joy and comfort and has given them a foretaste of the "new heaven" and "new earth" in which St. John said "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

[Editorial in the *Fairhaven* (Mass.) *Star.*]

Our friends, the doctors, or at least some of them, are most desirous of forming a trust. They insist that none but themselves are competent to treat diseases, and are constantly urging laws to prevent the laity from interfering with their apparently profitable business. There are a good many honest, intelligent people who are even more successful than the doctors in healing the sick, and every one is entitled to the privilege of selecting for himself a treatment that has his confidence, whether it be "medical" or "mental," so long as it does not conflict with the rights or safety of others. It is just as essential to have medical as religious freedom. We are not told by law that we must swallow this or that doctrine for the salvation of our souls; neither should we be compelled either to die or swallow nauseous medicines for the salvation or salivation of our systems.

[Albert E. Miller in the *Examiner and Express,* Lancaster, Pa.]

Christian Science is not the offspring of Swedenborg's teaching, as alleged by a critic, and much less can it be said to bear any relationship whatsoever to that of Mesmer. On the contrary its works are a revival of the apostolic healing instituted by our Saviour and practised by his disciples and the early Christians for upward of three centuries after his ascension. The fact that Christian Science operates through a mental instead of a material process is no more argument in favor of its being mesmeric in its action than to charge the reformation of sinners to the influence of hypnotism on the part of those who show the sinners the way out of sin and thereby induce repentance. The whole process in such cases is purely mental, and the continuance of reform is dependent entirely on the state of mind of the repentant one.

Through the study of the Holy Scriptures Mrs. Eddy, the Founder of Christian Science, was finally led to the discovery that only through absolute dependence upon God, and a demonstrable understanding of our relationship to Him, can we hope to maintain ourselves in good moral and physical health. This led to the founding of Christian Science, and the eager acceptance of this teaching by the multitude of sick folk who have found healing in its ministrations, furnishes all the proof necessary to convince the unprejudiced that the origin of this faith lies entirely apart from the human and rests solely upon the divine. Therefore it is plainly evident that the credit for its good works cannot honestly be ascribed to any but the one who discovered Christian Science and founded the movement which bears this name.

[Frederick Dixon in *Vitality,* London, England.]

Today, as of yore, when a man knows the truth he knows God, and in that he becomes the freeman of the Lord. If this freedom had only conferred immunity from neurotic disease, it would have accomplished something that has defied all the generations of doctors from Galen to our own time, but the fact is that the healing of organic

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disease by Christian Science is even more common than the healing of hysteria. No one, I imagine, would classify cancer, epilepsy, or consumption as neurotic, yet all these are being destroyed by Christian Science every day. In the pamphlet entitled "Christian Science and Legislation" instances of the cure of these and many other types of disease are given, and, if anything was to be gained by it, such instances might have been increased indefinitely. The evidence in support of these cures is irrefutable, and has satisfied Judge Clifford P. Smith, a man trained by years of experience to sift and weigh evidence of every kind.

The fact is that Christian Scientists are meeting today the cry which Jesus met. When the blind man was healed, the Pharisees, instead of rejoicing, began at once to suggest that he never had been blind. The Jews, John tells us, did not believe. They went to his parents and demanded, "Is this your son, who ye say was born blind?" And when his parents had replied that he certainly was born blind, and when the man himself had flouted them with the irreducible minimum of his reply, "One thing I know, that, whereas I was blind, now I see," they answered with their own irreducible minimum, "And they cast him out."

[Olcott Haskell in *Oakland* (Cal.) *Tribune*.]

Christian Science does not teach "the power of mind over matter" in the sense of human will-power being a healer, but it recognizes the power of divine Mind, God, over all His universe. Christian Scientists have established no spiritual hierarchy or despotism, but they encourage the freest investigation and study, since each man must be saved through his own understanding of the truth. The attitude of a Christian Scientist is that of unquestioned obedience to Principle, but not to any human being. He recognizes the deep insight attained by Mrs. Eddy, and is glad to follow her, in accordance with her own request, "only so far as she follows Christ" (Messages to The Mother Church, p. 70).

This Science has probably done more to lessen the unreasoning fear of epidemics and of so-called incurable diseases—to deliver men from the hopeless bondage to which they had been consigned—than has any other system. Instead of antagonizing progress in the sciences, a Christian Scientist recognizes the value of human research, of art, philosophy, and discovery; and in regard to methods of healing he leaves all persons free to choose for themselves, urging only that each system be judged on its merits. He is taught to respect the laws of our land; to observe cleanliness and established rules of sanitation. He does not ignore the human body, but seeks, like St. Paul, to live in subjection, not to the laws of the flesh, but to the higher "law of the Spirit of life."

[J. V. Dittemore in the *Telegram*, New York.]

There can be but one "school of Christian Science." Mrs. Eddy's life-work has been to elucidate divine metaphysics, to reduce to a comprehensive science the spiritual rules or laws of God, the creative and governing Principle of the universe. Correct and demonstrable knowledge of Deity must be scientific in the highest sense, and must be "without variableness, neither shadow of turning." Hence there can be no differing "schools" of Christian Science, for in all scientific demonstration the slightest variation from the established rule must lead to erroneous conclusions and results.

In Christian Science it is proven that all cause and effect are mental. Hence the application and practice of Christian Science are at all times metaphysical—above the physical. If Christian Science is true in part it is all true, for its logic is faultless and its conclusions rest absolutely on the basis of the omnipotence of Mind and the impotence of all that would oppose Mind. The world resents innovation. All great revolutions in human thought, regardless of their value to humanity, have passed through stages of bitter opposition and condemnation before the beneficence of their mission has been perceived or acknowledged. The progress of the Christian Science movement is no exception to this rule.

The world may refuse to believe that matter is non-intelligent or that drugs have no power apart from the patient's faith in them and the universal belief in their potency. It is slow to acknowledge that all disease is of mental procurement and that medical practice is not a science, but simply the application of a system of theories, speculative and conjectural, founded on the fluctuating beliefs of the minds of mortals and incapable of exact or scientific demonstration. It is a strange characteristic of the human mind that mortals may see thousands of instances of regeneration and healing through Christian Science, and so easily prove for themselves the basis of its accomplishments, but still be willing to accept as true the contradictory charges of some whose professional interests have been considered in jeopardy and the success of whose criticisms and condemnations of the subject can only be in proportion to the world's willingness to believe without investigation. No comparison can justly be made between the practice of Christian Science and of material methods of healing without taking into consideration the successes of each as well as their failures.

[Ida Hodnett in the *Age-Herald*, Birmingham, Ala.]

"Christian Science" must mean the science, or accurate knowledge, of the Christ. This accurate knowledge of Christ must be in accord with the law of Spirit or God, which law cannot be other than that which shows the nature or essence of God. Even human laws show more or less truly the mental attitude of the people who make them. God's law cannot be said to be made, for it coexists with and expresses His nature. The operation of this law may be discovered by human beings who are able to recognize it, but not "originated." Mrs. Eddy uses the term "discovery" in describing what she has learned of the things of God, and it is noticeable that the unfolding of the truths of Christian Science comes to each of its followers as a discovery more or less clear. In order that this discernment of the divine nature and its laws or modes of action may be made useful, it must be applied to the conditions of life presented in human experience. The right apprehension of the divine nature, which is always "in heaven," or harmony, must necessarily bring into that experience a reflection of harmony. The Christlike discernment—more or less vivid—has in individual cases been attained throughout the ages, and Mrs. Eddy speaks of this in her book, "Science and Health with Key to the Scriptures," as follows: "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth" (p. 333).

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

NO "EDICT" ISSUED.

RECENTLY there appeared simultaneously in several newspapers in New York and other cities notices of a book which attacks Christian Science, and about which the statement was made that Mrs. Eddy had "issued an edict to her followers, forbidding them to read the book." Whether or not this was a new method of advertising a book which otherwise might never be heard of, we cannot say, but this we do announce with authority: Mrs. Eddy has not seen the book in question and knows nothing of it, nor has she issued an "edict" concerning this or any other book.—EDITOR.

"THE LORD GIVETH WISDOM."

OCCASIONALLY there come to us appeals for advice in regard to the proper course to be pursued by members of churches in which the utmost harmony does not prevail. Our Leader sagely says, "Great mischief comes from attempts to steady other people's altars, venturing on valor without discretion" (Miscellaneous Writings, p. 287); therefore to all such appeals we have answered, in effect, that we cannot undertake to be the arbiter of differences which have arisen between members, nor to advise any course of action other than for those interested to "search the Scriptures diligently," and demonstrate the teachings of Science and Health.

There is no problem in branch church government which will not yield to the demonstration of Christian Science, and there is no Christian Scientist who cannot, if he will put away all thought of self and self-interest, do his share toward bringing out harmony and loving good fellowship in church affairs as well as in every other walk of life. If divine Mind is All, then divine Mind must control in every department of our work.

A mistake often made by members of branch churches is that, instead of using every possible effort to be guided by the one Mind, they talk over their church affairs with casual visitors, and thereby secure the opinions of minds many. It is not every visitor who is wise enough or experienced enough to advise in such matters, and there are fewer still who can resist the temptation to give advice, especially when it is invited. Then, too, advice given under such circumstances is rarely worth considering, because it is almost certain either to be based upon the statement made by the person asking for the advice, in which case it is usually nothing more than a corroboration of that person's views, which may or may not be correct, or else it is given quickly, without opportunity for due consideration, and therefore is equivalent in value to what lawyers sometimes derisively call "a curbstone opinion."

Another means of injecting personal opinion into the affairs of a church is for the members to write to their teachers for advice concerning problems which are entirely individual to that particular church, and of which the teacher is likely to have no knowledge except the information supplied by the student. Three or four students presenting three or four different versions of the trouble to the same number of teachers can result in nothing but an increase of the discord, unless the teachers are wiser than most human beings and decline to give other advice than to direct their students to the Bible, Science and Health, and the Church Manual, for a solution of their problem.

When two persons differ in their opinions in regard to any matter, it is certain that one is wrong, and both may be. When that Mind which was in Christ Jesus is sought and demonstrated by both persons, the wrong concept or concepts of the situation will disappear; therefore the way to settle any disagreement is not by turning to human opinion, but by looking for guidance to infinite Mind, "that giveth to all men liberally."

ARCHIBALD MCLELLAN.

WHAT GOD CREATES.

THOSE who are beginning to look into Christian Science sometimes ask, Who created all the manifestations of disease, the ravenous beasts, reptiles, and sinful mortals, if God did not? These inquirers are usually directed to the 1st chapter of Genesis, which gives a full account of God's creation and repeatedly declares it all to be good and "very good." They are also shown many kindred statements throughout the entire Bible—some from the Psalms, where we read: "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: . . . He hath made his wonderful works to be remembered." As these and similar passages are pondered in the light thrown upon them by the study of the Christian Science text-book, it is clearly seen that God never could create anything unlike Himself in nature, and an understanding of this fact leads to the disappearance of evil from our experience,—sin and disease vanish as the great Teacher declared they would when he said, "Hear, and understand: . . . Every plant, which my heavenly Father hath not planted, shall be rooted up."

Not so long ago, it was very generally believed by religious people that for some mysterious reason God sent many evils to afflict the human race, and it was by no means uncommon to hear some Christian Scientist, who refused to entertain such a belief, charged with irreverence and skepticism. A great many are now coming to see, however, that it is both skeptical and irreverent to believe or to say that God either creates or maintains any form of evil, while the Christian Scientist accepts unquestioningly the prophet's declaration, "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

The inquiry as to what God creates is fully answered in Christian Science. On page 70 of Science and Health Mrs. Eddy says, "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal." She then asks, "What are God's identities?" and goes on to say, "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense."

Taking this statement as our starting-point, it is easy to see, for instance, that the swarms of frogs, of lice, of flies, etc., which constituted part of the plagues in Egypt, were simply a manifestation of the sinful mortal thought which knew not God and refused to know His will when declared by His prophet. These manifested beliefs in the reality and power of evil appeared and disappeared in Egypt as the human thought changed, and they have continued to do so throughout the centuries except as the truth of God's creation has been understood and declared. It is often seen in Christian Science that destructive insects and other vermin disappear when the divine creation is understood and declared; or else they cease to be troublesome, and this proves man's dominion over all that is beneath him, and surely points to dominion over his own body.

The psalmist said, "A good understanding have all they that do his commandments." As we strive to obey the

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First Commandment, and give no power to evil, we see that the germ theory of disease has no more reality than had the belief of the Egyptians in the frogs, flies, etc., in their day. God's work is indeed "honorable and glorious," and our work is to make this known. In Isaiah we read, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." There is nothing to hurt or destroy here, and this is the creation which divine Science reveals!

ANNIE M. KNOTT.

A DIVIDING LINE.

THOUGHTFUL and conscientious Christian people not infrequently find themselves at a loss to know how to distinguish between spiritual forces which are of God, and hence always good in nature and effects, and so-called forces which are often found serving the ends of evil. "God makes the tree to grow," say they, "and yet its strength is in the club that makes the bully's blow effective! The alchemy of the poppy discloses an infinite intelligence, and yet its extract becomes the curse of the nations!" They are in a state of thought which always brings distress to the heart and confusion to the judgment.

A representative clergyman has recently proposed a most astounding solution of their difficulty by declaring for the oneness in source and hence in kind of all forces. He says: "All thought, the power or force of it, is the power of God. Its marshalings may be for evil ends, . . . for in His wonderful love and wisdom God permits it so to be for a time. . . . Men need but to know more of the constitution of their own mentality, the power of which is of God, yea, is God, . . . in order to come into the kingdom"! In other words, the study of the human mentality is to become the stay of Christian aspiration, answer all its questions, and bring sure knowledge of the way of salvation! This is another modern phase and resultant of the failure to distinguish between the real and unreal, the true and the seeming, which characterizes so much of the world's theology. It is manifest that if all so-called mental forces, are "of God" and good, and all evil results from the exercise of that reputed freedom by which, through divine provision, men are privileged to use divine forces for good or for ill as they like, then in the last analysis the responsibility must rest with him who determined the order and gave the freedom, and God is inextricably involved in the strife and contradictions of human sense! Nevertheless many today are turning to this study of the phenomena of the human mind, with the thought that it is an avenue of approach to the Christ-healing. Failing to distinguish between human beliefs and divine ideas, they essay the impossible task of obtaining a knowledge of Truth by studying error. They are undertaking to acquire the Mind that was in Christ Jesus by centering their thought on the activities of human sense.

On the other hand there is an ever-increasing number of those who are not willing to believe that the forces which conduce to injustice and suffering are of God, and they long for the ability to recognize things for what they are. For all such Christian Science has come to supply a definite and final test for the determination of the inherent nature of so-called secondary causes. Accepting the unquestioned teaching of Jesus, that to know God is eternal life, and that God is revealed to the pure in heart alone, Christian Science declares that the divine ideas, the manifestations or forces of Truth, do not and cannot lend themselves or become amenable to an evil will, purpose, or end; hence any asserted power which at any time or under any circumstance is found in the service of evil is known to be not of God. Again and again Mrs. Eddy emphasizes the thought that there is no concert, collusion, or confederation between good and evil. "Truth has no home in error," she writes, "and error has no foothold in Truth. . . . At no point can these opposites mingle or unite" (Science and Health, p. 282).

Christian Science gives true rank and place to that intuitive spiritual perception which apprehends divine Truth, knows the things of God, without process. The Master frankly said that his Father showed him the things of which he spoke. Alone, in the night seasons, there was whispered into his ear the eternal word by which he lifted up the fallen and healed the sick. This word cannot be heard by the unspiritual, and therefore it is not available to them. It cannot be made serviceable to base ends, because the base cannot apprehend it, and hence the so-called mental or material forces, which serve the ends of evil, are classified by this fact as unreal, wholly separate from God.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., March 13, 1909.

Beloved Leader:—Your letter has been to me a greater cause of encouragement than I know how to express. Coming to work here, at your desire, has been to me an opportunity for proving something of the gratitude I feel for your teaching through the pages of Science and Health and all your other works. I realize, however, that this gratitude has to find its true expression in my life rather than in my words, and that by the use I make of what I have understood so far, I shall fit myself to understand more in the future. It will be a true pleasure to me to come out and see Mr. Dickey and the other students, and above all, to know that some day I am to see you again.

Your loving follower,

FREDERICK DIXON.

St. Joseph, Mo., March 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Teacher and Leader:—I know that your heart was made glad again to hear the news from Missouri. God has given us another victory, and you may know that it came about through earnest, consecrated work, putting off the false mortal sense and reflecting more and more the divine nature.

Your article, "The Way of Wisdom," made a deep impression upon every faithful one. With every succeeding battle with error, and victory won, we learn how to appreciate you more and more, as we find that you have been over the ground before us; and our love and gratitude to you for having marked out the way for us is unbounded. And now for more earnest, consecrated work, leading up to divine heights.

May God bless and sustain you at all times.

Your sincere and faithful student,

CHAS. M. HOWE.

Anamosa, Ia., March 10, 1909.

Beloved Leader:—I must tell you something of the joy that your tireless efforts and never-ceasing work for humanity has brought us. Tonight we hold our first meeting in a hall of our own, and our hearts turn with loving gratitude to you, dearest and wisest of leaders, first for your marvelous book, "Science and Health with Key to the Scriptures," which has unlocked that vast treasure-house, the Bible, revealing in it the tree whose leaves are "for the healing of the nations," and secondly for the matchless wisdom of our Church Manual, which guides us ever in the straight and narrow way. May we never forget that

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life eternal is found only through obedience! The dear Master has given us the true test, "If ye love me, keep my commandments."

In June, 1905, four seekers of the truth you have revealed, began to meet each Sunday in our home to study the Lesson-Sermon, but not until a year ago last February was our number increased. Then three families were added, through healing, and since then there has been a steady growth. There have been two wonderful cases of healing in our congregation, simply through the reading of Science and Health. Three years ago Clara Barton, another of the world's brave women, visited in our home. She found here the first Christian Science literature she had ever seen, and attended her first Christian Science service. She read "Retrospection and Introspection" at once, with pleasure and profit. Then she asked me to order for her a copy of Science and Health, and several other of your writings, together with the *Sentinel*, *Journal*, and *Quarterly*, to be sent to her home in Glen Echo, Md. I did so, and this winter I had the pleasure of spending a number of weeks with her. I know of no more humble seeker of this great truth today than this much loved woman, or one who rejoices more in the wonderful wisdom of our Leader in every step she is taking in freeing the world from the bondage of materialism.

May this branch of the Vine ever prove faithful to God, divine Principle, and to you!

Gratefully and lovingly yours,
RENA HUBBELL.

Riverside, Cal., March 12, 1909.

Beloved Leader:—Having been a journalist until two years ago, when I joined the ranks of Christian Science workers, I am probably a little more interested in the good tidings being spread abroad by the *Monitor* than is the average reader. Each issue comes to my study a welcome and a very helpful guest. In fact, it is such an uplift to me in its clean subject-matter and its careful dress that I find myself constantly speaking its praise and rejoicing that an ideal newspaper has at last been made a successful venture. That the *Monitor* is being admired by honest and well-meaning editors everywhere, is becoming more and more apparent in what they have to say concerning it. That its purity of thought and its reliable medium of advertising are destined to reform completely the methods which are governing powers in the field of newspaperdom, cannot in the least be gainsaid. I am at a loss to understand how progressive thinkers, those who desire legitimate information anent legitimate world happenings, can be without our daily paper. Surely, Christian Scientists do not hesitate to send in a half or whole year's subscription to this publication which should be read by us all. The practitioner and his patients are blessed beyond measure in having the *Monitor*.

Faithfully yours,
STOKES ANTHONY BENNETT.

Parsons, Kan., March 5, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At this time, the close of my term as First Reader of First Church of Christ, Scientist, in this place (and we have only one church), words are inadequate to express my gratitude for the great privilege and blessing given me during the past three years, whereby I have been able to be of service to God and to our Cause. To be given an opportunity to serve as First Reader in a Christian Science church surely is one of the greatest blessings that could be bestowed upon one. After having had these three years' experience, I know that I am in a position to do a greater work for God, and I realize, dear Leader, it has been through your untiring, unselfish efforts that I have been able to avail myself of this blessing. During the past year and a half we have been able to purchase our own property in one of the best locations in the city, and we are now rejoicing in the occupancy of our new church home, remodeled and equipped with everything needed for a greater work. My daily prayer is to know more of good, and to live a life that will be worthy the name of Christian Scientist.

Gratefully and lovingly yours,
RALPH R. HIBBEN.

Fayetteville, Ark., Jan. 28, 1909.
Mrs. Mary Baker Eddy, Chestnut Hill.

Beloved Leader:—Having just organized as First Church of Christ, Scientist, Fayetteville, Ark., we wish to express our love and gratitude to you for having shown us how to organize on a spiritual foundation. The utmost harmony and love for each other have been manifested in this organization. Knowing, through your teaching, that divine Love alone governs and that God is the only lawmaker, we feel our church will be a strong branch. We have in our membership many who are members of The Mother Church, and we are striving and seeking for that Mind to guide us which has been your wayshower and protector.

Yours in truth and love,
First Church of Christ, Scientist.
MRS. M. W. CLARK, MRS. ANNIE T. BOYD,
MRS. MINNIE B. EVANS, MRS. ALICE M. BROWN,
Committee.

San Jose, Cal., Feb. 16, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Please accept the gratitude of one for whom the valley of sorrow has been exalted and the mountains of difficulties and sickness have been laid low by gaining an understanding of the divine Principle of all being,—Life, Truth, and Love,—as you have taught us in your wonderful book, "Science and Health with Key to the Scriptures." These teachings, with the study of the Scriptures in their spiritual light, indeed reveal "a new heaven and a new earth" to tired humanity. To do ministering work in His name, through this understanding, brings joy and peace beyond verbal expression. We of this age should not cease to be grateful for the great Shepherd's leadings "in the paths of righteousness," and that He has led among us one so eminently worthy to give us the cup overflowing with the "still waters." Again I thank you for your great love-gift to mankind.

Lovingly your student,
FLORENCE G. HALL.

NEW PAMPHLETS.

The attention of the Field is called to the following new pamphlets listed in this issue: "Christian Science: Its Principle and Method," "Christian Science: The Christianity of Jesus." Also to these new translations: "Gebet und Vertrauen," "Christian Science ou La Science Chrétienne: Sa Nature et Son But."

THE MANUAL.

The 79th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Sentinel*.

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul streets, Boston.

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THE LECTURES.

AUSTIN, TEX.

Hon. Clarence A. Buskirk lectured in Fireman Hall, for First Church of Christ, Scientist, on Jan. 21. The lecturer was introduced by the mayor of Austin, Hon. Frank M. Maddox, who spoke in part as follows:—

The Christian Scientists' belief, practice, and teaching is the truth, and by this teaching they banish all evil and heal the sick. They are the healthiest, happiest, and most contented people, because they live and teach the truth as did the meek and lowly Master. I am not a Scientist, but there is much in this truth-teaching that appeals to me; this being true to me, a layman, then how wonderfully comforting the words of the Master, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," must be to the truth-believing, truth-practising, and truth-loving Christian Scientists.

Correspondence.

UNIVERSITY OF ILLINOIS.

Under the auspices of the University of Illinois Students' Society, Prof. Hermann S. Hering gave a lecture on Christian Science Sunday afternoon [Feb. 14] to a large audience in the University Chapel. Prof. A. P. Wyman, in introducing the speaker, said in part,—

The lecturer was reared in a physician's family and learned early the compassionate good of a physician's life. When, later, that profession opened itself to him through an acquaintance with Christian Science, like his father, who was a homeopathist in the early days when it was not always happiness to be one of that school, he sought in his own way that form in which he could make best his ministration of good, where not only disease and misfortune but their primary cause could be removed. Since sin brings forth death, their final remedy must be religious. The Christian Science church demands of its members, if their prayer would heal, the highest spirituality and communion with God.—*The* (Urbana, Ill.) *Illini.*

BROOKLYN, N. Y.

The large concert hall of the new Academy of Music was filled by a most attentive audience on Sunday afternoon, Feb. 14, to listen to the lecture on Christian Science given under the auspices of Third Church. The lecturer, Bliss Knapp of Boston, was introduced by Jesse Pickard of New York, who said in part,—

The time is fast approaching when the subject of Christian Science will need no introduction. This new, yet old, response to that inquiry of the ages, "What is truth?" has already awakened universal thought, and has so appealed as to find throughout all English-speaking countries and in many others audiences large in numbers and sincere in interest. This fact is explainable from the basis of its positive remedial effects. Indeed it is safe to say that the large majority of those present can bear witness thereto in the case of some acquaintance who has drunk from this cup of promise and been lifted from some hellish misery of human experience by its loving ministration. You have come here this afternoon to inquire further into the compassion of Christian Science. This message of tender sympathy and practical purport is an answer to that despairing cry ringing down the centuries, "What shall I do to be saved?"—*Correspondence.*

MONTGOMERY, ALA.

Mrs. Sue Harper Mims of Atlanta, Ga., spoke to a crowded house at the Grand Theater yesterday afternoon [Feb. 7], and for nearly an hour held the attention of her hearers. The discussion was along Christian Science lines and abounded in rich comparisons of an exquisite delicacy. Capt. R. T. Goodwin, in introducing Mrs. Mims, spoke in part as follows:—

Many of us present this afternoon are not members of the Christian Science church and understand its workings in but limited degree, yet we do know that Mrs. Mary Baker Eddy is accepted and received by the church as the great Discoverer and Founder of this Science, and that for forty odd years, in the face of adverse criticism, undaunted by the hurled javelins of ridicule and scorn and misrepresentation, she has held aloft the flaming torchlight of Christian Science truth. Under her instruction, the great thought and golden rule of the church, blazoned in its temples everywhere, are those words that come ringing down through nineteen centuries, "The truth shall make you free," and this truth lighted by the man of Galilee has laid its beneficent hand upon the thought of men and women, and disease and pain and fever have been dissipated. It has placed its kindly touch upon their hearts, and the coiled serpents of sin have fled affrighted. The church, as a church, is a sower in the field of humanity, scattering seeds of love from the storehouse builded by the lowly Nazarene, so that humanity in the centuries to come may reap the golden harvest of Christian perfection.

All religions have a common purpose, the protection and perfection of the human soul. As one of the great religions of the world, the Christian Science church has performed, is performing, and will continue to perform in the highest and best degree its great mission to ennoble and elevate all mankind. The world has begun to understand and appreciate the magnificent results that flow from the teachings of this great and thriving church. It weaves into the hearts and souls and lives of its members, into the very warp and woof of their being, sentiments of kindliness and brotherly love, that build for our common country the highest and most exalted type of patriotic citizenship. In the presence of such fruition the scoffer is silenced, ridicule is hushed, and misrepresentation bows its head in shame. Godspeed to this church, as to all churches, in the great work for humanity. May the fruits in the vineyard ripen early and the workers be ever there in plenty.

Montgomery Journal.

LECTURES AT OTHER PLACES.

Boulder, Col.—Judge Septimus J. Hanna, Nov. 15.
Springfield, Mo.—Clarence C. Eaton, Dec. 13.
St. Louis, Mo. (Third Church).—Clarence C. Eaton, Dec. 15.
East St. Louis, Mo.—Clarence C. Eaton, Dec. 17.
St. Louis, Mo. (Second Church).—Clarence C. Eaton, Dec. 18.
Pana, Ill.—Prof. Hermann S. Hering, Feb. 2.
Hattiesburg, Miss.—Mrs. Sue Harper Mims, Feb. 2.
Oskaloosa, Ia.—Bicknell Young, Feb. 2.
Kalispell, Mont.—Francis J. Fluno, M.D., Feb. 4.
Muscatine, Ia.—Bicknell Young, Feb. 4.
Lampasas, Tex.—Hon. Clarence A. Buskirk, Feb. 5.
St. Louis, Mo. (Fourth Church).—Prof. Hermann S. Hering, Feb. 5.
St. Louis, Mo. (First Church).—Prof. Hermann S. Hering, Feb. 6.
Houston, Tex. (First Church).—Hon. Clarence A. Buskirk, Feb. 7.
London, Ont.—Bicknell Young, Feb. 7.
White Sulphur Springs, Mont.—Francis J. Fluno, M.D., Feb. 9.

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TESTIMONIES OF HEALING.

In November, 1907, while pursuing my work in New York city, I suffered a complete nervous breakdown. I was in two different hospitals in the city, and later transferred to a private sanitarium for nervous diseases at Stamford, Conn. The head physician at this latter place, a medical expert and a famed authority on such disorders, said there was little he could do for me, but advised me to refrain from work and from all responsibility connected with it, and to remain away from New York city for an indefinite period, as the strain of living within a great metropolis was too much for any one who was in such a state as was I at that time. He gave me a prescription, which I had filled, and used faithfully according to directions for nearly two months. He also said that while my condition was serious, it could be overcome under favorable conditions, though, if relief were not soon obtained, insanity—and that of a hopeless nature—was likely to be the result.

I then came to Missouri, having relatives in this section of the country, and decided to remain with them for a time and see what rest would do toward establishing a return to health. For about a month I seemed to improve, then all the old symptoms returned with added intensity. Before me constantly was the thought of what the physician had said. Was such to be my fate? Sleeping or waking, the thought was ever present. I grew more and more depressed, but try as I would, I could not emerge from this state of feeling for more than a day or two at a time. Sometimes I would walk for miles in a vain attempt to dissipate the gloom which was all around me. One day I happened to meet an old friend, and he told me how his wife had been healed by Christian Science after having been given up by several of the best medical practitioners in the city. I was then at the stage where I was ready to grasp at anything which promised relief. While I never had been bitterly opposed to Christian Science, my knowledge—or rather, lack of knowledge—of it had been mostly gleaned from remarks which I heard in a sermon by a celebrated clergyman. I, however, felt that Christian Science could at least do me no harm, and I determined to give it a trial.

Looking up a practitioner, I stated my case, and after having taken three treatments I was completely healed and have so remained. I have no words with which to convey the meaning of the full measure of my gratitude for what I have received in Christian Science. Only those who have been in such a "valley of gloom" as that from which I was raised, can have even a faint idea of it. I realize more and more each day what it means to come from darkness into light; but greater by far than the joy of relief from physical suffering is the perfect sense of peace and security which comes from the spiritual understanding of God and of man's relation to Him. As Christ Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science does not limit or bind me in any respect, but opens to me a richer, deeper, and better life in all ways; in fact, Christian Science is all I have ever found which gives me a true sense of freedom, and I use the word "freedom" in its largest and noblest meaning. The Bible is a new book to me, and new truths unfold themselves each day as I study its pages with the help received from that incomparable work, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I was a member of an orthodox church for some years, and a most earnest seeker after the truth. I faithfully endeavored to live up to my highest sense of good, though I felt the need of something which I was unable to grasp, and which I have now found in my better understanding and knowledge of Truth. Recently I received a letter from the pastor of the church in New York city to which I formerly belonged. He is an eminent divine, and a man with whom it is a pleasure to be associated. He had evidently learned of my conversion to Christian Science, as he expressed the hope that like the "prodigal of old," I would again become my proper self. While his hope has been virtually fulfilled, it was not according to his understanding. My answer to him contained the following: "I rejoice to say that the 'prodigal' of whom you speak has already returned, and has at last found his Father's house. I have received health and strength in a mental, moral, and spiritual way, and my daily bread is now satisfying, as indeed it never was before. I could wish for no greater blessing to come to any one whom I have ever known."

These words but faintly express what I feel regarding Christian Science. Since coming into the truth, my faith has been subjected to some severe tests, and had it not been for the strength which I have received through my knowledge of Christian Science, I am confident that ere this time the physician's prediction would have been fulfilled and my case would have been hopeless indeed. It has been proven to me beyond any doubt that God is a present help in time of trouble, and I find that in just so far as I can understand the divine Principle, and the Science which teaches the allness of God, do I get that peace "which passeth all understanding," and the power to demonstrate which Christ said should be theirs that believe. For the past three months I have filled a position of considerable responsibility without the loss of an hour, and have had no errors in my work, which is sometimes difficult, though always pleasant. I eat and sleep well and regularly, have a normal body, and a mind at rest and filled with peace and love to God and my fellow-men. For all this I thankfully acknowledge my gratitude to God the All-giver, and to Mrs. Eddy for the patience with which she has labored in her life of love and sacrifice in discovering and declaring to the world the saving truth which is revealed in Christian Science.

CLYDE R. FARIS, St. Joseph, Mo.

In 1894 I had an attack of rheumatic trouble which left me very weak, but, being the mother of a large family, I had a great deal of housework to do, and one day in lifting a heavy kettle I seemed to injure my back severely. I was put to bed in terrible pain, and when our physician came he pronounced the injury very serious. I was kept under opiates four days; I could not move, and life seemed a burden. Later, every attempt to do any work was accompanied with severe pain, the attacks often lasting ten days or longer. As time passed, for at least three years before my healing in Christian Science, I was able to do only some light sewing.

In 1900 a dear friend who saw my need brought Christian Science to my notice. For some weeks I read the *Sentinel* and *Journal*, also in "Science and Health with Key to the Scriptures" by Mrs. Eddy, but could not then grasp the spiritual meaning and failed to be benefited. I saw, however, that Christian Science was a most beautiful and desirable religion for those who could understand its teachings. I had been a member of an orthodox church from my girlhood and had brought my children up in that belief. I had always read the Bible and prayed, and I had answers to some of my petitions, but there never seemed to be anything certain about the results. In 1902 my health seemed to grow even worse, and I became a wreck physically and almost mentally. I was advised to have a change of scene, and though not able to travel I started. I went nine days and nights on the train, to get a change of climate; stayed several months on the Pacific coast, but the conditions were not changed.

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I had a son living in San Francisco who had been greatly benefited by Christian Science, and he reminded me of this in every letter, but we as a family concluded that he was fast becoming a religious crank. In June, 1903, he sent me a copy of Science and Health. I commenced to read it, and where I had stumbled before, it was now clear and beautiful to me. That summer I was alone a great deal, and I read the book carefully. I sought to have God show me if it was the truth, and one day when I was fearful that it might not be of God I asked Him to make it plain to me. I opened the Bible for my answer, and this is what my eyes rested upon, "Jesus Christ the same yesterday, and to day, and for ever." I was fully satisfied, and several ailments, such as neuralgic trouble, etc., left me while reading the book. I had, however, no one to help me, and I had not gained sufficient understanding to destroy the worst trouble. In August of that year we concluded to attend the G. A. R. encampment in San Francisco. We were at that time living in northern California, and there was not only a long trip by stage, but when we got to the railroad I could not secure a sleeper. By the time we reached the city I was prostrated with an unusually severe attack of the trouble with my back, and had to go to bed immediately. This was Saturday night, and there I lay until Wednesday morning, when my son advised me to have the help of a practitioner. I said he might call up one, and tell her that I wanted absent treatment. The practitioner immediately commenced to treat me, which was about nine o'clock in the morning. A little later I got up, and although my feet were badly swollen, and my daughter helped me dress, I nevertheless walked three blocks, sat from ten o'clock until one, watching the parade of the old soldiers, and then walked around the greater part of the afternoon. In the evening I went to the Christian Science testimony meeting, which was a great revelation to me. I had never witnessed anything like it before. The hall was crowded even to standing-room, and there were as many men as women. I met the practitioner who had given me absent treatment that morning, and I told her that I had walked not less than three miles, after having been so helpless in the morning.

I could not tell all the blessings that have come to me through Christian Science. I had worn glasses for three years and felt that I needed stronger ones. One day the thought came to me as clearly as spoken words, that if God is our Life there can be no weakness, and I laid the glasses away. At this present time I find I can do any sewing or reading I need to without material aid. I now consider it my greatest privilege and joy to be able to help others to awake from their mortal beliefs, and to know the truth which makes free indeed. Words fail to express my gratitude to God for His loving-kindness to the children of men. I count it a great blessing to be a member of The Mother Church. Our dear Leader tells us to follow her only as she follows Christ, and the best way I can show my appreciation of her life-work is to follow closely her teachings, in which she makes so beautifully plain the way of salvation. I am thankful that I have all her books (except "Christ and Christmas"), also for the *Journal* and *Sentinel,* and for the Lesson-Sermons,—such wonderful helps as they are. I am likewise very grateful for the kindness shown me in my journey out of sense into a better understanding of God as Life. This city has been my home for fifteen years, and any one is at liberty to seek further information as to my healing.

MRS. MARY E. EASTLICK, Ashland, Ore.

That Christian Science gives strength in the midst of weakness, and victory in the midst of seeming defeat, was proven to me last fall, when, our house being geographically about the "storm-center" of a severe fever epidemic, I found myself succumbing to this malady. Calling upon a practitioner for help, the more pronounced conditions were so speedily met that I did not realize, until I was practically well again, what had been the nature or name of the disorder. Indeed the disturbance had seemed so purely mental,—the caldron of mortal thoughts had been so stirred to the very bottom, and so needed to be purified and subdued to an orderly, peaceful condition, that I had had little time or inclination to think of a name for the trouble.

During this time, which covered several weeks, I found it possible to perform most of the necessary duties in a household of six persons,—four of them children under twelve,—doing all but the heaviest work, with only occasionally a little more assistance than that usually given me by my husband and children. I ate my usual meals and, for the most part, retired and rose at the usual hours, with but little wakefulness. Many times, during my work, I found it necessary to leave what I was doing and rest on my bed until I could gain, through scientific demonstration, strength to continue it. Gradually, however, the periods of rest became shorter and less frequent, until normal strength was again established. Beside this, I was able to carry on my work as organist of our little church, using the largest form of reed organ, with two manuals and pedal keyboard. I practised frequently, and did not miss a service.

Many, many times this passage from Science and Health (p. 385) was a distinct help: "Constant toil, deprivations, exposures, and all untoward conditions, *if without sin,* can be experienced without suffering. Whatever it is your duty to do, you can do without harm to yourself." Especially was this a help one Sunday morning, when on first waking I had not the strength to rise and dress, and found that, for the first and as it proved the only time during this illness, I must take my breakfast in bed. Remaining quietly there, however, until I could realize somewhat that God's strength was my strength, and that because my place was at the organ at the appointed hour, the needed strength would be provided for each moment's preparation and for the performance of the work itself, in the course of half an hour I rose and began to dress. Little by little, as the realization became clearer, strength and energy increased, so that I performed my regular duties. It had been proven to me that God does not require us to "make bricks without straw." Later, when my strength and health were about normal again, my hair began to come out, and again I called for help. In a few days' time there was marked improvement, and new hair began to come in.

All this physical help through Christian Science was indeed much to me, but that for which I find myself most grateful is the mental reformation accomplished during this time of stress and weakness. The healing most needed has taken place, mortal mind has been elevated to a higher plane and a healthier attitude established toward my work and those about me; in other words, the Christ-mind is more in evidence, and the mortal mind or selfhood has consequently become dimmer and less obtrusive. I must not close before mentioning that, after my own recovery, this same malady tried to attack each of my household, but the demonstration had been so complete with myself that it obtained little foothold in our consciousness. A few hours at most found the illusion entirely dispelled, with but two calls for help outside of that which I was able to give.

Can it be doubted that we were all grateful for these evidences of "God with us," and for the beloved Leader who is showing us daily how to prove His ever-presence and power?—LAURA SHELDON INMAN, Franklin, Pa.

Words cannot express the gratitude I feel for what Christian Science has done for me. I had employed a

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doctor constantly for the past thirty-five years, up to five years ago, when I first heard of Christian Science. I had just undergone an operation, this being my third experience on the operating table, when a friend advised me to try Christian Science. I was feeling very much discouraged, for the doctor had told me that he had done all he could, and that I was to keep very quiet and not do anything about the house for a year; that if I followed out his instructions I might get well, but he would not promise. When I told my husband about Christian Science he laughed at it, but he wanted me to do anything that would help me. We employed a Christian Science practitioner, and I am deeply grateful for the faithful work that was done for me. From the very first treatment there was a change, and I was so much better after the first week that I took all my meals in the dining-room at regular times. The first the doctor knew of my having Christian Science treatment was after he had not seen me for eight days, he having been called away. When he came to the house, early one morning, he found me in the dining-room eating breakfast, and I went to greet him. He was startled to see me there and said the last bottle of medicine had certainly done me much good, but that he had brought another with him which would give me more strength. I told him I had never opened the other bottle, and he very soon left the house, saying that if I needed him I could send for him.

I am very thankful to God that I have had no occasion to use material remedies. Three months from my first treatment in Christian Science we moved to Berkeley, and two months later I was doing all my own housework and have done it ever since, which has been five years. For all of these blessings I am very thankful to God, and to our beloved Leader.—Mrs. Emma Hawley, Berkeley, Cal.

I am glad to add my testimony to those of the many who have been healed and blessed by Christian Science. About a year and a half ago I was taken with a severe cold, which developed into serious lung trouble. Knowing of the good that Christian Science was doing for other members of my family and being tired of material remedies, I asked for its help. A practitioner was speedily called, and the feeling of peace and comfort which came over me after the first treatment was truly wonderful. In a very short time I was well without having taken one drop of medicine, which seemed to me more wonderful still, as I had not given Christian Science much thought as regards myself. I am very thankful to God for this healing, and thankful that His work was done so quickly and well.—Mrs. Kate M. Groesbeck, Fort Smith, Ark.

Twelve years ago I was healed through Christian Science of a serious trouble in one of my eyes, after this eye had been nearly blind for two years. After two weeks' treatment the improvement was marked, and it continued steadily until the sight was perfectly restored. That eye is now my best one, and I can see to read with it quite well without glasses, at the age of sixty-six. I was also afflicted for many years with severe rheumatic trouble, but this was entirely overcome through Christian Science treatment and I have been wholly free from it for several years. Nine years ago I received a bruise on the ankle, and never seemed to recover fully from the effects of the injury. About a year ago a malignant ulcer developed, which spread so rapidly that in a few weeks it presented an alarming appearance. I applied for treatment from a Christian Science practitioner in December, 1907. In two weeks the ulcer was completely healed, and now, after more than six months, the limb is sound and well.

These most wonderful demonstrations of the power of divine Love to heal our infirmities, fill me with gratitude to our noble Leader, for the revelation of the understanding which has made these blessings possible to me; but even more than all these, am I thankful for the joy and peace which Christian Science has brought into my life.—Mrs. Malinda Wilkins, Seneca, Kan.

When I first learned of Christian Science I was a physical wreck. I could not get along a week without medicines of some kind, and this had been the case for over forty years. I had been under the care of many doctors, but none could give me any permanent relief and by no means could any cure me. Soon after I heard of Christian Science I suffered from poisoning in my hand, and I think I should have lost the hand had it not been for the treatment I received from a Christian Science practitioner. Although I lost the nail of one finger, I was able to do my washing during the whole time I was under treatment, and was entirely healed. In the case of another serious attack of illness, I was healed by absent treatment. Two years later I had a similar attack, and with the little understanding I had of Christian Science I was able to overcome it in a few days without any one's help.

Before I came into Christian Science I was so very much afraid of storms that I could neither eat, sleep, nor work while the wind was blowing hard, but now I have no such fear, because I know that God is ever-present and will take care of me. My health is greatly improved, and I can get through with my business and work much better than I used to; while the spiritual uplifting is so very great that I enjoy life more than ever I did in all the previous years.

I feel very thankful to God that I am living in this age, and very grateful to Mrs. Eddy for what she has done for me and for giving Science and Health to the world. The reading of this book has given me a clearer understanding of God, and a greater love for my neighbors and for all mankind.—Mrs. Catharine Cassell, Baltimore, Md.

About two and a half years ago I had a great deal of trouble with my eyes. I could not bear a bright light and could read only a few words at a time. I was very despondent and nervous, and did not dare go out alone. One day a friend took me to see a Christian Science practitioner. The very first treatment helped me, and in a short time I was well again and could see as clearly as I ever did,—conditions which have continued to the present time.

I also would like to tell of how my mother, who is now over eighty-four years of age, was helped last summer in an attack of hay-fever, a disease from which she had suffered regularly every August, for forty odd years. The attacks always commenced on a certain day and lasted for six weeks, and she suffered at times very much indeed. Last year the trouble started in a week later than usual, but it lasted only a day or so. A week later it started in again, but that also was stopped in a day. This was about all of the trouble. She was helped mostly by absent treatment in Christian Science.

Alice Goodspeed, Jersey City, N. J.

I was taken ill in November, 1907, but as I did not think the attack serious I did not call for any help. I soon felt better, but was again taken sick. I was more or less ill for a month, and finally was unable to continue my work as a watchmaker. I then feared that I had serious lung trouble, and saw it was necessary to get help. I called on a Christian Science practitioner and asked him to treat me. When he came to see me he found me in a very serious condi-

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tion.—I could not walk across the room alone, was coughing terribly, and had very alarming symptoms. It seemed as if I had only a short time to live, and I fully believe that if it had not been for Christian Science I would have been in the grave ere now. In five weeks I was able to resume my work, and in six weeks after I had asked for treatment I was completely healed and had no more need of help.—THOMAS GULBRANDSEN, Brooklyn, N. Y.

I am indeed thankful to God, and to Mrs. Eddy, for what Christian Science has done for me. About two years ago I was taken sick with a fever. We called in a physician, and I was under his care some time, but no improvement was made. I had two alarming attacks, and we then sent for a Christian Science practitioner. I had one more attack but began to improve right away, and in a few days I was up and doing my work. Ever since then I have always depended upon God, the "great Physician," for my healing, and I am glad to know that divine Love is always with us—"always has met and always will meet every human need" (Science and Health, p. 494).

MRS. JOHN WINNING, Carterville, Ill.

It is with a deep sense of gratitude for Christian Science that I add my testimony to the healing power of Truth. Three years ago I was taken seriously ill with a fever. I was struggling to overcome the trouble for about two weeks, when I finally had to give up and go to bed. We called a Christian Science practitioner, and in nine days I was able to be up and to do my housework, and I have been in perfect health ever since. We have had many ailments overcome by Christian Science, before and since that time, and I am thankful to God, and to our dear Leader, Mrs. Eddy, for the great work she has done for others.—MRS. ROSINA MCNALLY, Hopkins, Minn.

I have too long delayed in giving a testimony of my gratitude to God for the great work that has been done in my family through Christian Science. I first learned of this healing truth about ten years ago, after my daughter had been given up as incurable by four physicians. One of them, our family physician and a personal friend, treated her for twelve months, and then said that only death would relieve her. She could retain hardly any food or even drugs. We tried three other doctors, but each ended with the statement that as her stomach was seriously affected she could not be cured. A neighbor who heard all this asked why we did not try Christian Science. I asked her what it was, and she said she did not know, except that it was something like the way that Christ healed the sick, and that she knew of a young girl who had been healed of spinal trouble after seventeen years of invalidism and helplessness. This neighbor did not know the name of the practitioner, but promised to find out. I was so anxious that I could hardly wait, and as soon as I received the information I wrote for treatment. My daughter had not been able to stand, nor had any natural action of the bowels for over a year, but in less than three weeks after the first treatment in Christian Science she asked me to get her shoes. She drew up her foot, put on first one shoe and then the other, rose up from the bed, and walked a few steps. Out of a full heart I said, "Thanks be to God." I reminded my daughter that the Scientist had said that when she was able to walk we were to give God the praise. We both stood there in silent thankfulness for a few minutes, and then my daughter said, "Thank God, I am healed!" From that time until now she has had no return of the disease, and she loves Mrs. Eddy and is grateful to her for this revelation of Truth which heals.

Since then we have had no need of medicine, for we have learned that it is God who heals all our diseases. I have seen the truth, as revealed in Science and Health, heal many other diseases. Two of my family have been healed of the drink habit, and I have learned to read without glasses, after having worn them eighteen years. My family and I attend and love the Christian Science service, and each day finds us studying the helpful Lesson-Sermons, with hearts overflowing in gratitude to God, and to Mrs. Eddy, for His unspeakable gift to all mankind.

MRS. L. A. REDD, Kinston, N. C.

Christian Science found me a physical and mental wreck. I had seemingly exhausted the resources of *materia medica* and surgery, for there was no relief for me in either. My body was racked with pain day and night. This, with extreme nervousness, made life almost unbearable for me, as well as for my family. At this time Christian Science was advised, and although I had no idea what it was, I hoped it would at least relieve me. While waiting to hear from a practitioner over five hundred miles away, I borrowed a copy of that inspired book, Science and Health, till one could reach me from Boston. Then came a letter from the practitioner, full of peace and comfort, also saying she would take my case. At once the clouds began to roll back, and I caught glimpses of light; soon the pain was gone, and I fully realized what the psalmist meant, for I could "both lay me down in peace, and sleep." I knew without a doubt that I had found the truth which makes free.

After studying the Bible and Science and Health almost constantly for three months, making free use of a dictionary to get the exact meaning of words, I found my sight restored, even to the eye that was called partially blind. It had been proven to me that sight is spiritual, not material. I cannot enumerate the many blessings which have come to us as a family, through the study of Christian Science, but one of the greatest, as it seems to me, is a sufficient understanding of Truth to help others as I was helped. Each day and hour my heart is filled with love and gratitude to God that we have been given our dear Leader, Mrs. Eddy, who has so tenderly, patiently, and wisely shown us the way whereby we may know God, good. The Bible and the Christian Science text-book have been my only teacher.

MRS. MARY B. STRONG, Dixon, Ill.

[Written for the *Sentinel*.]

COMFORT ME.

LAURA GERAHTY.

COMFORT me, Lord, that I may be
Some comfort to another;
That on his darkness I may shed
Light for a stumbling brother.
A soother to the aching heart,
That watches late in sorrow;
A little cloud-break in the sky
When dawns the dim tomorrow.
Help me to reap, that I may sow
Seed from Thy purple mountains;
To pass along the cooling cup
Filled from Thy ceaseless fountains;
To gather sweets from every flower
That lightens up the dawning,
Their scent will linger through the night
Ere glows another morning.

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

If we study the program of Jesus carefully we find that its fundamental proposition was an absolute faith in truth. Every one of the synoptics records the saying of Jesus that his words should outlast the heavens and the earth. The sky might collapse; the solid globe might crumble; but the words he spoke should survive the wreck of the material universe. It is the absolute confidence in the indestructibility of truth which makes the career of Jesus unfold as it does. Amid all the chaos of politics and society where he stood, with an alien despot ruling his people, with all Israel groaning with social injustice, with the very atmosphere surcharged with a multitude ready to spring to arms and die at his call, he never even hesitated. Probably there was never a moment up to the march to Calvary when a word from him would not have been like a lighted match in a powder magazine. Had Jesus been willing to escape death itself by force, he might have brought about an explosion that would have shook the human rule in Palestine. One of his finest Jewish biographers asks, with a sigh of regret, why he did not speak the word, and lead the people out of their wilderness of woe. The answer is clear to one who uncovers in the magnitude of Jesus the magnitude of his faith in truth. He believed, and planted his gospel on the rock of this belief, that a word of truth spoken out of the heart of infinite reality would outlast the cosmos. He was never really tempted from his true path from the moment that he returned from the wilderness with his ideas and ideals clarified.

[J. H. Jowett in the *Christian World.*]

Note how the man of the positive life conquers in facing possible gain. He contemplates the supernal heights of moral purity and loveliness, and determines that he will stand upon their topmost peaks. By the very fervor of his ambition his soul becomes incandescent and is purified. He counts all things but loss that he may possess "the unsearchable riches of Christ." In seeming loss he is making constant gain, and he will at length sit down with the Lord in heavenly places, robed in spiritual sovereignty and glory. Such is the positive life—exhilarating, invigorating, protective, and triumphant.

[*Christian Register.*]

Can the modern church be saved? is a problem under discussion. If so, it must be as a progressive, unfolding, forward-looking institution. It must be a living protest against wrong, with a vital union with God. It must be as bold as Jesus created it, and cowardice must not be a conceivable attainder. It can stand only in its divine devotion to the right and its incarnation of the truth. The inspired church, having ever on its portals, "On earth peace, good will toward men,"—is it our church, the church of the twentieth century?

[Rev. T. Rhondda Williams in the *Christian Commonwealth.*]

How real Jesus was! It was the flame of his reality that burned through tradition and convention into the hearts of men, and gave the world a living religion. To do any work that is really worth doing today we must have full liberty to realize our deepest selves in intellectual, moral, and spiritual sincerity, and our words must come to men straight from life as we find it in its deepest places.

[Rev. D. C. Knowles in *Zion's Herald.*]

The primary need of the preacher is a soul-absorbing faith in what he says. The deeper the conviction in the essential truths of the gospel, the surer will be the aim of the minister.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

The Publishing Society requests that Reading Rooms and individuals when ordering *Quarterlies* will specify whether the large or small size is desired. This is necessary in order to avoid wrong shipments and consequent delays.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 31.

BOSTON, APRIL 3, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



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ITEMS OF INTEREST.

National.

One of the largest competitive examinations ever held under the civil service commission is now in progress, and will continue in all the principal cities of the United States and at Ponce, Porto Rico, and at Honolulu, until April 27. This examination is to establish an eligible list, from which appointments will be made of clerks, stenographers, railway mail clerks, and pressmen; and to various technical positions, such as draftsmen, civil engineers, physicians, trained nurses, teachers, and farmers. More than twenty thousand applications have been received in Washington from people who wish to take these examinations, and about half of the applicants desire appointment as railway mail clerks.

Two methods of taxing commercial billboard advertising, and perhaps checking it and eventually eliminating it altogether, are before the Massachusetts Legislature. One plan provides for an excise tax of ten cents a square foot on all such advertising when displayed for more than seven consecutive days. The other plan proposes to tax billboards and the like as real estate, basing the tax on the advertising value of the bill-boards. The tax would be determined by local special commissions, which also would have authority to regulate and control the display of any or all outdoor advertising as public safety, morals, or decent appearance may require.

A notable decision in favor of the railroads has been handed down by Judge McPherson of the United States District Court in the two-cent fare and maximum freight rates cases, involving eighteen Missouri lines. The railroads contended that the rates fixed by the statutes of the state were not remunerative, but confiscatory, and that the enforcement of the statutes should be enjoined. The state brought proceedings to have them enforced.

A national organization for the promotion of a movement for living on and from a little land, has been set on foot in New York under the name of "The Little Land League." Its object is to "persuade people to provide themselves with home and employment by gardening," and to "show them where to buy land, help them to get on it, and teach them how to make the best use of it."

A revision of the Connecticut automobile law fixes a jail penalty for persons operating cars when under the influence of liquor, the maximum being two years. The speed provisions of the present law are unchanged, there being no limit, although under the rule of evidence a rate of twenty-five miles an hour may be taken as *prima facie* evidence of recklessness.

Arrangements for the Champlain tercentenary celebration next summer, at and near Burlington, Vt., are rapidly nearing completion. The celebration will begin Sunday, July 4, and continue through July 13. The great national day will be on Thursday, July 8, when President Taft and Sir Wilfrid Laurier, premier of Canada, are expected to be present.

Already nine men have been arraigned in the Superior Criminal Court in Boston on a charge of conspiracy, based on the "Boston agreement" under which corporations and manufacturers, to their mutual benefit but the disadvantage of the city, regulated the price of structural steel.

A direct nominations bill, embodying the ideas of Governor Hughes, has been introduced in both houses of the New York Legislature. Its promise of effectiveness is apparent in the opposition it has aroused in the ranks of the machine politicians of both parties.

The scheme for reform in the manufacturing plants of the navy, which was desired by ex-President Roosevelt and formulated by ex-Secretary of the Navy Newberry, is calling out much complaint and may be thrown over entirely, or at least greatly modified.

Hearings have begun in the Federal Court at St. Louis before a special examiner in the Government's suit to declare the merger of the Union and Southern Pacific lines by E. H. Harriman a violation of the Sherman anti-trust law.

The Senate, confirming the action taken by Republican and Democratic caucuses, has created two new powerful committees,—one "on public expenditures," the other "on conservation of national resources."

Secretary of War Dickinson will leave Washington about April 15 for his visit to the Isthmus of Panama, in order to inform himself as to work and conditions in the canal zone.

International.

Lieutenant Shackleton of the British navy, commander of the Antarctic expedition which left England in July, 1907, has just returned to New Zealand. Briefly summarized, the results of the expedition are that a point was reached within 111 miles of the South Pole; the magnetic pole was reached; eight mountain chains were discovered and one hundred mountains. Mt. Erebus, 13,120 feet in altitude, was ascended by the party; new coast and high mountains were located running west from Victoria Land, and coal measures were discovered in the Antarctic continent. The theory of the existence of an area of atmospheric calm around the South Pole was disproved.

In thirty years the street railways of the United Kingdom have grown from 260 to 2,464 miles; their capital from $20,000,000 to $332,000,000, and their yearly net receipts from $1,000,000 to $22,000,000. The number of passengers annually carried is equal to sixty times the entire population, or sixty journeys a year for every man, woman, and child in the country.

Admiral Lord Charles Beresford, commander of the channel fleet, has just hauled down his flag at Portsmouth, Eng., thus bringing to an end fifty years of active service. The admiral is now a free lance, and it is expected that he will take an active part in the agitation for a big navy.

During the last ten years the Russian government has spent $944,510,000 on its railroads. Their entire mileage is now 27,263 miles. Private companies own the rest of the 40,111 miles of railway.

Last year 94,695 immigrants landed at Brazilian seaports. Brazil is the one American country reporting an increased immigration in 1908.

Great Britain has accepted the offer, made by New Zealand, to give the empire free of cost a fully equipped Dreadnought.

Industrial and Commercial.

The experiment of pumping oil through a rifled pipe has proved a success in California, where it has been tried on a line two hundred and eighty-two miles long from Bakersfield to Porta Costa on the San Francisco Bay. The oil of this section is so heavy that it cannot be piped practically through the tubes which are ordinarily made use of for this purpose, but the movement of the oil is greatly facilitated by forcing a certain amount of water into the pipe with it. On the interior of the pipe are cut corrugations about one eighth inch deep, these spiral curves making a complete circuit every ten feet. Thus the water pumped in with the oil goes to the outside of the interior of the pipe and following the rifling forms a thin sheet about the oil. The two move along together, the oil forming a central core that does not come into direct contact with the pipe. Relay pumping stations are established every twenty-three miles. This line cost four and a half million dollars and the daily movement of oil is between seventeen and twenty thousand barrels.

After two years of labor and an expenditure of more than one million dollars, the constructive work on the dam across the Connecticut river between Vernon, Vt., and Hinsdale, N. H., has been practically completed, making this the fifth largest water-power plant in New England. The dam is expected to develop about fifteen thousand electric horse-power.

The value of manufactured products in Rhode Island increased from $64,178,324 in 1869 to $212,716,683 in 1906—the date of the last manufacturing census. The average number of wage-earners in the industries increased from 31,927 to 93,834, while the wages paid them advanced from $12,082,758 to $44,497,101.

The difficulties between the Venezuelan government and the New York and Bermudez Asphalt Company having been settled, the company's representatives have taken legal possession of the territory in accordance with the settlement and have commenced work again in the asphalt beds.

The Cunard liner Mauretania has again beaten her own best eastward time record by completing the run in 4 days 18 hours and 25 minutes. The liner made for a best day's run 609 miles in the twenty-three-hour day.

The St. Johns, Newfoundland, sealing fleet, just returned from its annual cruise, reports fair catches for the season. Two vessels report 30,000 and 20,000 seals each.

Work has begun at the Westinghouse electric plant at East Pittsburg on the Pennsylvania's $5,000,000 electrical equipment.

So great is the oil production in the Mexican fields that the problem of housing and marketing it is becoming serious.

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FRIENDSHIP.

M. G. KAINS, M.S.

PROBABLY the most conspicuous friendship of all history is that of David and Jonathan. David, it will be remembered, had just returned from his victory over Goliath, and when he was brought before King Saul, Jonathan's father, Jonathan saw him for the first time. In describing the foundation of their friendship, the prophet Samuel says that when David told the king of his humble birth, and "had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." How that friendship was tested; how Jonathan had to meet his father's anger because he persisted in associating with David; how his friendship was unabated even after his father had declared that he could not ascend the throne while David lived; how at dinner he risked his life and barely escaped his own father's javelin because he championed the cause of his friend, and how David commemorates their friendship in that exquisite lament for Saul and Jonathan after their fall in the battle of Gilboa,—the story always has glowed and always will glow, because its vital essence is selfless love.

Every story, whether it be true as that of David and Jonathan, whether it be traditionary as that of Damon and Pythias, or whether it be fiction as that of Hamlet and Horatio,—every story of friendship that has ever been written, and every one that ever will be written, and every one that has ever been or ever will be imagined, may be epitomized in those two words, selfless love. Wherever selfless love is absent, therefore, there can be no friendship in the highest sense of the word. To be sure, people may associate amicably on many other bases without revealing to the world at large or perhaps ever suspecting themselves that such associations lack the vital spark of supreme friendship. They may "put up with" one another's faults and foibles and follies for the sake of peace, and yet not feel the slightest glow of friendship. They may even go the length of making sacrifices for one another; but unless those sacrifices are placed upon the pyre of self they desecrate the shrine of friendship. To count or to calculate one's own sacrifices is to augment one's own selfishness. Self-seeking kills friendship. Whatever the ulterior motive be, if it involve any thought of getting, soon or late, instead of giving freely, abundantly, lavishly now, it betrays, crucifies, and would destroy friendship. This always finds its proof in a test.

Who "to the manner born," or who having risen to position in any department of endeavor, has not had flocks of "friends;" but who, having experienced a reverse, cannot recount rude awakenings and bitter losses of such friends? Who that has taken a turn in a wrong direction has not been forsaken while he was "having his experience"? Who, having listened to what he believed to be a higher message of Truth, has not been attacked with vituperation or dogmatic statements, neither of which fit the case but which tend to strengthen him in his sense of right, only to find that his "friends" have fallen away and left him, as they say, "darkened"? And who, discovering his error, and returning to the straight and narrow path, has not been met by the cold disdain or the bland reproach of self-righteousness? Only those who have passed through such ordeals can know how much they have lost and—gained. They, and they only, have proved that the fire can destroy nothing but the dross. They, and they only, can rejoice to know that in spite of their misfortunes, their wanderings, their mistakes, through good report and through evil report they have been able—if such has been their good fortune—"to keep a few friends, but these without capitulation."

Of all people who have special cause to rejoice in a potential, dynamic knowledge of what friendship really is, Christian Scientists should rank first. Like all professing Christians, they are beneficiaries of the abounding selfless love of Jesus of Nazareth. So much of what the world enjoys today is due directly or indirectly to his mission that any enumeration is superfluous. But Christian Scientists are under an added obligation to Mrs. Eddy, whose selfless love has presented in our fortunate day the only explanation of the Master's words and works that has enabled mankind to present the signs which Jesus declared evidence an understanding of God. And now that we have only to apply ourselves to gain this understanding, may we not rejoice that we can so easily establish, each for himself, the true bond of friendship that "suffereth long, and is kind," the bond whose establishment proves that Emerson was right when he said that "the only way to have a friend is to be one." Higher than this we find the words of the Master, concerning Lazarus, who had been carried to the tomb. Jesus said to his anxious disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." And he did! Such proofs of friendship as the Master gave we should seek to give—we who have learned in Christian Science the infinite power of divine Love.

"REMEMBER NOW THY CREATOR."

RICHARD P. VERRALL.

AFTER having reached the conclusion that human existence was but "vanity and vexation of spirit," the wise Preacher of Israel thus earnestly addressed the rising generation of his time: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; . . . when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened." This vivid portrayal of matter's demise and the inevitable dissolution of the five physical senses, set forth in the body of the discourse, shows how important it is to commence, while there is yet time, to discover the true way of escape from this prison-house of matter.

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In the congregation of Israel many of the fathers could no doubt remember how, in introducing the young king, David had said, "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God;" and how, in his public thanksgiving for the prosperity of his own reign, he had declared: "Both riches and honor come of thee, and thou reignest over all; . . . But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." The books of the Chronicles contain numerous other instances of the fidelity with which both David and Solomon remembered their creator in the days of their youth; yet, on account of their inability to conquer the flesh, both failed in later life to uphold the standard which each had set up.

When in the fulness of time "the root and the offspring of David, and the bright and morning star," appeared in the form of the great Teacher and Healer, Jesus said, "My meat is to do the will of him that sent me, and to finish his work;" and again, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." And at the close of his victorious earthly career he triumphantly exclaimed: "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." All through the period of his public ministry Jesus never once forgot that the power to heal and save which he exercised so freely was not his own but came forth from the Father. His appeal for a return of the glory which he had "before the world was," clearly indicates that Jesus had a foreknowledge of God upon which he never for an instant lost his mental grasp. Speaking of his disciples, he said, "They . . . have known surely that I came out from thee, and they have believed that thou didst send me."

Through her discovery of Christian Science, Mrs. Eddy in our day brings back to our remembrance "all things whatsoever" Jesus said when on earth. In "No and Yes" (p. 36) she says: "Jesus' true and conscious being never left heaven for earth. It abode forever above, even while mortals believed it was here. He once spoke of himself (John iii. 13) as 'the Son of man which is in heaven.'" At another time he showed that the same relationship with which he was inseparably connected with the Father was available to all mankind. He said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

When we read Solomon's warning, "Remember now thy Creator," in the light of Christian Science, we no longer form a mental picture of an unknown God, nor do we think of Him as the creator of a material universe; on the contrary, we have been taught to stop worshiping "any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;" for it is written, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth:" When Jesus said, "Call no man your father upon the earth," did he not plainly warn mankind against entering into a conspiracy against their own hope of salvation? Surely a man cannot legitimately have two fathers, any more than he can honestly serve two masters. Let us choose therefore this day whom we will serve, the god of this world,—matter,—or "the only true God,"—Mind.

In reference to this question Mrs. Eddy has said: "Mind is the grand creator, and there can be no power except that which is derived from Mind. . . . then give to Mind the glory, honor, dominion, and power everlastingly due its holy name" (Science and Health, p. 143).

Thus, step by step in Christian Science, Mrs. Eddy would safely lead us upward and onward, out of the Egyptian bondage of material sense into the "glorious liberty of the children of God." In the light of her teachings we may learn to "be fruitful, and multiply, and replenish the earth," not with conceptions of sin "shapen in iniquity," but with spiritual ideas in the likeness of God, expressing "the beauty of holiness." By looking to Mind as the "author and finisher" of every good gift, we are taught in Christian Science how literally to remember God; that is, how to prove title to our membership in His body; in a word, to experience the fact (even if at present only in occasional glimpses) that man is now perfect even as his Father in heaven is perfect. John of Damascus wrote, "We shall not injure God by remaining ignorant of Him, but shall deprive ourselves of His friendship." In pointing out the true status of man as a child of God, Jesus restores the divine ideal, and points to humanity's divine inheritance. Referring to his own mission, he said, "The Son of man is come to save that which was lost."

Remembering—saving—and healing (making whole), --all point to the same essential meaning, namely, to the fact that man has never fallen from grace. He was, is now, and always will be perfect; like the Father in whom we, as did he, "live, and move, and have our being," he changes not, he is "the same yesterday, and to day, and for ever." But mortals must find this out by awakening to the truth of being; they must not only know, but live as if they knew, that man is now a son of God, having "dominion over all the earth," and "now," as the apostle tells us, "is the accepted time; behold, now is the day of salvation." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." "And the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

CHRISTIANITY VS. THEOLOGY.

JOHN E. FELLERS.

In one of the popular dictionaries we find this definition: "Christianity is the spirit manifested by Jesus in his life, and which he commanded his followers to imitate." The same authority gives this curious but interesting definition of theology: "A speaking concerning God," and following this definition, as an illustration of the meaning of the word, we find the statement: "Theology, properly and directly, deals with notional apprehension." The essence of these definitions is that Christianity is the truth about God and the universe as "manifested by Jesus," while theology is some one's notion or apprehension of that truth. One is the certainty, while the other is the guess. Following out this line of thought, we may say that Christianity shows how; theology tells how. Christianity is practice; theology is theory. Christianity is subject; theology is thesis. Christianity is science; theology is philosophy.

When Christianity speaks the oppressed take courage, and the face of the oppressor blanches with fear. To the established medical and theological creeds the healing Christianity as "manifested by Jesus" seems mockery, but to the suffering and sin-sick it is a balm. Before its benign influence sorrow gives place to joy and weakness gives place to strength. It alone serves for the removal of the world's woe. It insists that humanity cannot be absolutely well and happy so long as there lives on this earth one sick man or woman, and that sin will not be fully destroyed so long as it can find one person to advocate its claims. Christianity is the divine wonder to human sense, announced by the wise men of old; manifested by the star; taught by Christ Jesus, and demonstrated to this age by the Discoverer and Founder of Christian Science.

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It is recorded that in the hour of the Master's greatest trial, when condemned and betrayed by theology and creed, he calmly and resolutely stood for the truth which he had declared and demonstrated. Mary Baker Eddy has met the world's ingratitude with a smile. There is a serene and certain poise about her work that turns criticism into apology, inspires confidence, and makes sad hearts happy and calm. She is more than a physician in her ministry to the needs of a suffering race. She is its wise counselor and guide, patiently waiting for the frail present to yield its false standards to God's eternal forever. Christian Science has led humanity beyond the mystic midnight hour, far toward Truth's unending day.

"THY FAITH HATH MADE THEE WHOLE."

LOUIS A. GREGORY.

It sometimes happens that the passages of the Bible which we have studied most will suddenly present to us a new meaning, unfold a thought we had not discovered before, and teach a new and beautiful lesson. The 9th chapter of Matthew, which contains an account of the healing of the woman who touched the hem of Christ's robe, was such a passage for me. A recent reading of this chapter impressed upon me the ever-presence of God, good, and the naturalness and reasonableness of Truth's manifestation in every phase of human experience, as it had never done before.

When I read how the woman was able to get close enough to the Messiah to touch his robe, and how that touch healed her physical ailment, the first thought was, How blessed was the woman that she lived at a time when she could come into physical contact with Jesus and thus be instantly healed. But as I read farther I found how mistaken the first thought had been, for Christ Jesus told the woman that it was her faith which had made her whole. It was not, therefore, the physical presence of Jesus nor the touch of his robe that effected the healing, but it was the faith of the woman in the power of God and her appreciation of the fact that the Christ was present to demonstrate the supremacy of God as infinite good. As it was the faith of the woman in Christ Jesus' works and her appreciation of the import of his teachings that healed her, then she had no advantage that any one does not have who reads the story of her experience today, for all may be healed, as was this woman, through the attainment of sufficient faith. We have the benefit of her experience, which should add to our faith the true knowledge of God.

This story has another lesson, viz.; this, that the works of Jesus and the deeds which are being done today in the emulation of his example are not miraculous in the sense that they are special dispensations or manifestations of the power of God. The thought that this was a special manifestation of the power of God, peculiar to the time or circumstance, not something which is equally practicable and applicable today, is a mistake. In spite of a partial appreciation of the beauty and truth of the incident, I still clung to the orthodox notion that the healing was the result of the physical presence of Jesus and contained no practical lesson for the reader today. The scientific understanding of the incident removes that misconception. If the faith of the woman made her whole, then the same faith, when coupled with the understanding which enables one even figuratively to touch the hem of Christ's robe,—that is, to get into harmony even to a degree with the teachings and works of Christ Jesus.—will heal instantaneously, as the woman was healed.

It was not a dead faith that healed the woman. She of all the throng had a faith that was active enough to cause her to reach out and touch the hem of the robe. As the people crowded around Jesus it is probable that many were touched by his robe as he passed. Others may have reached out in curiosity and touched him. But the one who reached out in faith was the one to be healed. When we open our eyes to the reality of being, we see all around us the repetition of this so-called miracle. We see those who have had the faith to put aside material beliefs, press through the crowd of errors and false claims until they touch the living Truth, and we see that in the attainment of a small measure of the knowledge of Truth, they are healed.

MY GARDEN.

MARY TROXELL.

One morning, after an absence of years from my home, I stood by the window looking out upon a forlorn and neglected garden. Sweet memories arose of the scent of a honeysuckle which hung over the trellis at the end of a trim lawn in the garden of long ago; memories of stately peony and gay verbena, of deep red rose and her paler pink sister, of dainty white clematis, shy alyssum, and modest mignonette. Rather discouraging was the present contrast, however, for naught of beauty or sweetness remained; rank weeds and grasses betokened long neglect; stones and an ash-heap, a broken trellis, the stump of a dead tree, called forth momentary regret, to be quickly dispelled by the knowledge of what willing hands, bright sunshine, and warm showers would accomplish.

When wintry frosts melted before oncoming spring, and the ground was soft and warm, a faithful servitor came one day at my bidding. He had a quaint, cheery way of expressing himself, and a thrifty habit of turning to account things that most people would throw away as useless, but even his optimistic spirit faltered for a moment before the unsightly prospect. Then he said hopefully, "Well, miss, there's plenty of sun to make the grass grow." And when sun and rain had made all ready, I went into my garden and sowed seed, though one might wonder what of life or beauty could come from the little black balls and withered pods that fell into the earth. Yet the work was not all done even then; soon a shade of green lightened the brown, small double leaflets and tiny stalks came up in rows; but weeds, too, began to grow apace,—sometimes it was impossible to tell which was flower and which was weed, and both must needs "grow together" for a time.

After the heavy spring rains, stones came to the surface and lay thick and hard over the tender seedlings, and they had to be gathered up, and the weeds uprooted, lest the plants should be choked and hindered. One night a marauding pussy scratched away the sprouting asters, and one day a kindly hand, that wanted to help, pulled up some weeds, but alas, petunia plants came up with them, and it was too late to sow more. Yet, despite drawbacks and hindrances, beauty and sweetness budded and bloomed, and when golden summer came on, green vines covered the unsightly trellis; the moonflower opened its pure white cup, to be filled by silvery moonbeams at eventide; feathery cypress vines dotted with tiny red and white stars climbed up and up and over the fence; many-colored verbenas laughed a gay "good morning," and if hollyhock and madeira vines forgot to bloom, the geraniums would have rivaled the hollyhock in brilliant hues, while sweet alyssum sent forth a faint, sweet perfume. And the nasturtiums! How they ran riot over border and pathway, opening bright blossoms of sunset red and orange, pale yellow, russet, and even pink! Into many homes they went, with their silent message of cheer, for what home is not brighter for the gift of a few flowers? Then winter came again, but the memories of beauty, color, and fragrance lingered on. This spring there will be fewer stones and weeds to clear away, the planting will be easier and the yield larger.

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When our mental homes and gardens are first examined in the light of Christian Science, sad indeed, sometimes, is the uncovering of the results of neglect, indolence, wasted time, and lost opportunities, and well-nigh hopeless might seem the task before us but for the understanding of the regenerative power of divine Love, and the knowledge of what hope, faith, and patience can accomplish. Even after the first toil is over, and the seeds of truth are fairly planted, weeds and stones of old thought-habits reappear and come to the surface, again and again; thievish mortal propensities seek to tear away the good, and even well-meaning helpers may injure the tender thought-seedlings, reaching upward and away from earth and matter to the glorious possibilities and freedom of infinite spiritual good.

But have a care, overanxious and zealous gardener, lest human judgment mistake in attempting to divide between truth and error or seek to hasten the unfolding of Love's blossoms. "Growth is the eternal mandate of Mind," says our Leader (Science and Health, p. 520), yet no human touch may force apart the forming bud and blossom, no human haste or anxiety can develop it to its perfection. As from the heart of the flower, untouched by human aid, its perfume rises and is borne forth on the morning air, so does love for God and man arise in the heart and go forth on the breath of gratitude to sweeten the atmosphere and bless the earth. Canst thou, O human helper, tell whence or how it came? Wouldst thou with careless hand tear apart the closely folded petals, to find the recesses of its being, since

> Love alone knows whence it came,
> And comprehendeth love?

We have but to do our part, through unceasing prayer and constant labor, to destroy in the consciousness of those who call for aid all that would hinder spiritual growth and development, then leave the rest to God. The sunlight and warmth of Love and the gentle dews from heaven will refresh the newly awakened thought which is opening to the springtime of Life and Truth, and some day the flowers of patience, purity, meekness, hope, and joy will unfold, unseen perhaps to mortal vision, but cared for by the great husbandman who giveth the increase. This thought is beautifully expressed in one of our hymns:—

> Thou knowest not which seed shall grow,
> Or which may die or live:
> In faith and hope, and patience, sow;
> The increase God shall give,
> According to His gracious will,—
> As best His purpose may fulfil.

TRUTH'S ANSWER.

CHARLES A. BLAKE.

IN the *Boston American* of July 23, 1908, was an editorial accompanied by a cleverly drawn illustration,—a figure of a man, the familiar type of the unemployed of every city and of all time. The subject of the editorial was, "Who is going to answer this man?" and it was suggested by a question which had been put to Mr. Taft after he had delivered an address at Cooper Union in New York city. The question was, "If a man is out of work, and has a family starving, what is he to do?" The answer given was, "God knows; I don't." The editorial comment on this answer was, that it was honest but not satisfying. It graphically pictured this man's condition, and definitely placed the responsibility for "the plight of honest men willing to work faithfully but unable to find work." It implied that such a one is not satisfied with simply an honest answer, but demands a satisfactory one also. The editorial was a pathetic and touching appeal for the man in question, a sincere and vivid portrayal of the hopeless misery of his condition, but its writer failed to give a clue to the remedy, and I believe he was as ignorant of the real solution as was the one commented upon.

In the first place, I do not think that there ever was a man strictly honest and absolutely faithful who was unable to find work and receive a fair reward for his labor. Whether the conditions of business be prosperous or otherwise, we have the unemployed. Perhaps the number is greater in a time of depression, yet they are always with us. Wherever and whenever there is free bread, there we find the bread line. Whence, then, comes this condition? As seen in Christian Science it is a state of the human mind, a sense of lack, fear, etc., and until that "perfect love" which "casteth out fear" is realized and practised universally, the problem of the unemployed will remain unsolved.

Having been through a similar experience to that of the subject of the editorial, with one exception, that of the family, and because I have found a solution of the problem which has proven satisfactory and which is available to every one, I will relate a little of my experience. A few years ago, although equipped with a high school education, with a working knowledge of two trades, with admitted talent and ability, of good family and careful training, as free from bad habits as the majority of young men of similar advantages, I found myself far from home, out of money, out of employment, poorly clad, seemingly friendless, and hopelessly in debt; a young man under twenty-five, a failure. About this time I fortunately came in contact with a Christian Scientist, who, seeing my need, endeavored to show me that my condition was the result of wrong thinking.

Inspired by a new hope, I determined to investigate, and find if possible the help it offered. With a borrowed copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I soon found the reason for all my trouble, also the remedy, and the rule which, if followed, would insure health, peace, and prosperity. The Bible, which I had been taught in childhood to love and reverence as the inspired word of God, but which I had come to believe was only an accumulation of mythical and inaccurate accounts of people and events long since passed into history, has been transformed into a book of vital interest and full of promise; and God, who had been intangible and unavailable, became a Father of infinite love and power. I soon obtained employment with one of the large eastern railroads, and with fear eliminated I was able to give my best effort to my work, which became a pleasure where before it would have been distasteful. I now have faith in place of fear, hope in place of hopelessness, prosperity in place of poverty, peace and happiness in place of discontent and discouragement. In spite of the general depression in business during the past year, which affected railroads perhaps more than any other business, I have had more work and better pay than in any year previous, and I am persuaded that in the teaching of Christian Science is to be found the remedy for all discordant conditions.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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SELECTED ARTICLES.

[Algernon Hervey-Bathurst in the *Nation*, England.]

The logic of Christian Science is the logic enforced by the greatest metaphysician the world has ever known, logic so clear that the humblest fisher-folk, perhaps the most uneducated men of their day, were able to accept it without any difficulty. That same "mode of arguing," to use one of the definitions of "logic," is the mode employed by Mrs. Eddy, the Discoverer and Founder of Christian Science, and by all students of Christian Science. On what did the great Master base his teachings? In reply to the scribe who asked, "Which is the first commandment of all?" Jesus replied, "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Now the teachings of Christian Science are based on the First Commandment, and in this connection Mrs. Eddy has said, on page 340 of Science and Health: "The First Commandment is my favorite text. It demonstrates Christian Science." Starting, therefore, from the premise of "one God, or good," whom, as Jesus declared, to know aright is eternal life, the logic of Christian Science can hardly be termed "contemptible," if it leads to the conclusion that there is in reality no power but that which is of God or good. To the extent that this is understood or demonstrated, to that extent is evil proved to be unreal, be it in the form of sin or of sickness, for there is no evil in good.

There is never the slightest doubt in the mind of any student of Christian Science as to the soundness of its logic, because, just so soon as he has grasped it, even in a small degree, he begins to see his way out of the thraldom of sin, sickness, and discord. It is indeed true that to the "wisdom of the wise" these things are just as much "foolishness" today as in the days when the apostle, writing to the church at Corinth, told them that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." True it is that "the attitude of thought and feeling which it [the logic of Christian Science] represents is worthy of much consideration," for it is just because the logic of Christian Science is faultless that the message of freedom and joy can be given with such authority to the sick and suffering.

[Capt. Geoffrey Wilkinson in the *Onlooker*.]

Mrs. Eddy has stated that the Bible was her only textbook, and any one who has gained even a slight demonstrable understanding of Christian Science has no reason to doubt her statement, for he can see how absolutely her teaching has been drawn from it. The fact is, that if you start with the Scriptural teaching that God is All, that God is good, and that God is Spirit or Mind, the rest of Mrs. Eddy's teaching follows as a matter of course, if you will only be logical, and do not, as others have done, throw logic to the winds when faced with the testimony of the physical senses. The essential point which has differentiated Mrs. Eddy from every great teacher since the days of the Galilean Prophet is the intense spiritual discernment which has enabled her to see and demonstrate the unreality of evil in its many forms, thereby breaking away from that mesmerism of sense which has lain like a pall on Christendom for eighteen centuries. The healing of Christian Science follows naturally from the understanding of the truth of being, before which the errors of sense flee as darkness before the light, for truth is of God and has the divine energy behind it, and where truth appears, error disappears—forever. Once let the student of mathematics grasp the fact that four times four are sixteen, and he can no longer be led astray by the supposition that they are twenty, or even thirty-two. Such is the nature of absolute truth.

The critic seems to have ignored the fact that "the mystical and ascetic elements in Christian Science" are not only the natural conclusions from Mrs. Eddy's premise of the allness of God, Spirit, good, but also the commonplaces of primitive Christian doctrine. Should any one doubt this, let him familiarize himself with the teachings of the New Testament, and realize that these teachings were meant to be practised, not to be regarded as too transcendental for imitation by ordinary mortals. In the same way Mrs. Eddy's teachings as to the overcoming of death and on certain social questions are not only the logical conclusions from her premise, but identical with the teachings of the New Testament. Thus, when our critic wrote that Christian Science "has a much longer pedigree than recent writers seem to have realized," he was saying a good deal more than he intended. The fact is, that Christian Science is the outcome of Mrs. Eddy's continuous and devoted study of the Bible as illumined by the singular spirituality of her thought, and her teaching has succeeded in making of the Bible the most interesting and practical book in the world.

[Helen M. Emery in the *Morning Oregonian*, Portland, Ore.]

A copy of your enterprising paper, the *Morning Oregonian*, has found its way to my table, away up here in Canada, and having duly read the various articles which were marked by some good friend in your fair city, I beg leave to submit a few comments upon the same. The first marked item that I noted was an account of the fall of a lady down a flight of stairs in a public hall, and her refusal to have medical treatment. This was not strange, considering that she was a Christian Scientist, but the refusal of the police officer to assist her into a carriage was not polite, to say the least. It is to be hoped, however, that her preference for Christian Science treatment was respected and successful. Glancing through the pages, I saw another marked item. I was grieved to read of the death of a Christian Science believer from the effects of poisoning, and the serious illness of her two daughters. I also read that there was much excitement in the town (Roseburg), and that "officers and citizens felt that the time had come to stamp out this craze."

Pursuing my reading, I noticed the account of three or four brutal murders, and I think four suicides, and while the usual "coroner's inquests" would doubtless be held, I saw nothing to indicate that the "citizens were aroused" as to the cause, or as to "stamping it out," although whisky was written large and luminous over all, and whisky is surely a product to be stamped out. I noticed the lamented passing away of respected citizens—some in the early and some in the later prime of life. Some of them passed from hospitals where the best was obtainable in the way of material help; others went from homes where wealth and love and skill combined their forces in vain to keep their dear ones with them. The list of deaths in the daily statistics seemed small for a great city, but there were fifteen in all, and these with the others presumably passed on while under the care and with the consent of responsible physicians, for no mention was made of "inquests" or "stamping out a craze." I pondered somewhat over these things.

I next read with interest the opening remarks of one of your city pastors on a recent Sabbath morning and, strange to say, they were upon the same theme, Christian Science. It seems that he had previously preached or spoken upon the subject, and had received numerous letters,

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taking him to task for his position. He says only one of the writers signed his name, and I here offer the suggestion that not all who wrote him were Scientists, but simply people who liked fair play, for he claims that they did not show the usual courtesy of Christian Scientists. However, the sample which he quotes does not appear to me as vindictive as the answer which is flung back, which is not really so much of an answer as a medley of assertions, gossipy statements, and false conclusions, which from their nature preclude the use of arguments to refute them.

One thing greatly surprises me. If the teachings of Christian Science are so utterly false and foolish as some people try to prove, why not let Mrs. Eddy bear the odium of it all, and not drag forth the sleeping dead of centuries ago to share it with her. And what an ever-increasing list of discoverers is being discovered by Mrs. Eddy's critics. They date back thousands of years before Christ! They include the ancient Hindoo philosophers, the eminent scientists and philosophers throughout the centuries, and finally culminate with a kind-hearted Maine man, who laid no claims, it is said, to anything higher than magnetism in his often successful efforts to heal the sick. The Founder of Christian Science declares that she gained her spiritual inspiration from the study of the Bible alone: that through it there was borne to her quickened thought a revival of the method which Jesus openly taught to his disciples. She asks her followers to follow her "only so far as she follows Christ" (Messages to The Mother Church, p. 70). No more, no less, does she profess, yet hark to the ancient cry of malice against this woman who, more than most, has shown forth the spirit of the Christ. "Father, forgive them, for they know not what they do." It is as if the thoughts of hate and envy in many human minds had taken to themselves other human proclivities and "bound themselves with an oath" to crush this movement and defame its Leader. As if they said, We may not be able to turn back the hosts of those who have listened and learned somewhat of this new evangelism, but we must keep the rest of the world from going after it, for our crafts be in danger. But error is powerless when Truth goes forth to battle for its own, in its own time and way; and not only is it powerless, but self-destructive.

There is one hopeful feature in this preacher's summing up—he wishes Christian Science were true, and if he thought it were he would gladly accept it, and try to live it. Good for you, brother! Now, go to work and learn what Christian Science is. Learn even a little, a grain, and you will not speak of self-complacency or self-sufficiency in the same breath with a true Christian Scientist, and I believe you will reconsider your statement that you have already "studied the subject carefully."

[J. V. Dittemore in the *Batavia* (N. Y.) *Times*.]

Christian Science does not take away the Bible and substitute Mrs. Eddy's text-book, as our critic charges. Science and Health may be said to be the Christian Scientists' commentary on the Bible. Almost every denomination has its Bible commentaries or "helps," and why cannot a Christian Scientist have his, especially when it has proven, even according to the critic, to have produced such good results. One of the principal tenets of the Christian Science church states that "as adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

The clergyman criticizes Christian Scientists for charging a fee for their services, when, he tells us, the services of ministers are "freely given." If Christian Scientists like clergymen received a salary, they would gladly perform any duties which fell to their lot without further remuneration. No person who is honest is kept from receiving help in Christian Science on account of his temporary inability to pay, but those who are devoting their lives to the practice of Christian Science, or to any other system of good works, are entitled to proper compensation from those who avail themselves of such services. That "the laborer is worthy of his hire" was a fundamental teaching of the Master. It is a pauperizing suggestion to make any one believe that they are unable to give value received. "The noblest charity is to prevent a man from accepting charity."

Every great religious movement has passed through periods of bitter antagonism. Jesus Christ himself was assailed, misrepresented, and crucified for the truth he taught. After all has been said, we can rest the future of Christian Science, or of any other system of religious teaching, on no better basis than that expressed by a certain doctor of the law, Gamaliel by name, who two thousand years ago said of the doctrines of the great Nazarene, that "if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." Christian Scientists are willing to have their faith stand or fall by this test.

[Frederick Dixon in the *Kensington News*, London, England.]

The bishop says of sin that the Christian Scientist ignores it, but that Jesus acknowledged its reality and overcame it. Now the word reality is used in Christian Science to express the absolute, that is, the spiritual and eternal, as opposed to the material sense of sin and suffering. When, therefore, the Christian Scientist says that pain is unreal, he means that it has no place in God's kingdom, and "the kingdom of God is within you." This does not in the least mean that suffering does not seem desperately real to the human consciousness. Mrs. Eddy says, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (Science and Health, p. 460). What is this right apprehension? According to Christian Science it is the perception of the eternal fact that there is no power in evil which can turn men's thoughts from God into channels of sickness and sin. The persistent effort to attain this apprehension fulfils the command of the apostle to "pray without ceasing," and in proportion as he succeeds man "enters heaven with prayer." He finds, that is, the "right apprehension of the truth of being," which consists in letting that "mind be in you, which was also in Christ Jesus," and he begins to overcome suffering as Jesus overcame it, certainly not by ignoring it, but by destroying its cause; and as he does this he learns that "heav'n is all around us now, if we but lift our eyes."

The Christian Science worker, constantly spending all his day in shop or office, and after that sitting long into the night by the bedside of the sick, is in little danger of "ignoring pain" or of becoming "self-centered." That is the criticism of those whose knowledge of Christian Science is theoretical. As for sin, to the Christian Scientist it is the belief in anything that is unlike God. He does not ignore it, he never palliates it, but he insists that it is not real because it is no part of the spiritual and eternal. There is a paragraph on page 448 of Science and Health with which the bishop's own words seem to agree almost exactly: "When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself."

[Alfred Farlow in *Boston American*.]

We submit that every individual who forsakes sin does so on the basis of Christian Science teaching, that there is

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nothing in it, whether or not he knows anything about the letter of Christian Science. A man does not do wrong because he believes there is nothing in it, but because he believes there is something in it. In any event, Christian Science agrees with the Scriptural teaching: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Christian Science reveals the fact that the sinner is not a slave to a real but to an unreal master.

This new idea gives fresh hope and courage to the sinner and, together with the understanding of the omnipotence of good, it helps him to wage a successful combat with evil. In passing, we desire to call attention to the fact that Jesus, the Master of Christianity, gave the fundamental idea of Christian Science on this point. He declared Satan, who all agree is the author of sin, to be a self-constituted "liar," and he referred to his offspring, "his own," as "a lie." He said of Satan that he "abode not in the truth, because there is no truth in him," which is equivalent to saying that Satan is simply deception, and that his offspring is false. In order to escape the effects of deception one must first recognize that it is deception, then deport himself accordingly. Hence the teaching of Christian Science that one must first uncover wrong and then overcome it with truth, following the Master's suggestion to "overcome evil with good."

[Willard S. Mattox in the *Toronto* (Ont.) *World*.]

Christian Science interprets the atonement as a successful effort on the part of Jesus to exemplify or prove to the world the true unity which exists between man and God, the unity and relationship of Father and child, of creator and creation. He prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." His human life, culminating in the crucifixion and resurrection, was undertaken in order to encourage the human race by showing them that there is a way out of the mortal beliefs of sin, disease, and death, a way out of the illusion that man has ever been separated from God. Salvation, then, in Christian Science is not mere passive acquiescence in a belief that Jesus is the Saviour. . . . "Work out your own salvation," said Paul, "with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

Jesus is described as the Wayshower, and he said, "If ye love me, keep my commandments," and among other commandments that he gave were those to "heal the sick" and to "love one another." Christian Scientists believe thoroughly in the Scriptural record, and they do not reject the texts cited by your contributor, but they have their interpretation for them and this interpretation is spiritual and scientific. Your contributor quotes among others the text, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." The Christian Scientist takes much comfort from this text, because to him it means that Jesus' triumph over the grave was a glorious assurance to stricken humanity that the grave can be overcome by the power of God in the same manner as Jesus overcame it. Did he not say, "If a man keep my saying, he shall never see death"? His patient suffering, his death and resurrection, were for an example, to show mortals that these evils do not have power over man, when man is governed by God. St. Peter says, "Because Christ also suffered for us, leaving us an example, that ye should follow his steps." It is, then, an active imitation of Jesus' career, a demonstration or proof of the truths he taught, that accomplishes our salvation and that will finally usher us into heaven, according to Christian Science.

[Anna Friendlich in the *Spectator*, Portland, Ore.]

The movement to live as Jesus lived—to do what Jesus would do—appeals strongly to Christian Scientists. "The purpose and motive to live aright can be gained today. This point won, . . . you have begun at the numeration table of Christian Science," says the Christian Science text-book, Science and Health (p. 326). How to advance beyond the numeration table is the problem. Can we live a divine life on a human basis; a spiritual life on a material basis?

I might say: "For two weeks I shall live as Abraham Lincoln lived; I shall paint as Raphael painted; I shall play as Beethoven played; shall write as Shakespeare wrote." But how, without the genius, without the spirit that animated these men? And how achieve the infinitely greater feat of living as Jesus lived, without the Mind that was in Christ Jesus? This is the very instruction we find Paul instilling into the early Christians, the beginners in Christian living. This Mind is perfect Love, of which Paul makes the astonishing statement that we can give our bodies to be burned and yet not have it; that we can bestow all our goods upon the poor, and yet not have it.

The study of the Mind "which was also in Christ Jesus," rightly named the Science of Mind, forms the subject-matter of this text-book. Our experience is that in proportion as we grasp its meaning, we do what Jesus did,—heal the sick and the sinning; and our human life is magnified more nearly to approach the divine. We count not ourselves to have apprehended, but we press forward toward the mark. The Founder of Christian Science still proclaims herself "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix.).

[Written for the *Sentinel*.]

"A NEW SONG."

FRANCIS E. FALKENBURY.

THE weary snow and slush lay on the road,
The winter sun smiled wanly all in vain,
It could not lift the bitter dragging load
That lay upon my heart with numbing pain.

A sullen wind blew harshly through the trees,
The starveling crows flapped cawing overhead;
And everything upon the earth did freeze,
While every hope within me drooped as dead.

There seemed no power that men should e'er call God,
There seemed no power our heavy prayers to heed,
No vision—for the sullen peoples trod
It underfoot and perished in their need.

And then a little girl with bonny face
Came singing sweetly through the dolorous day—
So beautiful to hear in that drear place
Her voice confiding caroling away!

So sweet and clear she sang of God as Truth,
And sweeter still she sang of Him as Love,
The somber way no longer marred my youth,
My blood no more like some cold snake did move.

And still I watched her as she went along,
Until she was beyond the land's long line,
And soft I blessed her for her golden song,
That fell upon my heart like warm sunshine.

Lo, all the warring tumult of the wind,
And all the gripe of cold and hateful gloom
Had passed, and only could my spirit find
A peace and glory filling all their room!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"THE LOVE OF GOD."

In all the teachings of Jesus there is nothing more pronounced than his desire that men should love one another, even as they are beloved of God. John, the disciple so close to the Master, amplified this precept in the text, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Centuries before David (well-beloved) had said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" and this expresses the ideal for all who follow Christ.

Mrs. Eddy has brought this truth home to Christian Scientists on page 7 of "No and Yes," in the words, "No personal considerations should allow any root of bitterness to spring up between Christian Scientists, nor cause any misapprehension as to the motives of others. We must love our enemies, and continue to do so unto the end. By the love of God we can cancel error in our own hearts, and blot it out of others."

In other words, there is nothing in the teachings of the Bible or the Christian Science text-book that should cause Christian Scientists to hold aloof from one another and to say, "I am of Paul; and I of Apollos," for the love that is of God is the dominant thought in both. One of the reasons for the marked progress of the Christian Science movement is that Mrs. Eddy's work has been uniformly with a view to keeping in force that harmony of purpose and unity of action which are in line with the demonstration of the divine Mind in human affairs.

When the disciples asked Jesus why the man whose eyes he had opened was born blind, his answer was, "That the works of God should be made manifest in him;" and he added, "I must work the works of him that sent me." If the ruling purpose of the Master's life was the healing of the sick and sinful, in fulfilment of the Father's will, then surely the one important task that lies before Christian Scientists is to follow in his footsteps, as they have been taught in Science and Health. If their every effort to do this is directed along the lines of unity and peace, coupled with an unselfish striving for the presence of that Mind which was also in Christ Jesus, all other considerations will be lost sight of, and they may rightfully claim the fulfilment of that promise which should be the ambition of every Christian: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

ARCHIBALD MCLELLAN.

THE UNHIDDEN LIFE.

One of St. Mark's sententious comments respecting the Master, namely, that "he could not be hid," refers primarily to the fact that he often and vainly tried to escape the discomforts of personal intrusion. The desire to make him king, to witness his astonishing miracles, to secure some coveted benefit, or to gratify an aimless curiosity,—these and other kindred impulses must have largely dominated the multitude who thronged about him day after day, and the annoyance and profitless inconvenience they brought him can be readily understood by those who are familiar with the representative crowd of an oriental city. The deeper significance of these words is disclosed, however, in the fact that the omnipresent Life, Truth, Love which floods every accessible human avenue, found in Christ Jesus an open door of egress and manifestation.

As the summer draws near the evidences of an irrepressible presence are multiplying on every side. A tremendous force is astir. Every bud has become a prophet of its nearness, and we are being made more and more aware of a mighty somewhat which indeed cannot be hid. The first soft ripples of its flow are already beginning to be seen upon the northern hillsides, and the fulness of its tide will soon be the glory of half the world. We shall lose the better part, however, of this splendor of the spring thus hastening to its fragrant fruitions, if it does not bring to our thought ever-repeated suggestions of the active nearness of that eternal truth and goodness which came to its own in the gentle Man of Nazareth, and thus made him forever conspicuous. Jesus could no more be "hid" than could the dawn of a summer's day, for his life presented in its completeness the distinctive phenomena of the Christ-coming, God-with-us, the greatest possible event of every age and every life.

And this is the glory and the gladness of Christian Science, that it recognizes the individual life as the natural point of radiation for that light which is "above the sun;" it finds in Christ Jesus the type and pattern of our true manhood, and it begets that consciousness of the omnipresence of Truth and Love which led the psalmist to query, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

This consciousness found its perfect embodiment in the great Wayshower, and this explains why, despite the gross darkness and materialism of the forgetful centuries, the light that was in him has forever shone on, penetrated the darkness of the world's selfishness and sin through the transparencies of humility and faith and aspiration and hope, which in all the years have windowed saintly souls. Speaking of her own experience of this unfoldment of spiritual truth in consciousness, Mrs. Eddy has written, "Whence came to me this heavenly conviction? . . . According to St. Paul, it was 'the gift of the grace of God given unto me by the effectual working of his power'" (Science and Health, p. 108). This is both the secret and the joy of every truly great life, and it is this sense of the immediateness of the divine,—that all intelligence is the manifestation of the one Mind; that all true brotherhood, sympathy, kindliness, affection is the blossoming forth, upon the human plane, of the impulses of infinite Love; that all genuine power is a spiritual force, God working in us "to will and to do of his good pleasure,"—it is this realization of the nature, philosophy, and practical possibility of the Christ-life that accounts for that abiding sense of freedom, enthusiasm, confidence, and efficiency which marks every true Christian Scientist.

The manifestations of goodness, patience, purity, honesty, integrity, etc., in our lives may be as multiplied as are the objects of grace and beauty in the fields of spring, and in Christian Science we come to understand that all these are but the "varied expressions of God" (Science and Health, p. 518). In so far, therefore, as we are conformed to this concept, in so far do we attain to divine sonship.

JOHN B. WILLIS.

HEALING FOR ALL.

It is simply astonishing to discover the extent to which doubt seems to prevail over faith among professed Christians, and this condition can but be largely due to the belief

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that Jesus' teachings and demonstrations were limited to the age in which he lived. The strange thing is that people do not hesitate to admit their doubt. They seemingly fail to see its inconsistency with Christian profession, and quite forget the unmistakable words in the 11th chapter of Hebrews, "Without faith it is impossible to please him [God]." A brilliant writer of modern times has said that mere incredulity, or doubt, "is the surest sign of a weak head and a corrupt heart." Paul surely demanded a great deal of the religionists of his time when he said, "Why should it be thought a thing incredible with you, that God should raise the dead?" and today Mrs. Eddy asks, "What cannot God do?" (Science and Health, p. 135).

It sometimes happens that those who need help from Christian Science, say they believe that others can be healed, but that they themselves cannot. If, however, these were to devote their energies to the demolition of doubt, by the understanding of what God can do and has done for those who trust Him in every age, their healing would surely, and perhaps speedily, be accomplished. The law that "like attracts like" should be remembered in such cases, for a firm faith in the power of good will bring the needed help at all times.

Some one who has trouble in respect to hearing complains that little or nothing is to be found in the Bible which would encourage one to hope for the overcoming of such a disability, but this is a mistake. It is, however, well to remember that the healing power of Truth is equally available in all cases, and if there seem to be special difficulties on the human side, this should only arouse the energies needed to combat the error. All who are discouraged, whatever their trouble, should read these inspiring words in the 29th chapter of Isaiah: "I will proceed to do a marvelous work among this people, even shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity." Again we read, in the 35th chapter: "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. . . . they shall obtain joy and gladness, and sorrow and sighing shall flee away." In speaking of his healing ministry the Master said, "The blind receive their sight, . . . the deaf hear;" and we read that others said of him, "He maketh both the deaf to hear, and the dumb to speak."

In Science and Health (p. 585) "ears" are thus defined: "Not organs of the so-called corporeal senses, but spiritual understanding;" and Mrs. Eddy here quotes Jesus' words, "Having ears, hear ye not?" When we are willing to listen constantly for the "still small voice" of Truth, and willing to obey Truth's high and holy mandates, we shall see more clearly each day what is needed in order to rise above all human discords, be they mental or physical.

One who chronicles her healing from what seemed desperate conditions, writes, "I was given full opportunity to see what I had lost by leaving so much undone, because I was so soundly asleep as to have little thought for anything but the material work of each day." She says that she failed to find much if any help from others, but happily this very thing called forth the spiritual energies of which all may avail themselves, and the result was perfect healing after some months of steady endeavor. Ordinary duties had to be performed, in spite of a sense of great weakness, but this could not be allowed to crowd out the spiritual necessities. Again and again, during the day, and often during the night, the word of Life, as found in the Bible and Science and Health, was called upon, and as the truth was realized and put into practice, weakness gave place to strength, and disease vanished as the living bread was partaken of, for did not the Master say, "If any man eat of this bread, he shall live for ever"? Divine Truth has healing for all, and surely so great a blessing is worth striving for.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Council Bluffs, Ia., March 22, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Many, many times have I wished to write to you, but resisted the impulse to do so. However, since reading "The Life of Mary Baker Eddy" by Sibyl Wilbur, I have felt strongly impelled at least to express myself on paper. It is only very recently that I have read this wonderfully interesting book, as fascinating as any story ever was in my novel-reading days, and I stand in awe before the revelation it gives of character—the divine reflected in the human, the divine revealed through the human. It has magnified a thousandfold my own conception of the work you have done for the world through your wonderful book, "Science and Health with Key to the Scriptures." A key indeed it is, even for those who like myself had been for years an earnest student and teacher of the Bible. When reading of your struggles, of the persecution which you endured "for righteousness sake," all that I have suffered sinks into insignificance, and I feel I could bear for the sake of the truth a thousand times more than I have ever yet borne.

As the wife of a physician I have seen much of the bitter enmity which *materia medica* bears toward this healing truth which through much travail you have given to us your followers, and to a blind world. Every day in my heart of hearts I bless you, both for myself and for the hungry world.

Very lovingly yours,

MRS. HELEN C. MONTGOMERY.

Boston, Mass., March 22, 1909.

Mrs. Mary Baker Eddy.

Dear Teacher:—I am striving to show my love and gratitude to you in writing a few lines to tell you that my wife and daughter and myself have been reading aloud "The Life of Mary Baker Eddy" by Sibyl Wilbur.

We found the reading interesting and instructive. We three have agreed, with one voice, that every Christian Scientist, far and near, should read that book. First, because it gives a clear and comprehensive explanation of some of the trials you have gone through for the sake of advancing the glorious Cause of Christian Science, for doing good, following God's laws, and benefiting the people everywhere. I have been a witness of some of the many trials you have passed through in the past quarter of a century, and know the author of the book has not overstated anything therein told. Second, because the most important facts all Christian Scientists should know and do,—such as the steadfastness you showed in holding firmly to God under all circumstances, as the divine Principle who ruled out from your way, and will rule out from the way of all who follow your teachings, all seeming evils. Third, one can learn from your experience, as stated in this book, that it is most important to know how to meet the question of animal magnetism, in order to destroy the claims of evil and show them to be no part of God's creation, hence nothing to be afraid of when they are correctly worked out in Christian Science; because no one can serve God acceptably who does not mentally overcome all evils and show them to be only false beliefs.

I am proud to say that I love you, and hope I shall always love you, because all that I have and all I ever expect to have, Christianity included, I owe, under God, to you, my precious teacher. Some months ago we adopted a daughter, who had been for many years my wife's companion, faithful and true to her. She and my wife both join me in sending the best love to our tender, loving teacher, with a God bless you.

Lovingly,

CAPT. J. S. EASTAMAN.

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Montreal, Can., March 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I had occasion lately to visit a military equipments store. In looking around, my eyes rested on, to me, very strange candlesticks made of swords. One kind particularly was not as pretty, and still they were a little more expensive than the others. I asked the reason for this, and was told that these were made of true proved swords, the kind used at the front in time of war. In looking at them Isaiah ii. 4, 5, came to me. I was so glad to see these little emblems of peace and light, and my gratitude went out to you for having given to the world the understanding of Truth which is bringing the true peace and light to this age.

I am sending you this little homely candlestick with its candle. Would you accept it from one who wants to love you more and more, and earnestly work for Truth.

With love and gratitude, Your follower,

EUNICE VARY.

Manchester, England, March 13, 1909.

Dear Mrs. Eddy:—In accordance with the unanimous wish of the members of our church, assembled in annual meeting, we desire to communicate to you some expression of the profound gratitude we feel for the further proof you have given to the world of your unceasing devotion to the good of humanity. Deeply conscious of what we already owe to your wisdom and love, and mindful of the great benefits we have ourselves received through the labors of the Publishing Society, we rejoice to know that a still wider field is open for your beneficence. Apart from the *Monitor's* intrinsic interest and value as a newspaper, the contemplation of its exalted mission and of the great good it is assuredly destined to effect is for us a new source of help and refreshment, and fortifies us in our daily determination to bring forth fruits worthy of acceptance.

In loyalty and love,

The Executive Committee,
First Church of Christ, Scientist, Manchester, England.

Brookline, Mass., March 14, 1909.

Beloved Leader:—In view of the oft-repeated and unjust charges made against your teaching, that it is not in accordance with the Scriptures, I want to tell you a little story which I feel sure will rejoice your heart. Last summer my son and I took a short trip along the coast of Maine, stopping off at several places on the way. Among the rest we found a little village where a small band of Christian Scientists were holding services in a little church which had been abandoned by the Universalists about two years ago. The former pastor of the church, a dear old man about seventy years old, almost immediately began to attend the Christian Science services in the same little church, and became so interested in the teaching that he soon was a regular attendant. We heard him give his testimony in the Wednesday evening meeting when we were there, and the beautiful tribute which he paid to your teaching was what I wish you to know. He said: "I have preached from the Bible for more than fifty years, but I have gotten more light on the Bible in the little while that I have been studying it in connection with Science and Health, than in all the fifty years before."

Can we do aught but love and reverence you for the blessing you have brought to a needy world in teaching us how to understand God? I owe my life to your teaching, which saved me fifteen years ago, when I was given up by the physicians, and it is daily leading me into higher and holier consciousness. If my little story brings one bit of cheer or comfort to your heart, I shall be satisfied. With my heart's deepest love and gratitude to you, our best earthly friend,

Your loyal student's student,

JENNIE M. COOLEY.

Paris, Tex., March 21, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—It is with a heart full of love and gratitude that I try to thank you for your beautiful pointing of the way in your article, "The Way of Wisdom," in the February *Journal*, which I have just read again, where you say, "The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood." This has come to me so clearly, in an hour of much need, that I feel I must express my love and gratefulness to you. For four years I have tried to travel the way you are so faithfully pointing, —years which, by the way, are the happiest of my life,— and in no hour of need, when I sought refuge from the storms of evil, has Christian Science failed to comfort. I am especially thankful today to you for the knowledge of God as Love and not as a God of wrath, and that He is the source of all good and saves us from evil—all that is not good—and does not send it to us. I thank God for giving us such a Leader, and I shall strive to live my love and gratitude in such a way that others may be led to see the way to real happiness which you are revealing to us.

Devotedly,

GEORGE F. CAMPBELL.

Spokane, Wash., March 18, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—We, loyal and grateful Christian Scientists of Spokane, Wash., send you joyful greetings. Our gratitude is a demonstrative and positive quantity always, because of the daily evidence of the presence in our midst of Christ, Truth, healing the sick and reforming the sinner; but just now there is added reason for gratitude with us, because we have reached the period in our church history when we are ready to dedicate our church edifice to the Cause of Christian Science. Dedicatory services will be held at 11 o'clock A.M. and at 8 o'clock P.M. Sunday, March 28. It has been our constant effort, guided by the wisdom with which God has so richly endowed you, and which is set before us in such practical form through your writings, so to consecrate our lives to God's work that the spiritual dedication may precede the material. The wonderful growth of the church in our midst—the direct result of the healing work—leads us to believe that our efforts have been honestly expended and are being generously rewarded by the Giver of all good.

Words are poor instruments with which to attempt an expression of our love for you, as our Leader in this great work, and of our appreciation of the wonderful blessings that have accrued to us because you have ever walked so wisely and so faithfully with God; our appreciation and love are yours always.

This letter is written by direction of the church-membership. Most sincerely yours,

JOHN M. HENDERSON, *First Reader.*
MRS. MARGARET CRANE, *Second Reader.*

Milwaukee, Wis., March 22, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Just a line to thank you for the publication in the Manual of the new order of service for the Sunday School. It was needed, and now you have supplied the need, as you do all our needs, in the right time. We observed the order, as thus given, on Sunday the 21st for the first time, and it was also the first time that our Sunday School met in our new church home.

We are very grateful for our new church, but even now it is not large enough, as many have been turned away from our services because of lack of room. Our Cause is certainly blessed by our demonstration. For this, and more good than we can tell, we owe you unbounded gratitude.

Respectfully and devotedly your humble follower,

IMOGENE WEATHERBEE.

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THE LECTURES.

KIRKWOOD, MO.

Prof. Hermann S. Hering lectured on Christian Science Sunday afternoon, Feb. 7, at Choral Hall, under the auspices of First Church of Christ, Scientist. The lecturer was introduced by F. H. Skeele, clerk of the church, who said in part,—

We hope that each of you may share in the fulness of the joy, health, and happiness which is the heritage of those who live Christian Science in accord with the teaching of the Master. Thirty years ago the first Christian Science church was organized. Its purpose, as stated by its Founder, was "to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). That this purpose is being fulfilled is attested by thousands, who have been healed from sin, sickness, and sorrow through Christ, through the truth which Jesus taught and demonstrated. We read in the Bible that "Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." Through Christian Science the world is awakening from its dream of a far-off, impracticable, unknowable God, to know Him aright as divine Love, an ever-present help in every need.—*Correspondence.*

CHICAGO, ILL.

Christian Science and what it teaches was explained yesterday afternoon [Feb. 28] at Orchestra Hall by Judge Septimus J. Hanna. There were fully twenty-five hundred people present and hundreds were turned away. The meeting was in charge of the nine Christian Science churches of Chicago. George Shaw Cook introduced Judge Fred L. Fake, Jr., of the municipal court, as the presiding officer. Judge Fake commented on the size of the audience by saying that twenty-five years ago the streets of Chicago could have been raked without securing more than a few hundred people who were willing to listen to a Christian Science lecture.—*Chicago Record-Herald.*

The following evening the lecture was repeated. The introductory remarks by John K. Allen, publisher of *Domestic Engineering*, were as follows:—

In all ages the most serious thoughts of the most serious men have been directed upward and outward, in an endeavor to solve the mysteries of the universe, including man, who is to himself its most interesting object. His origin, his order, his purpose, have in all times engaged the study of the thoughtful, whose supreme effort has been to find a reasonable working hypothesis which would explain the great First Cause and man and their relations to each other. Many such hypotheses have been formulated and many creeds and systems of religious thinking have been founded upon them. To the degree which these hypotheses have approached truth have they been able to bless and aid mankind. It is believed that a clear, complete knowledge and understanding of the whole truth about God and man will, as Paul the scholarly follower of Jesus said, set men forever free from the law of sin and death. The long procession of seekers after truth, in which we of this audience form a part, attests the deep interest mankind has always had in this quest. Some of us here tonight have the conviction, and many of us have the hope, that Christian Science presents a fuller understanding of God and His children than we have heretofore known. Because of this we shall gladly listen to an authorized statement of the faith and works of Christian Science, delivered by Judge Hanna.—*Correspondence.*

LINCOLN, NEB.

Frank H. Leonard of Brooklyn, N. Y., lectured last night [Feb. 21] at the Oliver on "Demonstrable Religion." R. L. Metcalfe [editor of the *Commoner*] introduced the speaker with the following remarks:—

Many people who do not readily grasp the meaning of Browning love to linger over the sublime optimism of his lines,—

> God's in His heaven;
> All's right with the world.

And for nearly two thousand years little children have been taught to lisp the words of the Saviour of men: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science, as I understand it, is the optimistic dream of Browning come true; it is the living, loving promise of the sweetest singer of all the ages applied to the every-day life of men. If men and women who through actual experience have learned that the poverty and the grief, the pain and the tears with which the world struggles may be conquered through the application of divine law, undertake to lead us into the light that has been shed into their own lives, may we not give patient attention to their story of love and of life, feeling within our heart of hearts, "How beautiful upon the mountains are the feet of him that bringeth good tidings."

Nebraska State Journal.

GRAND RAPIDS, MICH.

The Christian Science lecture delivered by Prof. Hermann S. Hering at Powers' Theater, Feb. 16, was attentively listened to by a large and representative audience. The lecturer was introduced by H. Bruce Moore, who said in part,—

Throughout all the ages, from every corner of the earth, there comes the cry of humanity for more light, that unsatisfied appeal for truth seen in the pressing on of earth's vast army down the beaten paths of science, art, and religion. Late in the nineteenth century there has been heard in this throng the voice of one who has said, "Come out of matter and into Spirit, for the solution of the problems of life." Those who have listened to and investigated this way are more than satisfied with the fruits of their search. Christian Science stands at the door of the unbiased and unprejudiced thought for a hearing.—*Correspondence.*

LECTURES AT OTHER PLACES.

Wausau, Wis.—Bliss Knapp, Feb. 11.
Burlington, Ia.—Francis J. Fluno, M.D., Feb. 14.
Lowell, Mass.—Frank H. Leonard, Feb. 14.
Baltimore, Md.—Mrs. Sue Harper Mims, Feb. 14.
Lockport, N. Y. (Second Church).—Rev. Arthur R. Vosburgh, Feb. 14.
Alliance, Neb.—Judge Septimus J. Hanna, Feb. 15.
Evanston, Ill.—Prof. Hermann S. Hering, Feb. 15.
Cornell University, Ithaca, N. Y.—Bliss Knapp, Feb. 15.
Stroud, Okla.—Hon. Clarence A. Buskirk, Feb. 16.
Weeping Water, Neb.—Francis J. Fluno, M.D., Feb. 18.
Shawnee, Okla.—Hon. Clarence A. Buskirk, Feb. 21.
Danville, Ill.—Francis J. Fluno, M.D., Feb. 21.
Chester, Pa.—Prof. Hermann S. Hering, Feb. 21.
Newark, N. Y. (Society).—Rev. William P. McKenzie, Feb. 21.

CORRECTION.

The newly-elected First Reader, John H. Coulter, instead of the retiring Reader, John S. Coonley, as stated in the *Sentinel* of March 20, introduced the lecturer at Fifth Church, Chicago, Jan. 28–30.

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TESTIMONIES OF HEALING.

In 1895 I attended an informal gathering of Christian Scientists and heard a lady give her experience, and also answer some questions which were asked her. I had no preconceived notions of Christian Science, for I had never heard of it until that day, but I was impressed only with what seemed to me to be the unreasonableness of the teachings. From that time on I was ready to criticize and condemn, conceitedly imagining that I knew what Christian Science taught.

Ten years later a dear friend, who had been given by the physicians only a few hours to live, was most marvelously healed in Christian Science, and her experience roused my curiosity. Being of an investigating turn of mind, I resolved to find out what had wrought the change. To my question she only answered, "Christian Science," but I responded, "That doesn't mean anything. I want to know what did it." Handing me a copy of the text-book she said, "They say it is all in that book; take it home and see if you can find it." I took the book home and immediately commenced to read it, with the aid of a Bible and a dictionary. It was a revelation to me, and I could not leave it. I lived alone and studied almost day and night. At the time I was wearing an elastic stocking from hip to toes, and had been told by my physician that the conditions were very serious, that no human power could prevent a rupture of the veins, and that there was nothing known to *materia medica* which would heal them. On removing the pressure of the stocking at night, sharp pains kept me restless and fearful. I had no thought of Christian Science doing anything for me physically, for I did not know that one could be healed by reading Science and Health, but one morning I awoke to realize that the entire night had been spent in peaceful sleep. I threw off the coverings expecting to find the veins broken, but my astonishment can be imagined at finding the limb healed and as normal as that of a child.

Since that experience I have devoted most of my time to the study of Christian Science, and am very grateful to the Giver of "every good gift" for perfect health, and for some knowledge of how to help others. My gratitude also goes out to Mrs. Eddy, for I realize that but for her marvelous perception of the spiritual import of the Scriptures, and her unfailing determination to teach it by pen, precept, and example, thousands would still be in darkness who now behold the light. As we learn from Science and Health to separate, in our thought, the mortal from the immortal, and to know that God's works are without beginning or end, we gain a clearer sense of the Christianly scientific teaching. Truth is eternal, therefore that only is true which endures through all eternity. The consciousness of evil being transient, it logically follows that it is not true consciousness, and that the only true consciousness is a consciousness of the good, the eternal. The true man, being now a child of God,—a reflection of the true consciousness, or Mind,—cannot reflect anything not found in God, and the seeming consciousness of evil is but a counterfeit that must be destroyed—put out of circulation—to give place to the genuine, the real. This has been a most helpful thought to me and I hope it may help others.

MRS. FRANCES ELLINGHAM, Morrison, Ill.

I want to add my testimony to that of the thousands of others who have been benefited physically, mentally, and spiritually by Christian Science. I seemed to be a mental, moral, and physical wreck when I heard of the uplifting changes effected by the influence of Mrs. Eddy's teachings. Strong drink had destroyed my moral capacity to think rightly; I had lost my equipoise. I had become restless, dissatisfied with everything, and was unable to resist the temptation to use stimulants and drugs. My nervous system had become utterly deranged, and mentally I had neither capacity to think nor desire to work. At last my friends sent me to a hospital, and eventually I was placed in a sanitarium.

Some one told me of the Christian Science text-book, "Science and Health with Key to the Scriptures," and I began to read it. I had read but a few pages when a wonderful change came over me. I can hardly tell how, but it seemed as if some tremendous force for good was working within me. The change came almost instantly; I saw things in a new light. After six treatments from a Christian Science practitioner my mentality adjusted itself to normal conditions, and I told my wife that I was a well man. My appetite for strong drink ceased, and I became physically strong again. I gained strength of character, and succeeded in securing a position. Previous to this I had been unable to keep employed because of my habits, but I am now happy to say that I have not lost a single day since my conversion. I have lost all desire for drink and drugs, and my health is of the best. I am able to live in a better way and to keep my family in comfort. I attribute all of this to the wonderful power of Almighty God as demonstrated by Christ Jesus, and revealed in this age by Christian Science.

The true concept of man's relation to God has been my salvation. I have learned that God is good, and that the troubles of mankind are due to an improper conception of the creator and His attitude to the needs of His children. In Christian Science we find that as children of God we have nothing to fear; that God does not afflict the world with trouble, and that as we think only of God as good, evil disappears. I cannot close without expressing my heartfelt gratitude to Mrs. Eddy, to whom God gave this great revelation of Truth.

LEWIS T. WHITEFORD, Baltimore, Md.

In September of 1907 I had a severe attack of nervous illness. My family doctor told me he could do nothing for me: that I must have patience, and I would gradually come out of it. In about two weeks' time I was able to be out of bed, but this did not mean that I was better. I was afflicted with extreme depression, and realized that I must do everything in my power to fight it off; I also worried about money matters, and in fact everything about which it was possible to worry. My friends realized something of my condition and did everything they could to help me, but all to no purpose. I lost flesh steadily, and when I would meet people who had not seen me for some time they would exclaim, "What in the world have you been doing to yourself!"

I would like to say that this state of mind was entirely contrary to anything I had previously experienced, as my natural disposition had been to look on the bright side of things. For about three months I had been getting only two or three hours of restless sleep in a night. I was tempted many times to take drugs for this trouble, but then I would have the fear that I might become addicted to the habit, and as I had seen some of the awful results of this in a friend, I abstained, because I realized it would only mean more suffering. The following February I visited an osteopath. I took this treatment for about six weeks, with the result that at first I did sleep a little better and then I seemed to be getting worse all the time.

About that time I went to visit a friend, and she told me of some one who, as she expressed it, thought he had been cured by Christian Science, and she urged me to try it. I thought the matter over and decided that it certainly would not do me any harm to go and see about it. At that time the only knowledge I had of Christian Science

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was from reading an article now and then in the newspapers, and this would hardly encourage one to take it up; but I obtained the address of a practitioner and went to call on her. She tried to show me the light and gave me the text-book, Science and Health, to read. I read the book faithfully, but did not then understand it, and seemed to be growing worse. A few days after my visit the practitioner sent me a marked copy of the *Sentinel*. The testimony was that of a man whose experience was similar to my own, and it gave me courage to go again and ask her to try to do something for me. I had not asked her to do this on my previous visit, as at that time I was only looking for a little explanation of the Science, and thinking that perhaps I might become interested in it. I went to her when it seemed to me there was no hope left, but in just four weeks from that time I was feeling better than I had felt in years, and would not know that I ever had such a thing as nerves.

It seems that I cannot be too thankful for Christian Science, and although I do not yet understand it, I am trying to do so, and hope that my experience will be a help to some one who is suffering in the same way that I was before Christian Science came to my aid.

MRS. MARY LA FORGE BOHL, Waterbury, Conn.

It is with deep gratitude to God, and to Mrs. Eddy for Christian Science, that I send this testimony. For over eight years I was a sufferer from nervousness, heart and stomach troubles, fever, etc.; in fact, I was a physical wreck. During all this time I was under the care of six different medical doctors, had two magnetic healers, and also tried electrical treatment, but got little or no relief. A cousin of mine who had been healed through Christian Science wanted me to try it, so I wrote to a practitioner and took treatment for about two weeks. By keeping up the study of Christian Science I was healed, and since my healing many physical ailments have been met and overcome by Truth.

MRS. KATIE EBERHARDT, Murphysboro, Ill.

I wish to acknowledge the help I have always received from Christian Science. I have called for help at different times and for different members of the family, and we have always felt the peace and reassurance of Love's presence and power. One time in particular, when I went to a practitioner in the night, seemingly filled with fear and trembling, I was instantly relieved. The loving hand-clasp, the quiet and wisdom which always accompany the manifestation of divine Love, did the work, and I returned home in perfect harmony. The past winter my two-year-old babe was treated for a very severe attack of bowel trouble. Although much fear was expressed, the work was fully accomplished in two treatments, for which I feel very grateful. I indeed rejoice at the work being done through the earnest study of our text-book, "Science and Health with Key to the Scriptures."

L. M. PRETTYMAN, Fort Smith, Ark.

I feel that it is a great privilege to send my testimony to the *Sentinel*, which for so many years has been of such great benefit to me. When I first went to a Christian Science practitioner for help I was a wreck, mentally and physically. I was suffering from a severe organic trouble, but through loving and patient work it was overcome and I felt a greater sense of freedom than I had ever known. Through the study of Science and Health a severe throat trouble from which I had suffered since childhood, many times having had my throat burned with acids to remove growths, only to have them appear again and again, and a head and spinal trouble, the result of an accident in childhood and which had caused me intense suffering—all of these were entirely overcome many years ago and have never returned. Mental depression and intense fear were also met and conquered, as I realized that every loving thought and deed helped me to know that Love "casteth out fear."

My gratitude to God, and to our beloved Leader, grows daily, and for our messengers of light, the *Sentinel* and *Journal*, I know I can best show my gratitude by a life of consecration to God and obedience to the teachings of Science and Health.

MRS. SUSIE F. MORRISON, Belvidere, Ill.

I cannot find words adequate to express my gratitude for Christian Science. Neither could I enumerate the blessings which Truth has brought to my home. For six years I have been interested in Christian Science, but only in the last three have I been sufficiently interested to attempt to demonstrate the truth for myself. While the physical healing has been truly marvelous, it has been small compared to the spiritual gain. The knowledge that divine Love will smooth all the rough places that seem to obstruct our path is a treasure in itself. My little girl of two, declaring that God takes care of her, shows how quickly the infant thought grasps this wonderful truth, and I find many opportunities to use it in training my two children.

Thank God for this religion which helps us every day, and Mrs. Eddy for her life of sacrifice to aid us in loving our neighbor as ourselves. I am deeply grateful for having been taught how to solve my own problems.

MRS. ORO M. BRAUN, Galena, Kan.

Some time ago my nephew called me on the telephone, and said that he had been ill since the first of the year and had been confined to the house for three months. He had been a sufferer for the past four years from stone in the kidney. He had had three specialists, and each had decided that the only thing for him was an operation. He then told me he had tried everything excepting Christian Science, and asked when I was coming to see him. I replied that I would go the following day. I went to see my nephew as I had promised, and brought to his notice some strong points in Christian Science. I told him I had brought a copy of our text-book, Science and Health, and that if he would like to read it I would leave it. I said, "Many have been healed by reading this book, but you must bear in mind it is not the reading alone that does the work. Here you will find a Principle and a rule; if you use your intelligence and apply the rule, you will prove the Principle and make your demonstration." When I was going away he asked me to leave the book and said he would read it.

Four or five days after this there came a call on the telephone, and again it was my nephew. He said, "What do you think? I have been healed of my trouble, and I give the credit to Christian Science. I read the book conscientiously and did just as you advised. I stopped taking medicine from the time you came that day. It was a struggle, but I passed the stone, and that is all I have to say." In two or three days he came to see me, returned the book, and expressed his gratitude for my quick response to his call for help. My son saw him lately, and he said he had never felt better in all his life and had gained twenty pounds in less than a month.

I would like to add that I was healed after many years of suffering. I am deeply grateful for what Christian Science has done for me; and grateful to have been the messenger to carry the healing truth to my relative.

MRS. HARRIET E. H. GORDON, New York, N. Y.

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Thinking that my experience may encourage others, and with a desire to express gratitude for benefits received, I wish to add my testimony to the many that have appeared in our periodicals. I did not take up the study of Christian Science for physical healing, but from curiosity. However, after I had studied it for about six months, I found that I could use my eyes for any purpose that I wished, without glasses, although I had been obliged to wear them for eight years. A chronic complaint, with which I had been troubled for thirty years, had disappeared, and during a period of six years there has been no return of either trouble. During this time various other troubles have been overcome through the application of Christian Science.

The healing of the above-mentioned complaints came about through the study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," in connection with the Bible.—MRS. MARY M. SMITH, Astoria, Ore.

It is about twelve years ago since my child was healed in Christian Science of severe bowel trouble. She was so ill that she could not keep anything on her stomach, and she finally became unconscious. The neighbors all said she could not live over night, and I really thought so myself. We had done all we could for her, and then my brother, who is a Christian Scientist, came in, and asked me to let him take the baby. I gave her to him, and he went out in the open air with her and was gone about a half hour. When he came back we had a well baby! She looked as bright and well as she ever did. I knew that no doctor could ever cure her, but through God's power as revealed in Christian Science she is here today. I am thankful to God for His goodness, and for Christian Science. I also had two children ill with a terrible disease, but they were cured by Christian Science and none of the rest of us ever took the disease.

MRS. L. A. PARKER, Seiling, Okla.

I wish to testify to my healing of blood-poisoning, also of pleurisy, through Christian Science. The first trouble made its appearance on the back of my neck, and gradually got worse, until I was obliged to take to my bed. A serious condition rapidly manifested itself, and my head became very much discolored and was swollen to a great extent. In addition to this I suffered great pain from a large carbuncle on my body, and also had a very severe attack of lung trouble. I was made to understand that the condition was serious, and was told that something had to be done. I was asked if I would prefer a doctor or Christian Science. I chose the latter, and am very thankful that I did.

I received absent treatment for several days, but did not seem to get any better, in fact the change seemed to be for the worse, as part of the time I was delirious. On Sunday, five days after I took to my bed, the practitioner came out to see me, and gave me a treatment. In less than one hour after the practitioner had gone there was a discharge from the boils, and after this had taken place I suddenly became aware of the fact that I was able to rest and to breathe easily. On the fourth day after these happenings I was downstairs, and on the following day I went into the city on an electric car. From the time I took to my bed, until the time I went into the city again, was ten days. After my recovery the back of my head became entirely bald. I took treatments for this also, and in a short time I had a heavier and thicker growth of hair, and I am in far better health than ever before.

I cannot find words to express my gratitude for what Christian Science has done for me, not only in the healings mentioned in this testimony, but for the innumerable benefits that I have received through obedience to its teachings. I have written this in the hope that it will lead some one to share the joys and benefits that I have received in Christian Science.—ERNEST J. BLOUNT, Duluth, Minn.

In October, 1906, I was induced to accompany a friend to a Wednesday evening meeting, which was my first hearing of the truth taught in our text-book, Science and Health. I listened intently to the reading, as it was so different from anything I had ever heard before. On Friday I procured a copy of the text-book from the Reading Room. I went to the service the following Sunday morning, and from that service I returned home healed of deafness in one ear, caused by a fever, twenty years before. I also noted an improvement in my sight, which has become normal since I began to study Christian Science. By the reading of Science and Health I have been healed of several chronic diseases. Five of these ailments dated back over twenty years.

Our young daughter has been lifted from extreme delicacy and chronic bronchial trouble to perfect health, by attending Sunday School and by holding the right thought of God's power to heal. I fully understand, by the teaching of Science and Health, and the Lesson-Sermons, that we must live the truth and have the Christ-spirit—demonstrate the truth of being, which has been to me "the resurrection and the life." Only through the clear reflected thought of Love divine, truth and harmony, was I healed and led to seek true Christian Science, as it had never appealed to me before. I am daily trying to live, and to show by health and loving actions, my gratitude to God, and to His messenger, Mrs. Eddy, for the true gospel.

MRS. LEAF MALCOLM, Great Falls, Mont.

In corroboration of the above, and with a feeling of deep gratitude, I wish to add my testimony, as it may possibly benefit some of those who are as skeptical as I was of the healing power of Christian Science. The ailment of which I was healed was a severe type of rheumatic trouble and was thought to be hereditary. I had been afflicted for thirty years, and one treatment completely healed me. I am very grateful for Christian Science.

FRANK H. MALCOLM, Great Falls, Mont.

For some time I have wished to express my joy and gratitude for the help Christian Science has brought me. Knowing in my heart that I did not possess the "something" which every professing Christian should possess, I commenced to search, and to read everything I could find that promised to throw any light upon my difficulty. I was finally led to Christian Science, and although my prejudice was great and my progress slow, when the light did dawn and revealed to me the meaning of the Holy Ghost as the divine understanding, I experienced as great relief as any physical healing could have brought. With this truth constantly unfolding, I am the recipient of many blessings, both physical and spiritual, for which I am most thankful.

My prejudice has changed to love and admiration for Mrs. Eddy, our revered Leader, and a desire to obey the divine Principle that she has so clearly set before us.

MRS. MARY B. COFFIN, Minneapolis, Minn.

I would like to tell of the many blessings which myself and family have received through the understanding of that wonderful old yet new religion, Christian Science. We have been safely brought through serious throat trouble, also the supposed effects of poison-oak, heart trouble, etc. We have always found some kind friend who was able

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to give us help, and to make things clear so that we could help ourselves. I had worn glasses for twenty years, but I am glad to say that I do not need them now. I also had other troubles that made me almost helpless at times. I will say right here that if the healing is not as quick as we think it ought to be, sometimes, the delay seems to be just what we need, as we are then led to study and try to help ourselves. I am thankful for the patient work of those who assist us to understand Christian Science.

MRS. E. A. WINN, Santa Ana, Cal.

I did not take up the study of Christian Science for the physical healing, but was invited to meet with a little band of students who gathered each Sunday morning at the home of one of their number to read the Lesson-Sermon, there being no church organization here at that time. From the first I was touched by the truth of this teaching. I became eager to know more of God and of man's relation to Him. It was not long before I had occasion to test the truth of God's power to heal, and my faith to trust to Christian Science treatment. A carbuncle came on my finger. I worked in Science a few days, the best I knew (which was comparatively nothing). Then my sister said to me, "There is a scientific way of healing, and there is no need for you to suffer." So I asked a practitioner for treatment and was relieved at once. No material remedies were used, there was no lancing, and no discharge from the carbuncle. It just seemed to be absorbed, to go back to its native nothingness. All soreness was overcome in one week's treatment.

I am very grateful for the spiritual uplifting which I have received, as well as for the physical healing. I am thankful to Mrs. Eddy for this revelation of Truth, and for giving us the spiritual interpretation of the Bible. Words cannot express my gratitude for all the help I have received in gaining what knowledge I have of Christian Science.—FLORENCE P. DODGE, Wagoner, Okla.

I am glad to give my testimony to what Christian Science has brought into my life. In the past four months, through its treatment, I have been healed of almost constant backache and headache, which so affected my eyes and nerves that I was unfitted for anything. As doctors and medicine had failed to help me, there seemed nothing to hope for until, through Science treatment, I came into the realization of what God's perfect child should be. I feel that this understanding of divine Love has made me free and happy.—JESSICA BURDICK, Santa Ana, Cal.

About a year and a half ago I injured my ankle severely. Shortly afterward I started for home, using a stick, and although I had less than a half mile to go, it took me a full hour to get there. I was treated by a Christian Science practitioner, and was able to go to work Monday morning, the accident having occurred on Saturday. I know that if I had not relied upon the power of Truth, I probably would have been laid up for a week or more.

JOHN L. MCNALLY, Hopkins, Minn.

I wish to tell of the blessings which Christian Science has brought into my life. It was indeed a priceless gift of divine Love to me. When material means had failed to heal or to make me happy, I prayed fervently to God to restore me to health, and promised to devote my life to Him. In answer He did more.—He gave me happiness for sorrow, health for sickness; gave me a happy home, where love reigns. My husband was restored from the results of a serious accident, the injuries being overcome without calling a surgeon, and this brought him into Christian Science, which we study together. For all these blessings I thank God. My heart goes out in love to Mrs. Eddy, our Leader and guide, and I am especially grateful for the valuable addition to Science and Health, page 442, line 30.

MRS. M. MCNAUGHTEN, Peoria, Ill.

About three years ago I had such a severe attack of rheumatic trouble that I could hardly help myself in any way. I was treated by two good doctors, one for seven months and the other for six months, but at the end of that time I was worse than when I commenced with them, and could hardly hobble across the room with two canes. I then gave up the struggle, feeling that my case was hopeless, as I am seventy-four years old, but I was finally persuaded to try Christian Science. I was benefited from the start, and now I have walked five miles with only one cane and could walk even farther. Other troubles are disappearing; I think now that I shall soon be well of all of them. I also had a small growth on one of my eyes which the doctors had told me was malignant, but it is all gone now. For all of these healings I have to thank Christian Science, and I hope that this will be the means of causing others who need help in any way to try this truth.

WILLIAM P. MCCORMACK, Eureka, Cal.

[Written for the *Sentinel*.]

SERVICE.

MARY I. MESECHRE.

How may I best attain the high ideal
Of Christly service, of true helpfulness,
That daily, hourly, as the way I follow,
I may each needy brother cheer and bless?
Not mine to choose the service I may render
To those who need,
But mine to watch, that never word untender
Shall mar a helpful deed.

Let me remember that my daily living
Should shadow forth the life of him whose days
Were spent in humble way, as one that serveth,
Lest I my time should darken by self-praise;
Let me remember that the truest pleasure
Gives never pain:
By service unto others let me measure
The heights that I may gain.

Let me lean low to aid a struggling pilgrim
Whose heavy burden seems to hold him back;
Let me not falter, though—my help unheeding—
He thrust upon some weaker one his pack.
Give me to know, past danger of forgetting,
That Love's own might
Will lift each one from sins so close-besetting
To freedom's glorious height.

Let me remember I may serve in silence,
Should act of mine be scorned and speech denied;
Give me the knowledge that by steadfast loving
I e'en may aid the scoffer at my side;
Give me to see and know, with faith unswerving,
Each burdened heart
Is rendered lighter through my faithful serving,
And fitter for its part.

Let me go forth each day, when dawns the morning,
With ever loving heart and ready hand;
With willing feet to bear Love's joyous tidings;
With patience, should my service be to stand.
Not mine to question why the clouds be drifting
Beyond my ken;
Mine but to serve with him whose true uplifting
Will draw to him all men.

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FROM OUR EXCHANGES.

[*Christian World*, London.]

The monopolists, the distillers, the selfish interests, the social vampires in general, have every reason to fear the new attitude of the churches. Religion is turning its search-light on the doings of these people, and the results will not be pleasant. These doings are being openly discussed; things are even being said about them in pulpits. Worst of all, religious men are not deterred from speaking when these forces of unrighteousness take shelter behind political names and combinations. The new feature is, we say, a portent. It means the rise to power of a force that daily gathers strength, and which in the end will master everything that opposes it. We are at present watching only the beginnings of its work. But a generation will not have passed before it will have made a new world for our children to live in. What is this new force? We call it the social conscience.

[*British Congregationalist.*]

The required thing is, not that we should be able to convince others, but that we should ourselves be really convinced—that there should be, for every one, something to which he can point and say, "That is the thing which settles me into restfulness of faith, the thing which confirms me in my reliance upon the religion and the redemption of Jesus Christ, the thing which keeps me peaceful however the contradicting voices may strive and cry. My faith is not based on convention, it is not the product of a chance enthusiasm which has somehow found its way into my heart, but a definite and abiding possession which I can truly call my own."

[*Examiner.*]

One of the sad mistakes of God's people in past times has been that they have ranged themselves under the banners of human leaders in theology instead of owning allegiance to Jesus Christ alone. All that Paul dared require of his converts was that they should follow him *as he followed Christ*. And with what vehemence he condemned the factional spirit of those who cried, "I am of Paul!" "I am of Apollos!" So, thank God, we are under no compulsion to follow Augustine or Calvin or Arminius, or any other teacher, save as their doctrines harmonize with the teachings and spirit of their Lord and ours.

[*Christian Work and Evangelist.*]

The call of Christ today is for the whole energy of our souls, and the task of building with him the beautiful city of God in the earth will bring into play every finest faculty of our being. It is a call to leadership and brotherhood, to battle against all injustices, to the establishment of justice, to reform, to redemptive service, to blazing new paths for God's children, to thinking great thoughts and plans, to creating new worlds with Christ. It offers scope for all the best and greatest in us and puts sky over our little lives.

[*Christian Register.*]

Jesus preached the bread of life and the kingdom of God, but he did not tell us of what the one consists or where the other is to be found. These are his secrets revealed to those who hunger after righteousness and whose souls are pure and innocent like unto a little child. He spoke to this deep human need, this unquenchable hunger and thirst that make men human.

[*Universalist Leader.*]

Spiritual life—communion with God, love of Christ, love of man, conquest of selfishness through those loves, and the devotion of self to the gospel ideals—is the great need everywhere.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 32.

BOSTON, APRIL 10, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



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ITEMS OF INTEREST.

National.

The Utah Fuel Company has pleaded guilty in the United States court to the fraudulent acquisition of 1,440 acres of coal land, paid a fine of $8,000, also $192,000 for the coal extracted, and relinquished the land. The land was acquired through "dummy" entrymen as agricultural land. The company was a subsidiary corporation of the Denver and Rio Grande Railroad. The land reverts to the public domain and the company loses the $14,400 fee originally paid as well as the further sums paid to the entrymen.

The first election for the recall of a mayor of an American city was held in Los Angeles last week, and resulted in the choice of the reform candidate. The election was robbed of a great deal of its interest through the resignation three weeks ago of the man against whom the recall was aimed. The recall election was the result of charges that the mayor had given approval to various forms of vice in the city.

During the 60th Congress 6,597 special pension acts were passed. Since 1865 there has been paid in pensions the sum of $3,654,653,365 and the cost of maintaining pension agencies and administration of the pension bureau has been $112,852,477. It is estimated that within ten years the pension roll will not carry over $75,000,000 or $80,000,000 unless additional legislation should be enacted.

A special train, which was given the right of way over all other trains, recently made the distance between New York and Englewood station, Chicago, in 15 hours 58 minutes. The run to Buffalo, 440 miles, was covered in 399 minutes; from Buffalo to Cleveland, 183 miles, in 168 minutes; from Toledo to Elkhart, Ind., 133 miles, in 120 minutes; the last 95 miles in 92 minutes.

President Taft has stated that he does not consider the appointment of judges to be a part of the patronage of United States senators, and that judicial appointments should be free from political influences. He considers himself competent to pass upon their fitness for the bench, and will do so.

A plan for reserving for the exclusive use of women the rear car of all rush-hour trains in the Hudson tunnel system connecting New York city, Hoboken, and Jersey City, was put into effect last week, and has been pronounced a success. The plan was tried at the request of the Women's Municipal League.

The first year of the Des Moines commission plan of municipal government was completed March 24, and the treasury showed a surplus of $20,000 on hand over and above expenditures. In the year previous under the old system there was a deficit of $180,000.

The official opening of the Virginian Railway, H. H. Rogers' new coal road, took place on April 3, when the first train-load of coal to be brought from Deepwater, W. Va., arrived at the terminal at Sewall's Point, near Norfolk.

Two million fifteen-cent postage stamps, to be held subject to requisitions of the Post Office Department for issue to postmasters, have been ordered printed.

International.

The French budget has reached the four billion francs mark with only a beginning made upon the extensive program of reforms, involving the expenditure of hundreds of millions, which is being urged upon Parliament by the advanced socialists. The income tax bill, the rates of which can be progressively increased, is the measure by which the socialists expect ultimately to take from the well-to-do classes the funds necessary to realize their reforms. The struggle of the opposing forces has called attention to an interesting controversy now being threshed out in the French and English papers as to the relative material well-being of the working classes in the two countries.

Servia has surrendered completely to the demands of Europe and the tension of six months over the Balkan situation has come to an end. The ministers at Belgrade of Great Britain, France, Russia, and Italy have verbally informed the Servian government of their recognition of the annexation of Bosnia and Herzegovina by Austria-Hungary. They will advise Servia to consider this question closed and issue a circular note to all the Powers acknowledging this annexation, and at the same time to assure Austria-Hungary of her peaceful intentions, revoking all claims to indemnifying concessions.

The Spanish Minister of the Interior has introduced a bill in the Chamber of Deputies calling for a complete modernization of the postal services of the kingdom, which have proved highly defective. The bill provides for new telegraph and telephone systems, which will take in four thousand towns; and reduced rates for their use and the creation of a savings bank and a parcels post. The total cost of the improvements will be $6,000,000.

The Chinese ministers of railways, war, finance, and colonies have decided that it is necessary to construct, without delay, a trans-Mongolian railroad from Kalgan to Urga. This decision is in response to a petition from the Mongolian princes, who offered to meet the cost of the road, which will form the principal link in the proposed line northwesterly from Pekin to join the Russian trans-Siberian line.

Chief Secretary for Ireland Birrell has reintroduced the Irish land bill in the House of Commons. The bill is in exactly the same form as when it was crowded out at the end of last session. In the course of his remarks the chief secretary said again that it would require an expenditure of $515,000,000 at least to satisfy the land hunger of the Irish, and of this total Parliament had still to provide $775,000,000.

The Council of Ministers of the Argentine Confederation has decided to devote $25,000,000 of the recent $50,000,000 loan to the purchase of materials for the national railways and additional construction purposes; $7,500,000 in public works and the colonization of territories, and $17,500,000 for the augmentation of the capital of the national bank.

The Cape-to-Cairo railway project is rapidly becoming realized. At the present moment it is possible to travel from Alexandria to Cape Town by rail or steamer except for a distance of about six hundred miles. The various African states now recognize that the only method of dealing with their development is by means of railway construction.

The agreement which has been in existence for five years among the nitrate producers in Chile came to an end last week, and it was decided not to renew it. It is expected that this action will result in an increased production and a decrease in the price of this product.

President Gomez has signed a contract giving the Cuba Railway Company a subsidy of $6,000 per kilometre for the construction of a branch line from the main line at Marti to Manzanillo by way of Bayamo. This will open up a great section of fertile country.

The volcanic district affected a few years ago by the eruption of Soufrière in the island of St. Vincent in the West Indies, has been rendered habitable once more by the construction of a water canal at a cost of $50,000.

The Prussian government has published a bill providing for $56,750,000 to be used in the construction of a secondary railway, double-tracking the present lines, and other railway improvements.

The former American minister to Venezuela has presented his credentials to President Gomez, and diplomatic relations are thus renewed.

The last of the American troops of the army of pacification left Cuba on March 31 without incident or demonstration from the Cubans.

Industrial and Commercial.

Germany faced the same great timber supply problem early in the nineteenth century that the United States faces today, and in solving it developed heavy producing and well administered forests which are models for the rest of the world. A study of the systems of forest management and wood utilization in the two countries offers many interesting comparisons. The United States takes two hundred and sixty cubic feet per capita annually from the forests; Germany uses but thirty-seven. American forests are now producing not more than twelve cubic feet per acre; German forests are producing forty-eight cubic feet per acre annually. Germany has reduced waste and consumption and increased production.

Since the first of the year thirty-four railroad enterprises have been organized or incorporated in the South and Southwest, ten in Texas, four in North Carolina, four in Missouri, three in Arkansas, three in Tennessee, two in Oklahoma, two in Louisiana, and one each in Alabama, Georgia, Kentucky, Maryland, Virginia, and West Virginia.

The protest against salacious and unclean dramatic performances of every type has assumed formidable and practical shape in the proposition brought before a recent meeting of the Theatrical Managers' Association at New York to help establish in this country an official dramatic censorship under state control.

The United States Cast Iron Pipe and Foundry Company of New York has been awarded the San Francisco contract for 45,000 tons of sewer and water pipe. This contract involves approximately $1,000,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

WHAT WE DEMONSTRATE.

REV. ARTHUR R. VOSBURGH.

THE words "demonstrate" and "demonstration" hold a large place in the vocabulary of Christian Science. They indicate the process by which some unseen truth is, in its results, made evident to humanity. That which is demonstrated is always the unseen: some visible, tangible result is its demonstration.

There is frequently heard a use of these words which involves a confusion or even a reversal of their true meaning. For instance, we sometimes hear such statements as these: "I have demonstrated one hundred dollars for our Cause;" or, "We have demonstrated a lot, a building, an organ, for our church." Some individual has demonstrated a pleasing residence for a home. Not infrequently such an instance as this arises. Some young church or society finds it impossible, for a time, to bring forward any man who is eligible for the position of Reader. Finally some one is raised up who proves to be the one for the place. Then it has often been said that this church has demonstrated a man for a Reader.

All this is wrong—why? Because that which is demonstrated is not the result but the procuring cause. What the Christian Scientist is demonstrating in every one of the instances named above, and in every instance that might be named, is that divine Love has a sufficient supply for every need. Without any doubt all these things have come about in demonstration, but that which is demonstrated is the divine power which has wrought to produce these beneficent results. Then our statement is true if we say that we have demonstrated Love's guidance, Love's power, Love's supply, in any of these conditions. And our statement is utterly wrong if we say we have demonstrated the thing or the result, whatsoever it be, instead of the divine cause that has produced the result.

A study of the use of the word demonstrate will show that in every instance it is some rule, some proposition, some power, quality, or condition, that is spoken of as being demonstrated. A study of our text-book shows that it is the Principle and rule of divine Science which the Christian Scientist demonstrates, and the good that appears as the result of scientific work is all in demonstration of the proposition that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). To demonstrate is defined as to show; to exhibit; to make manifest; that which is demonstrated in Science is some element or quality of divine Mind. In these elements and qualities of Life, Truth, Love, we find the source and supply of all possible good. In demonstrating these divine qualities and elements we gain the practical fruition of good, and in the interest of the clear, accurate thinking which alone is scientific and brings scientific results, there is need of the accurate, correct statement which indicates scientific accuracy of thought.

Those who know our Leader, her standard and her teaching along these lines, know how she enforces the truth that Science demands accurate thought and accurate statement; that inadequate or slovenly thought and careless statement will show in imperfect results; so that a true form of statement is not merely a matter of propriety, but has a vital connection and bearing in working out the problem of life.

RESURRECTION.

HAROLD F. HALL.

A STORY filled with precious meaning for the Christian Scientist is told in the 20th chapter of St. John, where Mary Magdalene goes, before the dawn of day, to visit the tomb of her crucified Lord. The darkness and cheerlessness of that early morning hour must have served but to emphasize her deep sorrow, accentuated on her arrival at the tomb by the discovery that the body of Jesus had been taken away. Even after Peter and John, who had hastened to the garden on hearing her startling announcement, had returned disheartened to their homes, the faithful Mary remained, and overcome in contemplation of the apparent hopelessness of the situation, she stands without the sepulcher weeping. Once more she stoops down to look into the empty tomb; but now her vision has cleared, and she sees the two angels, whose question, "Woman, why weepest thou?" brought forth that pathetic response, "Because they have taken away my Lord, and I know not where they have laid him." Then it was, as she turned to go away, that Jesus met her, though at first she knew him not, and it was in answer to his sympathetic inquiry as to why she was weeping that she, voicing the possible hope which sprang into being at the sight of this tangible presence, replied: "Sir, if thou have borne him hence, tell me where thou hast laid him." The Master, we are told, then called her by name. The outward form she had failed to recognize, but that one word, "Mary," uttered with all his wonted tenderness, filled her with the joy of recognition, and revealed to her once again him whose loss she had so lately mourned.

It is a story which can but appeal to all who read it, and it has a special significance for some who are perhaps just entering into the realization of the truths of Christian Science, and whose previous religious experience has been deep and sincere. To these the old forms of service and worship, in whatever church they had called their own, were very precious. With what reverence they regarded its ordinances, how their hearts were comforted by its assurances of divine love and pardon, in its interpretation of prayer and praise; and now that the teaching of Christian Science has come into their lives, it all seems so revolutionary, so new, that they scarce can recognize the truths of Christianity in their changed and resurrected forms, and it is with a sense of great loss that they cry with Mary, "They have taken away my Lord, and I know not where they have laid him." It is to those who have come to this point in their experience that the story offers special en-

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couragement and comfort. At such a time as this, when tempted to look down into the sepulcher of former beliefs, it is well to remember that, although material sense sees not the Christ, yet the risen Christ stands near, and is calling each one by name with a message of hope for every sorrowing heart.

The day of Spirit is surely dawning, and as the morning light breaks and the clearer meanings of these eternal truths speak to each consciousness, we again shall recognize in this resurrection light all that we really longed for; the spiritual meaning of every true act of worship, so valued in the past, will be brought to us, thus to appear more beautiful than ever before, and we, too, in thankful recognition shall turn to our new and higher conception of the Christ with the joyful cry, "Rabboni; . . . Master." Thus, as we journey from sense to Soul, each earthly joy and sorrow, each mortal conception of life and love, will some day find its sepulcher, but the seemingly vacant place is already filled with the fulness of divine Love, and in its realization we shall be satisfied.

THE POWER OF GODLINESS.

DENNIS L. ROGERS.

THE article on "the report of the Lambeth Conference with respect to the 'Ministries of Healing,'" published in part in the *Sentinel* of Oct. 10, 1908, suggests this remarkable saying of St. Paul: "Having a form of godliness, but denying the power thereof." When this second epistle to Timothy was written, Paul was at the close of his earthly career: in prison, under torture, sentenced to death, he probably felt that these would be his last words.

For thirty years Paul had been a missionary of the gospel of the kingdom; he had suffered contempt, persecution, stoning, lashing, imprisonment, banishment, shipwreck, cold and hunger; had made three long missionary journeys, preaching, teaching, healing, and had established churches in more than sixty villages and towns in Europe and Asia. Although blinded at first by bigotry and ignorance of the truth, the scales had fallen from his eyes; he saw the light of Truth and experienced the power of the risen Christ. If ever a man was qualified, through personal experience and demonstrated knowledge of the truth, to speak with authority, it was St. Paul at this time. Timothy was his beloved pupil and assistant; the son of a believing Jewish mother and a Greek father, and acquainted with the Hebrew Scriptures from childhood. To him Paul addressed his last, most particular, and special instructions and admonitions, warning him especially against those errors which seemed to him most insidious and dangerous in these words, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . having a form of godliness, but denying the power thereof: from such turn away."

St. Peter and St. Paul are the only New Testament writers who make use of this word "godliness," and it does not occur in the Old Testament. Paul seems to use it in his epistles to Timothy more than anywhere else, counseling him to "lead a quiet and peaceable life in all godliness;" and again he bids him, "Exercise thyself rather unto godliness," for "godliness is profitable unto all things; . . . godliness with contentment is great gain." In the Revised Version the word is used in Acts as the equivalent of the word "holiness:" "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness [godliness] we had made this man to walk?" In his second epistle Peter says: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . for if ye do these things, ye shall never fall."

The sort of godliness that never falls, then, is that which is associated with faith, virtue, knowledge, temperance, patience, brotherly kindness, and charity; but he that lacketh these things may yet have a "form of godliness," according to St. Paul. Then what particular form of godliness may one have, and yet deny "the power thereof"? In Webster's Dictionary godliness is defined as "piety," "belief in God and reverence for his character and laws." "Having a form of godliness, but denying the power thereof," would therefore be construed to mean having a formal or conventional sort of piety; and this formal sort of godliness would certainly be what St. Peter calls "barren and unfruitful" because lacking in every one of the essential qualities mentioned; not at all the sort of godliness manifested by him when he healed the lame man at the Beautiful gate of the temple.

Peter was not a regular physician, he had no license to practise medicine and surgery; and being "unlearned and ignorant," according to the opinion of the authorities, he should not have undertaken, without medical advice, to heal a man who had been lame from his birth. Even as it was, he and John got themselves into trouble. They were called before the council and "threatened," and were also forbidden to do any more of the healing work. Peter, however, stood fearlessly by the Christ-healing, and said to the authorities and all the people, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The historian adds, "And beholding the man which was healed standing with them, they could say nothing against it."

And now we see how history repeats itself. Although eighteen centuries have passed away, the healing of the sick and the lame by the method of Christ Jesus often seems to be just as obnoxious to many religionists, as in that early day; and they are still asking the question, "By what power, or by what name, have ye done this?" Alas, that it should ever be said of a professed follower of the Master, that he is "ever learning, and never able to come to the knowledge of the truth; . . . having a form of godliness, but denying the power thereof." In Science and Health (p. 41) we read, "The truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practise." Also, on page 1, we read, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God—a spiritual understanding of Him, an unselfed love." This shows why "a form of godliness" which denies "the power thereof" is "barren" and "unfruitful;" why it cannot heal the sick, and why St. Paul warned his beloved Timothy to "turn away" from such doctrines. Although the words of Peter and Paul above quoted have for centuries been as household words in the established churches, it is not until touched by the living truth of Christian Science that their splendid significance blazes out as it were in letters of fire, uncovering the error of a conventional, scholastic form of godliness which, being unfruitful, denies the power thereof, and from which unsatisfied men and women can but turn away to the real godliness which does not deny, but affirms and demonstrates the healing power of God, of Truth and Love.

WORKING OUT OUR OWN SALVATION.

FRANK B. HOMANS.

IN speaking of a difficult problem, one requiring considerable mental labor, we often hear it said by earnest,

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well-meaning Christians, and also by those who are striving to be Christian Scientists, that they will leave it all with God, and take no further responsibility in the matter. They thus leave everything for God to do, and are surprised when they fail to realize the success they covet. God surely inspires us to work out good and grand plans, but in so far as our work is material it requires a human agent to carry it out. If we are good enough to hear the voice of Truth, we must be strong and wise enough to execute the demands of wisdom.

Moses received the message from God to deliver the children of Israel from bondage to the Egyptians, but it required forty years of ceaseless labor on the part of "the man of God" to bring the Hebrews to the promised land, and the story from Genesis to Leviticus tells us how occupied he was in this work. So, too, it required a great deal of energy as well as true wisdom on the part of Solomon to build the temple. If Jesus had stayed on the mountain or by the seashore, and put forth no effort to do God's work, he would never have consummated his great mission. If he had not started out in an earnest, determined manner to do his Father's business, he would never have accomplished what he did. Though, as he said, he could do nothing of himself, yet he was called to be an active and also a willing agent, in order that the material evidence of his life-work might be presented to human sense. Paul was called to preach the words and works of Jesus, and as we follow him in his activities we realize that he understood the call to mean very much more than just "leaving it all to divine Love." He felt called to work and to endure hardship and privations in order to advance the Cause. Our Leader's life as we have seen it for the past forty years is an object-lesson that every one may contemplate with much profit. God calls, God leads, but if we desire to accomplish anything we certainly must do the work that needs to be done if we would prove ourselves worthy of our summons and win success.

Overzealous reformers, blindly working out their own mortal opinions, may do more harm than the mistaken Christian who is waiting for God to do the work for him; but this fact should not offer any encouragement to the latter course. We must remember the rebuke of the slothful servant who buried his talent in a napkin. It is very easy to make the mistake of being led by our own desires, both to do too much in the wrong direction or not enough in the right, and we need to remember ever the prayer our Master taught, and say, "Thy will be done."

CHRISTIAN SCIENCE LITERATURE.

MATHER ALMON ABBOTT.

IN the Manual of The Mother Church (p. 43) is a rule entitled "No Incorrect Literature," which recalls the statement in Exodus: "For they cast down, every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." When philosophy had come to its second standstill, and the skeptics had reached the height of power; when that wonderful product, the Greek mind, lay palsied at its own discovery that there was no criterion of truth; when the thought of Plato, Aristotle, and the later philosophers had shown its weakness,—that weakness which always follows the pursuit of truth through the material, namely, lack of proof; when Philo the Jew and the Neoplatonists had invented the Alexandrian trinity and through a religious philosophy were endeavoring to satisfy the desire of mankind for a practical knowledge of the Father,—there came to Alexandria—the chief seat of learning at that time—a few disciples of the humble Nazarene.

In spite of scorn and ridicule the numbers of these Christians grew, and because of their fruits it was not long before the learned men of the age had to pay attention to this new and wonderful power which had arisen in their midst. From this it soon followed that many of these savants were converted, but unwilling to lose their position as the scholars of the day, unwilling to lay aside their theories and teaching, unwilling to put on the humble garment required by their Master, they sought to ingraft upon the teaching of that Master the ideas of their old philosophies, and to show that his teaching was merely an extension of the ideas to which the ancient philosophers had given birth; thinking, no doubt, that thus they would save themselves and also acquire a much needed prestige for Christianity. Thus came about the first rent in the undivided garment, for worldly success soon followed these teachers, and the Christian thought became so interwoven with the doctrines of Plato and Aristotle that we find the churchmen of later times paying even more attention to the teaching of these two philosophers than to the doctrine of the Master.

When philosophy came to its last standstill, and again skepticism was rife, when religion through its lack of proof had had its weaknesses disclosed, again came the healing truth, and again it came in humble form. The scorn and the ridicule were there, as at an earlier day; but followed by fruits, by the almighty power of proof, the numbers of Truth's followers grew apace; and now, today, when it can no longer be scorned, but stands forth as the most mighty factor of the age, the worldly intellect is again forced to consider it. Never for a moment does worldly pride, which seeks Truth through the material, admit the healing power of Spirit, God, but cries out that the mighty works of Christian Science are accomplished by a force long known in the East, viz., the suggestion of the finite mortal mind, which, if we may trust accounts, accomplishes more evil than good.

Unwilling to lay aside material knowledge, unwilling to give up its years of allegiance to the teachers and philosophers of the past, unwilling to exalt the Master and sit at his feet, this worldly intellectual pride would have us believe that the only power to save man from sin, sickness, and death, with all their attendant misery, resides in the material mortal mind. It forgets that "the wisdom of this world is foolishness with God," and pays no attention to the warning of St. Paul: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," and in its ignorance and self-justification would have us believe that works wrought by Spirit are accomplished by mortal mental power. In such a manner did the Pharisees claim that Jesus cast out devils, a claim which brought down upon them the heaviest denunciation that ever fell from the Master's lips. Further, the worldly intellect, which claims that the works of Christian Science are accomplished by mental suggestion, in its desire not to be at a loss would invent a system of healing by means of this mortal mind, join to this system the doctrines of philosophy, psychology, hypnotism, and *materia medica*, and then come forth as a healer, claiming that he who said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life,"—that he healed by the same human material method!

When one considers these things, he can but feel the deepest gratitude for the wise guidance and care which has foreseen and provided for our need. The writer remembers how, in the days of his antagonism to Christian Science, or rather to what he then thought was Christian Science, the greatest play of his scorn descended upon that teaching which counseled such devotion to the study of two books, and he questioned what could lead sooner to mental stagnation, to narrowness of mind! Narrowness of mind! When one has sat by the bedside of the sick,

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and because of his consecration to the teaching of these books has for a moment seen, as it were, the heavens open, and for a brief space realized the perfection of all the manifestations of God, infinite Truth and Love, and as a result of this experience has found the sick healed and joy and love where discord and sorrow reigned,—then no words can express one's gratitude to her who, to use her own words, "has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth" (Science and Health, Preface, p. x.). One can then meet with love the gibes of worldly intellectual pride, and be thankful that through a strict adherence to the true literature he has become broad-minded enough to press onward to the "throne of grace," there to "find grace to help in time of need."

RELIGION.

WILLIAM HOLMAN JENNINGS.

RELIGION, according to its accepted Latin derivation, is that which binds man back to God, the ligament or tie that holds man in union or at-one-ment with God. It is also that which shows man's relation to God, and this relation to be that of sonship. Through a true sense of religion we receive and reflect life and health. Through religion or conscious relation to God as substance, man reflects substance and affluence. Through his religion or relation to God as Mind, he reflects intelligence, understanding, spiritual consciousness, etc.

Religion is to humanity what the trolley connection is to the street-car. When this connection is made the car receives power by which it moves on harmoniously. So when the relation of man to God is realized in Christian Science, we ought to expect an instantaneous reflection of power and health and harmony. As there is one motive power to many cars, so we are all animated and moved by the one Mind and power, even God, Life, Truth, Love. Religion is to us as the union of the ray of light with the sun. This union is beyond the reach of mortals. So the eternal union of man to God is metaphysical, hence beyond the asserted power of finite mind, but nothing can break the spiritual man's relation, or life-link, to the infinite God, or Life. "I and my Father are one," said Christ Jesus. Through this oneness, this vital union and communion of man with God, the spiritual man receives and reflects all the blessings, qualities, and attributes of God. "Son, thou art ever with me, and all that I have is thine."

[Written for the *Sentinel*.]

THE CHOICE.

BEN. HAWORTH-BOOTH.

I have set before you life and death, blessing and cursing: therefore choose life.—MOSES.

BEHOLD! this day I set before thy vision
The fateful choice—and thou thyself the chooser;
Call heaven and earth to witness thy decision—
And thou thyself the gainer or the loser;
Do service to the Lord of love and life,
And be His son, and of His truth partaking,
Or give thine heart to hate and lust and strife,
Thou thine own self deceiving and forsaking.
'Tis life or death, the blessing or the curse;
'Tis light and peace, or darkness and despair;
Dominion of the boundless universe,
Or infamy and bondage past compare.
Ye sheep of Israel, heed your Shepherd's voice,
Choose life, and live forever—take your choice!

SELECTED ARTICLES.

[Editorial in *St. Louis* (Mo.) *Post-Dispatch*.]

The medical bills against which the Christian Scientists and others who believe in the treatment of diseases without the use of drugs are protesting, have a grave fault in that they would prevent any treatment of disease except that authorized by regular schools of medicine and practised by regular physicians. No opening is left for liberty of choice in the methods of healing outside of the practice recognized by the state board of health. The bills provide that none except licensed physicians shall practise medicine or "profess to cure" or "attempt to treat disease." They are very sweeping and stringent, and subject all, except registered and licensed physicians, who profess to cure or attempt to treat disease to injunction and heavy penalties.

No legislation is more necessary than that prohibiting the practice of medicine and surgery by any except well-equipped and trained physicians and surgeons, graduates of schools of medicine or men whose qualifications are proven by examination. The use of medicines, many of which are poisonous, or of surgical instruments, by ignorant persons or "quacks" would be dangerous to the life and health of their patients. But to go beyond this and say that no one shall profess to cure or attempt to treat disease, except men equipped to give drugs or use surgical instruments, is to debar those who may not believe in the use of drugs or instruments from using any other method of treatment.

The Christian Scientists and others who use mental methods do not endanger life by the use of drugs or knives. Shall they be debarred from treating the afflicted who seek their aid? Shall those who believe in the efficacy of prayer to heal disease be debarred from praying for the sick, or shall the sick be refused the privilege of seeking relief through prayer? Shall a person who has a disease pronounced incurable by regular physicians be refused the privilege of trying other than regular medical or surgical methods to save his life?

Restrictive legislation of this kind, which goes beyond the protection of the public from contagion or unsanitary conditions, or the ignorant use of drugs and instruments or frauds, and attempts to prescribe what healing methods shall be used by the public, is unwise and unprogressive. It is discriminative and intolerant. It violates the principle of liberty.

[Editorial in the *Iron Era*, Dover, N. J.]

The refusal or reluctance of some of our churches to grant letters of dismissal to their members who wish to join the Christian Science church, because the latter is not recognized as a religious body by orthodox churches, and also because of the prosecution in the courts of some of the members, who refuse to employ doctors for their families during sickness, has awakened more or less discussion not altogether favorable to the churches. Comments which have been made on the subject tend to show that our churches have not altogether escaped from that narrowness of belief which caused the persecution of the apostles; which drenched Europe with human blood; which drove the Puritans to America, and which in turn prompted the Puritans to banish Roger Williams into the wilderness because he was a Baptist. The churches are a moral power in the world, standing for all that is good, and may the day be far distant when they cease to thrive and prosper; but the fact remains that, be a man ever so broad in his views on other subjects, he is extremely sensitive on religious affairs, and prefers to have a person think the way he thinks and belong to the denomination to which he belongs. While this feeling is not so pronounced as in former

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years, it is still extant, as shown by the refusal to recognize the Christian Science church as a religious organization.

Why should the church of the Christian Scientists not be recognized as a religious organization? The tenets of their belief are founded on strict adherence to the teachings of Jesus Christ, even to the treatment of disease, and it is impossible to separate any part or parcel of their creed from Biblical precept. They demand morality, truth, and honesty from all adherents, and the followers of this branch of religion are among the most upright in any community, for evidence of which we do not have to search beyond the limits of Dover; while from a physical viewpoint, notwithstanding that the practice of medicine has no place among them, there are no more healthy citizens than they, and though they are stricken with illness the same as the rest of mortals, the death-rate among them is not extraordinarily large. While we may not agree with them in all particulars of their beliefs, and the majority of us, when ill, would feel safer under medical treatment than with mental healing, yet we cannot but acknowledge that these conditions exist as demonstrated facts. Then why should our churches refuse to recognize Christian Scientists as a religious body, or why should they be prosecuted in courts of law for practising mental healing? Did not the great Preceptor of Christianity, and later his apostles, practise this same method of treating disease?

We all have our own views on matters of religious preference, but this is a land where each person is guaranteed the right to worship the creator according to the dictates of his own conscience, and we should cheerfully accord to the individual who differs with us the same right that we demand for ourselves, and for which we would fight if it were refused us. The Christian Scientist, sincere in his belief, ranks favorably with the rest of our churchmen; the peer of the most intelligent, and unexcelled in his efforts to lessen evil and error, by his example he frequently administers a rebuke to those who refuse to recognize his good intentions and who seek to restrain him in our courts.

[Frederic C. Hotchkiss in *Danbury* (Conn.) *News.*]

"Christian philosophy" can be only the teachings of Jesus, and surely "traditional Christianity," if it follows that philosophy, should be able to heal the sick and do the works of the Master as did the early Christians prior to the advent of scholastic theology. If "traditional Christianity" stands merely for scholastic theology from the early fathers through Calvin to the present time, Christian Science claims little part in it. If, on the contrary, it stands for Jesus' teachings and the doing of His works, Christian Science may be called not only Christian, but scientific. Jesus' work was scientific because he worked by Principle—never by chance—and gained fixed results according to law. Christian Science is today bringing forth the same fruits by the use of the same Principle. It claims therefore its right to its name, Christian Science.

The critic says Christian Science deals in "negations;" that it denies "matter, man, sin, and death." Christian Science, as does all Christianity, starts with the affirmation that God is Spirit, good, omnipotent, and the only creator. Its "negations" consist in its denials of everything that claims an existence contrary to this affirmation. God, Spirit, being the only creator, and cause being necessarily manifested in its effect, God could not create matter; nor could God, good, create evil. If God is omnipotent and the only creator, no other power can create matter or evil. Hence Christian Science, along with the most advanced thinkers in the world of physics, denies the substantiality of matter; and with Jesus, who called the devil—evil—only "a liar," it denies the truth of evil. Christian Science is bold enough and logical enough to accept the conclusions from its premise of an omnipotent God who is Spirit, good, and it undertakes to prove the truth of the fact that it accepts. Christian Science does not deny man, as our critic asserts, but it does not start with evil to find him. It bases its statement of God and of man in His image on Genesis i.–ii. 4, and it finds this statement in accord with Jesus' teachings. It denies the possibility of any human theology making man less than God's image.

Christian Science denies death as good, because it accepts Paul's statement, "The last enemy that shall be destroyed is death;" in short, Christian Science is so sure of the existence of an omnipotent God who is good, that it denies whatever seems to contradict this fact, and is slowly working out its proof, step by step, that the omnipotence of Truth can destroy error, all evil, until man comes finally to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

[Alfred Farlow in *Bloomington* (Ill.) *Pantagraph.*]

It is not strange that one whose belief as to what constitutes science is based upon material sense, should differ in his conclusions from Christian Scientists, who reason from spiritual premises; but when one undertakes to deal with the arguments of a Christian Scientist, we have a right to insist that they be weighed against our premises and not against his. The question regarding the veracity of material sense is a much mooted one, and since the gentleman makes the charge that I speak with "metaphysical obscurity" he may be better satisfied if I quote some of the opinions of the leading scientists of the day. In discussing the properties of matter, Dr. G. W. Saleby in *Marmsworth's Self-Educator Magazine*, page 231, declares: "So it became necessary to conclude—since matter, to use the words of Mr. Balfour, 'had been not only explained, but explained away'—that matter is made of electricity, or is merely an electrical phenomenon. Hence the question arises—What, then, is electricity? We may here briefly say that electricity is none other than a mode or form of energy. In other words, matter is merely a particular form of energy."

The *Van Norden Magazine* contains an interesting article by Hereward Carrington, from which we extract the following: "Matter, it has been found, is not everlasting and indestructible—as it was thought—but it can be split up and disassociated, and even caused to vanish and cease to be matter altogether. The phenomena of radio-activity prepared the field for this; and then came forward Dr. Gustave Le Bon, *membre de l'Academie de Belgique*, whose previous work accorded him a high place in scientific circles, and in his 'Evolution of Matter' asserts that he has caused matter to vanish without return, and that he has found that it ceases to be matter altogether. Of course Dr. Le Bon is not alone in this. Several other English, American, and European scientists have advanced very much the same ideas; but not with Le Bon's sweeping conclusiveness. Further, the right of priority belongs to him, in a sense, since he advanced his ideas when no one in the scientific world paid any heed to them; and it is only recently that they have won acceptance. What he says, therefore, is of the highest value; while his conclusions are sufficiently sweeping and far-reaching to affect every one who follows the trend of science at all. Thus, for instance, we have read: 'Matter, hitherto deemed indestructible, vanishes slowly by the continuous disassociation of its component atoms.' There can be no question that Dr. Le Bon's experiments are authoritative and conclusive. He has been at work on them for ten years, and was the first to announce to the scientific world many of his discoveries. His past reputation as a careful scientist ensures his work, and acts as a guarantee of its genuineness and care. Further, Dr. Le Bon clearly shows us how his results were brought to pass. The facts are established beyond question. It becomes merely a matter of interpretation."

Dr. Le Bon declares: "Energy is not indestructible. It is unceasingly consumed, and tends to vanish like the matter

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which represents one of its forms." We do not vouch for the correctness of these deductions, but famous men confidently affirm that they have been and can be demonstrated, and if this be true, our critic's demand is supplied and matter is explained away from a material point of view. It is our purpose to deal with the subject from a spiritual point of view. If the gentleman has read the Bible as carefully as he has "Alice in Wonderland," he is aware that Jesus, who from a Christian standpoint was the greatest scientist the world has ever known, said, "It is the spirit that quickeneth; the flesh profiteth nothing." The word flesh in the text is evidently equivalent to our word matter, since it unmistakably refers to materiality in contradiction to Spirit. Jesus said, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," clearly expressing the fact that the state of existence which insures health and harmony, that which is commonly called heaven, is not to be found through material observation, but is within the individuality of the man as a characteristic of God's image and likeness, and that it must be discovered there and brought forth in the life of the individual in order to insure what is needed for the existence and comfort of the man.

I am well aware that the testimony of personal sense contradicts our Lord's teaching, and that we are called upon to choose which we shall serve—the testimony of material sense or the evidence of Soul, and I know of no way of testing the truth of the spiritual proposition as it was taught by the Master and is demonstrated in Christian Science, but by considering the results of the teaching and thus complying with the measure, "By their fruits ye shall know them." If by living, that is, by thinking, speaking, and acting, in accordance with the spiritual truth of being, the general condition of the individual is improved, we have the evidence that good is predominating over evil, and we are proving the truth of the proposition that good is omnipotent and that evil, its opposite, is impotent. When one considers that faith in Spirit means faith in the existence of that which personal sense denies, there is "more truth than poetry" in the statement that faith is believing something you know "ain't so," or at least that you declare is not true.

If our critic were as familiar with the Scriptures as he is with fiction he would not leave so wide a gap between his quotation, "The Lord made the heavens and the earth," and the quotation, "And whatsoever Adam called every living creature that was the name thereof." May I call attention to the fact that the first statement quoted appears in the beginning of the first chapter of Genesis, while the second appears in the beginning of the second chapter of Genesis. The two texts represent two entirely different narratives, two different statements or opinions concerning the creation. In the first narrative man is mentioned as the last in the scale of creation. In the second narrative man is described as the first in the scale of creation. In the first narrative it is declared that man was made in the image and likeness of God. In the second, that he was made of the dust of the earth. These two descriptions conflict, and it is for us to choose which is the more spiritual and correct. According to the second story, Adam started from a mist and usurped God's place and erroneously named the creatures of God. The first chapter declares creation to be "after" God's "kind," that is, spiritual. The second affirms that Adam was of dust and that he placed his construction on creation.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

THE LECTURES.

ASHEVILLE, N. C.

Prof. Hermann S. Hering, who lectured on Christian Science at the Grand Opera House Feb. 19, was introduced by the First Reader of the Christian Science Society of Asheville, Miss Elizabeth Earl Jones. Miss Jones said in part,—

Christian Science is bringing to the world such a joyous, practical, redeeming sense of life, that it is giving "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and it has opened wide for the world a door of hope and salvation which no man can shut. In that dearly familiar prayer which Christendom uses daily, the Lord's Prayer, we are told to ask, "Thy will be done in earth, as it is in heaven." Now how do we think God's will is done in heaven? And what is it that we ask when we pray thus?

Heaven, to the average mind, suggests a state and condition of absolute and unbroken harmony; no more sin, no more sickness, no more sorrow, no more death. Heaven seems to speak to us of the full satisfaction of all our worthy longings, the fulfilment of our highest hopes, the meeting of our deepest needs. This is our idea of heaven, and if it is yours, and if this is the way we think God's will is done in heaven, then what does it mean when we pray daily, "Thy will be done in earth, as it is in heaven"? Jesus did not leave us in doubt on this point; he illustrated his meaning. He healed the sick, cleansed the lepers, cast out devils, raised the dead, and he commanded his followers to do the works which he did, thus bringing heaven into human experience here and now. Jesus lived the spirit of his prayer, and he said to all mankind for all time, "Follow me." This is what Christian Science is teaching us how to do, and it is most reasonable and natural to suppose that the wide-awake, conscientious people of today wish to investigate a religion and science which comes reiterating Jesus' promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Asheville Gazette-News.

MUSKOGEE, OKLA.

An exposition of the doctrine of Christian Science was given Feb. 18, at the Hinton Theater, under the auspices of First Church of Christ, Scientist, by the Hon. Clarence A. Buskirk of St. Louis, before a large audience. Judge N. B. Maxey, in introducing the speaker, said in part,—

There are a great many things about Christian Science that I do not understand, but I can truthfully say that its members get more satisfaction out of the teachings of their creed than any other within my knowledge. Some author has defined Christianity, or religion, as that which satisfies the mind; if this definition is a correct one, then Christian Science surpasses them all, for its adherents certainly are supremely satisfied with their creed. If there were nothing else in Christian Science than the beautiful life it teaches, it is worthy of all the attention you can bestow upon it.

Correspondence.

MACON, GA.

Frank H. Leonard of Brooklyn, N. Y., lectured yesterday afternoon [Feb. 28] at the Grand to a large, cultured, and attentive audience on Christian Science. He was splendidly introduced to the audience by the Hon. W. A. Huff. Mr. Huff, who is always a good talker, was especially so in his introductory remarks, saying in part,—

When a man has traveled the great highway of life as long and as far as I have, he naturally feels that he has

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lived in vain if he has not learned the difference between the good and the bad of this world. And I desire to say, here and now, that which I have never before said in public. For more than seven years I have been mingling with the good people of this Christian Science church of Macon. I have been with them in the holding of their religious services, day and night. I have scrutinized their conduct, have studied their characters, and have marveled at the modesty and meekness of their devotional exercises. During all of these years no word of doubt, no whisper of discord, has ever been heard at one of their meetings. No jealousy, no strife in their midst—the result is, their ways are ways of pleasantness and their paths are peace.

They are indeed a peculiar people, zealous of all good works. They are a Bible-reading, a Bible-studying, God-fearing, and God-loving people. Their faith is the faith of the moved mountain: and their chief Christian graces, like their open charities, are nothing more nor less than love in action. They teach well by precept, but better by example. They practise what they preach, and demonstrate what they teach. If I were asked to sum up their Christian virtues in one short line, I would say they were better than they pretend or profess to be; and this is enough.—*Macon Telegraph.*

LITTLE ROCK, ARK.

Bicknell Young addressed an audience at the Capital Theater yesterday afternoon [Feb. 28], and explained the tenets of that sect. E. Robinson, Second Reader of Second Church of Christ, Scientist, welcomed the audience and presented Atty.-Gen. Hal L. Norwood, who introduced the speaker, saying in part.—

I am not a Christian Scientist, but have been taught to have consideration and respect for the views of all sincere people. Bigotry and prejudice flourish where ignorance prevails. It is only intelligence that lends a listening ear. Our greatest boast is tolerance, and any man is welcome whose object is the accomplishment of good. Christian Science claims that God, who created the world, and He who guides man from the cradle to the grave, is not a cruel tyrant or a sensational visionary, but a God of love who heals the sick, reforms the sinner, and relieves distress. When Christian Science is properly understood, love, peace, health, and happiness will be universal.—*Arkansas Gazette.*

NEW YORK, N. Y.

A lecture on Christian Science was given in Second Church of Christ, Scientist, New York city, on Friday evening, March 12, by the Rev. William P. McKenzie of Cambridge, Mass., to a very large and attentive audience. The lecturer was introduced by Gage E. Tarbell, who spoke as follows:—

I am not a Christian Scientist myself, but this religion, or philosophy, or whatever you may choose to call it, has attracted my attention by the things it has done,—the good it has accomplished. All my life I have been an admirer of the men and women who do things, and judging Christian Scientists by the old Biblical standard, "By their fruits ye shall know them," they seem to me to deserve not only the admiration but the thoughtful attention of mankind. It is my privilege to number many Scientists among my friends, and in a rather wide experience during the last fifteen years I have had the pleasure of meeting and talking with a great many others and studying to some extent what they were doing; and I want to say this as a result of my observation: Laying aside their claims as to healing the sick and reforming the sinner; laying aside the things they are striving for spiritually; laying aside the main things for which they are contending, for regarding these we have with us tonight one who is far more competent to speak to you than I, it is my opinion that in one respect alone, in their cheerfulness, their unfaltering optimism, they exert a most beneficent and uplifting influence upon those with whom they come in contact. Show me a man who is always cheerful and has an encouraging word for every situation, one who is ever looking upward and not downward, a man who in his every-day life is living the doctrine of good, and I will show you a man who is making the world better for his presence.

My experience leads me to believe that it is of such men and women that the great body of Christian Science adherents is composed, and the fact that so very many thinking, intelligent people have joined its army of workers seems to me convincing evidence that there must be something very substantial in the premises upon which it is based. I honor a belief that can show such results, and I have nothing but the most profound respect and admiration for the noble woman who is its Founder, confessedly one of the most remarkable and brilliant women of this or any other age.—*Correspondence.*

SAVANNAH, GA.

In the lecture on Christian Science delivered at the Guards' Hall last evening [March 22], Frank H. Leonard was introduced by the Hon. William R. Leaken, who spoke in part as follows:—

I have no apology to make to this distinguished and intellectual audience. I am here to plead the momentous motto of the great state of Georgia, "Justice, Wisdom, and Moderation." I represent a profession which could not exist except for the lasting legal principle, *Audi alterem partem*, which being interpreted meaneth, "Hear the other side." Christian Science has now with its host of members passed the stage of suffering from sarcastic suggestions and scoffing, stinging satires. To all those who are interested in mental and moral progress, it reveals a realm of thought and study more lasting than the Incas. And after all, thought is indestructible, for it not only survives, but vindicates its power, in ways apparently miraculous.—*Savannah Press.*

LECTURES AT OTHER PLACES.

Council Grove, Kan.—Hon. Clarence A. Buskirk, Feb. 23.
Bridgeport, Conn.—Prof. Hermann S. Hering, Feb. 26.
Galesburg, Ill.—Bicknell Young, Feb. 26.
Ottawa, Kan.—Hon. Clarence A. Buskirk, Feb. 28.
Hartford, Conn. (First Church).—Prof. Hermann S. Hering, Feb. 28.
Orange, N. J.—Bliss Knapp, Feb. 28.
Madison, Wis.—Francis J. Fluno, M.D., March 1.
Americus, Ga.—Frank H. Leonard, March 2.
New Bedford, Mass.—Rev. William P. McKenzie, March 9.

NOTICE.

At the request of the Field, the Publishing Society has added to its stock *Quarterly* covers containing *change pockets.* These are sold at the following prices:—

Large size, 5¼ x 7¾, $1.50 each or $15.00 a dozen. Small size, 4½ x 6½, $1.40 each or $14.00 a dozen.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"RELIGION THE BASIS."

In a newspaper report of an address before the students of Leland Stanford University, by Dr. W. F. Cheney, a professor in Cooper Medical College, we find the following:—

"And good there must certainly be in Mrs. Eddy's teachings," said Professor Cheney, "since countless thousands are yearly taking up the Scientist belief, with no compulsion or revival meetings on the part of the Eddy forces. Christian Science makes religion the basis of its cures. Christ himself was known as the 'great Physician,' as well as the 'great Teacher.'"

These words, coming as they do from a physician of prominence, indicate a growing spirit of liberality on the part of the profession of which he is a member, and they should be heeded by those who seem determined to crush out by legislation, if possible, all healing work which does not bear the hall-mark of their own particular school. At this late day there can be but few physicians who have not been at some time brought into personal touch with the beneficial effects of Christian Science practice, and it would be wise for all who have had such an experience to investigate (and if this investigation is faithfully carried on, they can but endorse) rather than ignore or belittle, as some have done, the remarkable work which is being accomplished under their very eyes. Christ Jesus was indeed the "great Physician," as well as the "great Teacher," and one of his teachings respecting those who wilfully shut out the truth is that they did so lest they should be converted and be healed by his master touch.

That some physicians, confronted with apparently hopeless illness of their loved ones or themselves, have, though ofttimes unwillingly, been led to investigate the cures wrought by a system which is the exact opposite of their own practice, and through this personal investigation have become convinced that Christian Science is indeed the healing truth taught and practised by Christ Jesus, is shown by the number who have abandoned the use of drugs and become practitioners of Christian Science. We are glad to publish in this issue of the *Sentinel* the statement of Dr. Sawyer, who became convinced by experiences in his own family not only that Christian Science heals the sick, but also that it affords a measure of joy and satisfaction which his former practice did not bring to either physician or patient.

It is no light matter for men who have been schooled for years to do something in a certain way, and who conscientiously believe that their own method is the only right way in which it can be done,—whether it be treating the sick or sending a telegraphic message,—to turn from that way of thinking to an entirely different system; and no sensible man will do this, unless he is convinced by demonstration that the new way is the better. Dr. Sawyer was fortunate in having this experience, and his testimony should go far toward refuting the statement so often made, that Christian Scientists "only imagine" that they were afflicted with certain diseases of which they claim to have been healed.

ARCHIBALD MCLELLAN.

"RISEN WITH CHRIST."

We cannot better mark the forward march of thought in late years than by comparing the old material concept of the resurrection with the more spiritual sense of it which is largely held today. Not so long ago many believed that to be "risen with Christ" meant an experience which would come to the righteous after death, but there is nothing in St. Paul's wonderful epistle to the Colossians, in which this phrase appears, to warrant such an assumption. Here he tells his readers that the giving up of the gross vices in which they at one time lived was but a single step toward their own resurrection; and he adds, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." He then reminds them that they "have put on the new man, which is renewed in knowledge after the image of him that created him," and he urges them to put on "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," and above all else to "put on charity, which is the bond of perfectness." Paul does not stop with the virtues here enumerated, for there is really no stopping-place in one's spiritual progress, so he tells of peace and of thankfulness, and makes special application of the truth to all human relationships; nor does he forget to say, "Walk in wisdom toward them that are without," all of which wise counsel is surely as applicable to Christian Scientists today as if it had been written for their special benefit.

All that Paul here says points to the inevitable flowering and fruitage of character which must come if we are "risen with Christ." In Tennyson's wonderful poem, "The Holy Grail," we read of the famed hall at Camelot, with its "four great zones" of symbolic sculpture, of which the poet says,—

> And in the lowest beasts are slaying men,
> And in the second men are slaying beasts,
> And on the third are warriors, perfect men,
> And on the fourth are men with growing wings.

Over these towers a statue of the ideal king, with wings pointing to the northern star, and a crown which reflects the morning sun, so that the people who are struggling with the heathen hordes catch the reflection of its golden glory and claim their king.

This symbolism means much to the Christian Scientist, who knows so well what the struggle with the beasts signifies, and how hopeless it is till one beholds in Science the vision of "Jesus the God-crowned or the divinely royal man" (Science and Health, p. 313); until one comes to understand how Christ Jesus lifted men from their struggle with the animal propensities to the true warfare in which all evil passions are slain and the sufferings which attend them cease. Then does he begin to rise with Christ, and the shadows of the long night of materiality vanish forever in the sunlight of Truth and Love.

If we are ever to unfold our wings and to realize what it means to be "risen with Christ," is it not time to leave behind us the entangling pettinesses of a false material sense which would battle with beasts, slay and be slain? Is it not time to rise, by holy living and holy service, to the manifestation of the Christ-ideal? Our revered Leader has wisely bidden us to "emerge gently from matter into Spirit" (Science and Health, p. 485), but this does not mean that we must necessarily rise slowly. The healing work of Christ is the one thing most needed today,—the healing of sin, of sickness, and of sorrow,—and in no way can we rise more surely than by doing this work. Paul said, "If ye then be risen with Christ." Is there an "if," an uncertainty as to this vital question, with any of us? Then we cannot too soon make sure that we are indeed rising above all that would hold us back, nor too often look up to the Christ-standard, and follow it by setting our affection "on things above, not on things on the earth."

ANNIE M. KNOTT.

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"AND BE YE KINDLY AFFECTIONED."

ALL who are familiar with the introductory pages of the chapter on Christian Science Practice in Science and Health, are prepared to understand the deep significance of Mrs. Eddy's very brief and very beautiful characterization of the ministry and meaning of our Lord's humanity, which is expressed in the words, "Out of the amplitude of his pure affection, he defined Love" (Science and Health, p. 54).

The self-forgetful affection of Christ Jesus for the seemingly unlovable,—for the whole world lying in wickedness, ready to reject, aye, to crucify him,—this is indeed wonderful, and the thought that in it he "defined Love" awakens a new concept of the possible meaning of every human life, even yours and mine. We begin to realize that the Christlike man is he who finds in every call for the expression of brotherly kindness and affection an opportunity to make men see and understand the very heart of God, and we perceive as we have not before why our Leader should have counseled us to pray daily, "And may Thy Word enrich the affections of all mankind, and govern them!" (Manual of The Mother Church, p. 41).

It is clear that if Christian Science has come thus to enrich and govern the impulses of the heart, any show of coldness or indifference to human relations is not only incongruous but quite impossible to those who worthily represent its teaching, and that an attitude which is so assertedly "scientific" that it fails to be either sympathetic or sensible, is nothing more nor less than pharisaism and that of the worst sort. In fulfilment of the Messianic prophecy, "A bruised reed shall he not break, and smoking flax shall he not quench," the Master made known in a thousand tender words and deeds that he had come to lift up the fallen and to comfort them that mourn, and the gladness and freedom with which the common folk and the little children always approached him speak unmistakably for that true compassion with which he ever proved that, in all our relations to others,

> Love is the password, love is the toll,
> Love is the golden key.

When we remember that to define God is the vital end of all true greatness, and accept the fact that this ministry may be wrought by even the humblest if they but love sincerely, it is seen that the commonest path may indeed be hedged with flowers and paved with gold. Mrs. Eddy has said that love enlarges, purifies, and elevates the nature, and that "it is not poured forth vainly even though it meet no return" (Science and Health, p. 57). In most experiences there is some return, a compensation which is sweet and comforting beyond words, and when to this guerdon there is added the realization that in all true, unselfish loving we are making men acquainted with God, then indeed a new significance attaches to every outgoing of the heart, and life takes on that finer expression defined by him who said, "Christian Science leads me to be kinder and kinder, more and more gentle, more and more true."

Surely no one can ignore the human when he comes to see that through its constant betterment by love he may reveal the divine; and this is the glory of every-day life, that it is ever bringing us moments of Messianic privilege, opportunities to flash into the eyes of heart-hungry men the rays of infinite Love through some facet of kindly ministry. Surely "so to love and be loved is part of that saintliness of life by which humanity is moved onward." "God is love." So said

> The sinless years
> That breathed beneath the Syrian blue.

In every hour, every deed, every word of that dear life, the comfort and strength of this immortal truth was brought to men, and in the presence of his glorious example there come to each one of us today these appealing words, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Geneva, Switzerland, March 22, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—While passing through this city, whose name is associated with that of a religious reformer, I desire to send a few lines of love and allegiance to you, the great reformer of our age. Calvin was able to inspire to acts of courage some important groups of people,—the French Huguenots, the Dutch Protestants, the Scotch Covenanters, and the English Puritans. Thanks to your unremitting labors, the whole world is now being inspired to deeds of healing. Your great work, Science and Health, is solving world-problems, as I have had occasion to observe on my travels over the ordinary tourist routes in the British Isles, in Switzerland, France, Italy, and Egypt. This last country is no longer a land of darkness, since Christian Science is now known and practised within its confines. It has been my privilege to assist in the healing work during my travels. I have been in the best of health, visiting and revisiting scenes new and old, mountaineering, and riding in Europe and Africa.

How splendidly our new *Monitor*, founded by you, is fulfilling its mission! How joyous and strong is the host whom you are leading into the land of Canaan! God blesses your every endeavor. I remain, as always,

Your humble follower,

W. D. MCCRACKAN.

Hackensack, N. J., March 13, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dearly Beloved Leader:—It is only a few hours since I have heard Rev. W. P. McKenzie's lecture given at Second Church, New York (March 12), and it awakened such a new sense of love and gratitude that I can no longer wait a more convenient time, as heretofore, to express my deep love to you who have given to mankind this wonderful understanding through which my little boy, who up to five years of age was considered an incurable epileptic, was healed. We had decided, with the advice of noted specialists, to put him in a sanitarium for the remainder of his life, but for three years now he has been a normal child, advancing rapidly. I should like to mention the fact that it was on the day when Mr. Roos and myself were accepted as members of The Mother Church that our little boy was healed. I had worn glasses continually for fifteen years, and was healed during the first week I heard of this Science, without having what is termed a treatment. There have been many other wonderful healings in our little family, all of whom are earnestly studying "Science and Health with Key to the Scriptures."

I wish I could express half the love we have for you, but the Master said, "By their fruits ye shall know them." Earnestly praying that I may "prove what the understanding of God brings to man" (Science and Health, p. 496), I remain,

Your grateful and humble follower,

EDITH MAY ROOS.

Grand Forks, N. D., Feb. 5, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Grand Forks, in annual business meeting assembled, send you most loving greeting. We have

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manifold reasons for great gratitude to you for the many blessings that have been ours in the past year. As you stand on the watch-tower of Zion, far above our altitude, we have heard, again and again, your call of warning, of counsel, and of encouragement; and in the degree that we have heeded your voice have we been protected, instructed, strengthened, and prospered. We thank you for the understanding and wisdom that have enabled us to hold aloft the standard of Christian Science in this city, and to extend the gospel of healing and reformation to many smaller towns and countrysides in this state and beyond. In very many of these places Christian Scientists gather to hear the reading of that Lesson-Sermon which is Christianizing all earnest listeners and doers of the word.

By watching and praying and laboring as you have taught and demonstrated, we have worked together under the reign of Love, and in peace and unity. We rejoice to know that our outgoing Readers retire with the deep satisfaction of having been strengthened and blessed by the love and confidence of this church throughout their entire term of three years. Moreover, we feel assured that those who are about to stand in their places will serve as acceptably to God and man. As we take up the work for the new year we feel, more surely than ever before, that God worketh with us and that we have added grace to labor unselfishly for the salvation of mankind, and thus prove our loyalty to God, and to you, our wayshower in this age.

Lovingly and loyally your followers in Christ,

First Church of Christ, Scientist, of Grand Forks.

MRS. MARTHA SUTTON-THOMPSON, *Chairman*,
MRS. SABRA C. FINCH, MRS. MARIA F. BRUNDAGE,
Directors.
MRS. ANNA WELLS, MRS. MILLIE VAN ALSTINE,
MRS. F. TIBBALS, *Trustees.*

Kansas City, Mo., March 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I am grateful to you for having made it possible for me to love the Bible. I had been an atheist from boyhood and hated the Bible; even to see a copy of it would put me into a very unpleasant state of mind. The first night I read "Science and Health with Key to the Scriptures," my sense of life was changed. I had always believed in a principle governing the universe, but I could never lay hold of it in a way to make it of a practical benefit until I read Science and Health. It was a revelation to me to learn that God is Principle, and it seemed so easy to believe that Principle is God. It seemed as if every statement you made, I had always believed. I have been healed mentally, morally, and physically, and I hope to show real gratitude by living the truth.

Gratefully yours,

IRA BOTTS.

Indianapolis, Ind., March 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I am sure you will be pleased to know that during negotiations with our city librarian, looking to the placing of the *Monitor* in the main and the nine branch reading rooms of the Indianapolis public library, it was developed that the good paper which you have given us will fill a long-felt want as an invaluable reference work on current events for school children. Miss Browning, our librarian, cited the fact that while the public schools require frequent essays by the children on current topics, very many of the parents forbid their children to read the daily papers in search of needed information. At this juncture in the conversation, to which two ladies representing other libraries in the state were parties, our librarian held a copy of the *Monitor* aloft, and citing its clean pages of important events of the day, declared triumphantly, "Here our need is met. An authentic statement of important news items, free from objectionable reading-matter." Miss Browning furthermore assured us that future instructions in the use of reference works in libraries would include the citing of *The Christian Science Monitor* as a most excellent medium through which to keep in touch with important events of the day.

In conclusion, I wish to assure you that I am working hard in the interest of this latest enterprise for the bettering of humanity. I am using ten annual subscriptions to the *Monitor* for weekly distribution on my mailing lists throughout the state. I have been enabled to send in recently ten annual subscriptions for institutions in the state, and will send ten more in a day or two. In addition, the Scientists in various localities are earnestly cooperating with me in the placing of the *Monitor* on news-stands through the Indiana News Company, in such a manner that "returns" are used for distribution instead of being sent back to the Publishing Society.

In the midst of our effort we are not unmindful that the opportunity thus to disseminate the healing pages of a clean newspaper has been afforded us through your foresight, and as a direct result of your unselfed effort in humanity's interest. Thanking you for the privilege of serving, I remain

Very lovingly yours,

R. STANHOPE EASTERDAY.

Greeley, Col., March 4, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—In contrasting what was said by the enemies of Abraham Lincoln fifty years ago, with the noble and grateful words which were spoken of him in the South last month at the various anniversary services held in his memory, I have thought lovingly and gratefully of your mighty work for those you love, and of how feeble words must always be in trying to express what mankind owes you for your teachings on the unreality of evil.

A reprint from an editorial in the *Aurora* of March 6, 1797, in which George Washington was charged with the very opposite qualities from those history has accorded his character, also comforted me for you, in showing me how inevitable it is that you will receive an ever truer and higher appreciation in the heart of the race as time passes. My heart is filled with love and gratitude for what Christian Science is doing, and I pray daily that my life may prove I am at least trying to be a genuine Christian Scientist.

With love and reverence,

CARRIE F. LYMAN.

LECTURE IN THE MOTHER CHURCH.

The semiannual lecture on Christian Science in The First Church of Christ, Scientist, in Boston, Mass., will be delivered by Judge Septimus J. Hanna, member of the Christian Science Board of Lectureship, Thursday evening, April 15, at eight o'clock. The lecture will be free, and the public is cordially invited.

NOTICE.

The Publishing Society has decided to discontinue its custom of furnishing free of charge to branch churches and societies copies of the *Sentinel* for distribution after lectures. Orders sent before this notice is received will be filled as heretofore; on subsequent orders the usual quantity rates will be charged. It is believed that many periodicals will be contributed for distribution by subscribers who otherwise might not put them in circulation.

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AMONG THE CHURCHES.

MILWAUKEE, WIS.

The new edifice of First Church of Christ, Scientist, corner of Prospect avenue and Keene street, was dedicated with appropriate services March 14, four services being held during the day. In the historical sketch which was read at the dedication service it was stated that ten years ago the lot on which this building now stands was purchased by former Second Church of Christ, Scientist, for the purpose of erecting a church edifice thereon. The present church organization is the result of a union of former First and Second Christian Science churches, and was organized April 20, 1904. In January, 1906, Third and Fourth churches united with First Church, and having outgrown its former edifice, this church has been gradually working up to the demonstration of a new building. Ground was broken May 27, 1907, and the corner-stone laid the following August. Work progressed rapidly until the next February, when the building was destroyed by fire, rendering it necessary to tear down the walls and clear away the débris before beginning to rebuild. The work has not been hampered in any way by inactivity on the part of the members of the church, and the consideration shown in this regard has been deeply appreciated. Special recognition is due the children, whose contributions have amounted to a substantial sum of money, and they are to be commended for the spirit of unselfishness and self-denial which has been manifested by them in the giving of so large a donation.

This visible structure is a beautiful manifestation of healing, of the overcoming of obstacles in the way of seeming inharmony, lack, selfishness, and pride; of the bringing out of love, singleness of purpose, and good fellowship among its members, showing that it is in very deed built upon the foundation of Truth and Love, and that without such a foundation even the visible structure could not appear. Mrs. Eddy, in the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 583), has given us the true definition of church as follows: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."—*Correspondence.*

MINNEAPOLIS, MINN.

Third Church of Christ, Scientist, held its regular Sunday morning service in its new church building at the corner of Lake street and Holmes avenue on Feb. 28. The church was comfortably filled, there being present many strangers and a number of members from the other Christian Science churches of this city and of St. Paul. The building is Corinthian in type, with the exterior finish in rough cast concrete. Although simple in style, the building is impressive. The seating capacity is about four hundred. It is provided with a Reading Room, which is open to the public daily.—*Correspondence.*

LOS GATOS, CAL.

The handsome new Reading Room of First Church of Christ, Scientist, on Broadway, is now completed, and regular services are being held therein; in fact, services have been held there for the last two or three weeks, though the grounds are not yet quite in the condition the society hopes soon to place them. This comfortable and cozy little house of worship is entirely paid for, and the society is in a flourishing condition with a membership that is constantly being augmented. The total cost of the building, exclusive of grounds, was thirty-five hundred dollars.

Los Gatos Mail.

YOUNGSTOWN, O.

The first service to be held in the new Church of Christ, Scientist, at Boston and Spring streets, took place Sunday morning [March 21]. The formal opening will be held within a month. Invitations will be sent to surrounding churches and it is expected that a number of out-of-town people will be present on that occasion. While the building is complete, the church yard has not been sodded, but this will be done and various other finishing touches will be attended to before the opening.

Youngstown Daily Telegram.

CONSTANTINOPLE, TURKEY.

At the present time, when we feel that the events in this country are so much talked about throughout the world, we think you may be interested to know that there are a small number of people, two of whom are members of The Mother Church, who meet nearly every Sunday in a little village on the Bosphorus outside Constantinople to go through the Lesson-Sermon together. This note is sent in the hope that the peace and joy which this truth has brought into our lives may be felt by those around us.

Correspondence.

PASADENA, CAL.

Christian Scientists are building in Pasadena a domed edifice for their assemblies and worship. It is to be entirely of concrete—footings, foundation walls, piers, beams, columns, floors, roof, and dome. It is all to be steel-reenforced, and the dome is to be supported by great cantilever arms. The diameter of the dome will be sixty feet. The building is 120 by 120 feet, on a site 180 by 168 feet. When completed there will be seating capacity for fourteen hundred in the auditorium and eight hundred and fifty in the Sunday School apartments.—*San Francisco Chronicle.*

PATERSON, N. J.

The consolidation of the two Churches of Christ, Scientist, has been consummated, and headquarters have been established in Orpheus Hall, corner of Broadway and Carroll street. Heretofore First Church was located at 112 Ellison street, the congregation of the Second worshiping at Orpheus Hall. Owing to the more advantageous location and the better facilities for church work at Orpheus Hall, that place was selected by the combined congregations, which will now be officially known as First Church of Christ, Scientist, Paterson, N. J.

Morning Call.

KINGSTON, N. Y.

The Christian Scientists of our city are now holding services in a pretty chapel on Sterling street, near Cedar. The location is central, being not far from the West Shore station and convenient to both trolley lines. The services on Sunday, and on Wednesday evening, are the same as are held in every church of the denomination in this and other lands.—*Daily Leader.*

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TESTIMONIES OF HEALING.

For several years prior to the time I began the study of Christian Science, I believed that it was not only misleading in many ways, but that it was even a dangerous method of treating the sick. I had spent ten years in the study and practice of medicine, and believed that I knew exactly the process by which the cures (which I admitted) were brought about. Although at the time I took up the study of Christian Science I had been out of active practice for about seven years, I was still much interested in *materia medica*. I was professor of medical jurisprudence in one of our medical colleges, and was trying, with some success, to make a specialty of medico-legal cases. Aside from this I was interested financially in two drug concerns, so that the medical thought was connected with my every act in life.

To make my case more hopeless, as it seemed, I felt that it was inhuman to treat children under Christian Science, also that the inability of its practitioners to diagnose contagious diseases, and thus to prevent their spread, was a matter which ought to condemn it with all thinking people. These were only a few of the seeming barriers to my acceptance of Christian Science. How many more there were, I do not claim to know. Only the faithful practitioners and friends who so lovingly aided me in that stormy "passage from sense to Soul" (Science and Health, p. 566) can tell. With all this seeming opposition, and with the feeling that my supply depended entirely upon continuing in the medical thought, together with the fact that I believed myself well physically, it is marvelous to human sense that I should have been led to see the truth.

My wife had suffered for several years from diseases which would not yield to medicine, and although she was treated by the most skilful members of my profession, under their care she received only temporary relief. In her great distress she was anxious to try Christian Science, but though gradually growing worse, she lovingly yielded to my judgment. This state of affairs could not, in the nature of things, last. The very extremity which my erroneous judgment brought about, at last led me to see the injustice of my position, and I finally consented to have her treated under Christian Science. Her healing was beautiful and complete, but the effect upon my attitude was to increase rather than to diminish my opposition. The reason for this was that I attributed the result to the effect upon the human mind which is produced by hypnotism or mental suggestion, as is recognized by my profession.

"Why couldn't she accept the same through *materia medica*, and leave out the Christian element?" was a mooted point which brought many hours of sorrow to me. My greatest desire, at that time, was for my wife to see the subject as I saw it, for I was fully awake to the fact that the question of religious teaching for our little girl would soon come up for final decision, and that while my wife's adherence to Christian Science would cause her to want that method, I could not, I felt, consent to it. Here, however, came in the argument that settled the whole matter. I had no religion to offer the child, while my wife had; and upon this rock my opposition was destroyed. I realized that it would be unfair to deprive her of something which my wife regarded as beneficial, so about two years ago I concluded to study Christian Science, in order to find some plan by which I could be fair to my wife and little girl and still do my duty by keeping them from going blindly into something I considered dangerous. The history of my projected "undoing of Science" would be interesting if I could tell it as it really occurred. A short time after I began to study, our little girl went to bed one night with a severe cough. My wife wanted to call a practitioner, to which I consented, though with some reluctance. The result was that the child's cough ceased in about fifteen minutes, and she went to sleep. "A coincidence," I said to myself. The next night the same thing occurred. "Another coincidence," was the verdict of my *materia medica*, but it was not so strong. On the third night the same thing occurred, and by that time I felt more like studying, with a view to finding the law by which the healing was accomplished.

When I began the study of this great religion in real earnest, it was not long before I saw that there was much truth in it. For instance, the statement, "There is no sensation in matter" (Science and Health, p. 237), which seems so hard for many beginners to understand, was plain to me from the start. I think all physicians will admit its truth if they will consider it from an unprejudiced standpoint. This important point being passed, I was soon led to see that there was an underlying wisdom in the whole teaching that could come from no source but that of scientific knowledge. Therefore, having found one great truth, I followed it up, along with many others, until the entire system became one grand combination of truth, so interwoven that the proof of one part would be proof of it all.

Notwithstanding the fact that I at first saw much truth, I could not keep down the thought that there were what I called "extreme cases" which Christian Science would not reach, and these seemed ever to stand out as complete barriers to prevent me from seeing the basic law which I sincerely hoped to discover. These "extreme cases" included, among others, diphtheria, pneumonia, and consumption. For instance, I believed that diphtheria could be cured only by the use of antitoxin. I had used this remedy in my own practice, and felt that the refusal of its use by Christian Scientists was criminal negligence, even in the face of the fact that very many medical men do not now and never have used it. In regard to pneumonia, I did not argue in my own mind that it could be cured under medical treatment, but I did think that at certain stages of the disease the patients needed stimulants: therefore, the fact that Christian Scientists did not use stimulants made them guilty of neglect. I considered that consumption would be harmed rather than benefited in Christian Science, for the reason that its victims would be so wrapped up in religious blindness that they would refuse to take care of themselves, and refuse also to change to a climate where they could be helped. Not many months, however, after I began to read Science and Health, it was my privilege to observe a case of this disease which was being treated by a Christian Science practitioner. It was a well developed case, but it was healed in the course of about three weeks, and in this climate too. Thus, I passed one of the mile-posts, and I must say I did it gladly.

In the first few months these "extreme cases" seemed to come under my observation with astonishing rapidity. While I was away from home for a few days, my little girl became sick and was placed under the care of a practitioner. She was nearly well when within twenty-four hours I got home. I immediately recognized the condition as a case of serious throat trouble, but the next morning she was able to eat heartily and was entirely healed in about thirty-six hours. No antitoxin had been used, and thus another of the props was taken from under my *materia medica* knowledge. After this she was completely healed of a severe nervous trouble in one treatment. To me this was the most wonderful demonstration of the power of God as explained and taught in Christian Science that I have ever seen. Is it any wonder that I became a firm believer in this healing religion? But to make the "extreme cases" complete, and to destroy utterly and finally every argument I had ever used, I had the great privilege of examining a man who was suffering from pneumonia in its worst form. To make this case even more difficult of

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treatment, the patient had a valvular heart lesion. There is no doubt in my mind of the hopelessness of recovery had medicine been relied upon, but the patient was entirely healed in one treatment and was on the street the next day. The very foundations of all that I had claimed about the dangers of Christian Science were fairly taken from under me, and I was left with only God upon whom to depend.

In my own case, without special treatment, I was healed of wearing glasses. I was also healed of sleeplessness, of a stomach trouble which was periodic in character, and of many other complaints of less importance; but the greatest demonstration was relief from the intense opposition. It seemed as if every point that I had ever contended for came up in one form or another, and when they did they always met defeat. I have mentioned only a few of the many cases that have come under my personal observation. I have seen high fevers leave in a few minutes on several occasions, I have seen intense pain fade away, I have seen sorrow replaced by joy and gladness,—all by reason of acquaintance with and reliance upon the power of Truth, divine Mind, as taught in Christian Science.

If the healing of disease were the only thing for which I have reason to be grateful for Christian Science, it would be sufficient, but this is only a very small part of the many blessings that have been showered upon me. To know that there is a God; to have been associated with people about whom it can be said, as our Leader has written about others, that "their religion was the great fact concerning them" (Messages to The Mother Church, p. 69); to feel the inspiration of Love, and to know that for every seeming trouble of mankind there is an infallible remedy,—these are among the blessings that have come to me since I began the honest investigation of this healing and regenerating truth. I write this testimony with a feeling of deepest gratitude to God, and to our beloved Leader for her inspiring and helpful message to mankind. I wish also to thank all those who have so kindly and unselfishly assisted me in the acquisition of this knowledge of God.—LEWIS B. SAWYER, M.D., Kansas City, Mo.

Just before Jan. 1, 1907, I was forced to go to Atlantic City for a few days' rest, and while there I became suddenly ill with an acute attack of throat trouble. My suffering was intense, combined with a severe headache, from which I had not been free during the past few years. With me was a very dear friend, who had lately come into Christian Science, and she was asking that I might be led to receive the truth—a prayer which was answered in the most wonderful way. I came into this world bearing many so-called inherited afflictions, as from that day until after my twenty-third year I never knew what it was to be free from pain. I had even been blind, the longest period being a year and a half. I had an attack of fever, and also of lung trouble, which left me in such a weakened condition that I was under the care of an eminent specialist for over two years. During all those years I had four operations, which were as severe as one could have and live. Added to this was an ever-present bowel trouble, dating back to infancy, and pronounced hopeless, as both medical men and surgeons agreed that the repeated operations on my back had seriously affected the bowels. This is but a mere outline of what my sufferings were before my operations and in the years following. I had been taken to Atlantic City to recover from my various illnesses, so I knew well the best physicians to be found there, as I had all my life received the very best medical advice that money could secure.

On this memorable Sunday morning I told my friend that we would attend the Christian Science service, my mind being absolutely void of any other thought. I had never been so ill, yet able to be on my feet; still, strange to say, not once did the thought of a doctor occur to me, any more than if I were on a desert island. We found the Reading Room and heard the service, in which I took but little interest, as I was suffering greatly. After the service I asked the kindly First Reader to give me a treatment, which she did, after I had faintly outlined my pains and requested her to confine her treatment to my throat and to ignore the paralytic bowel trouble and my headaches, as I considered them beyond help, having been assured of that fact by many prominent physicians. I saw her the next day, and had my second treatment, then returned home a very different woman. The medicines that I had not been without for years have not since passed my lips; the headaches and the bowel trouble have disappeared entirely. Today I am a perfectly well woman, and weigh one hundred and forty pounds. While I am deeply grateful to God for this blessed health He has given me, I am more thankful for the spiritual uplifting that has come to me at the same time.

MISS JOSEPHINE LOCKHART, Philadelphia, Pa.

When Christian Science found me I was a rather vacillating and uncertain individual, undisciplined and ever leaving any work that seemed harder than I wanted to do. I had no desire to be forever changing, but the nature of my human make-up seemed to be of that quality which was always leading me to something new. The light of Truth at last dawned upon me, and I saw that if I did not change my habits I should continue indefinitely to drop one thing after another because of seeming hardship. Six months was about as long as I would stick to anything, and in about that time those nearest and dearest to me would begin to watch for the signs that I was getting tired of it, which were usually manifested in what is called "the blues" and kindred symptoms. This condition has been entirely overcome through Christian Science.

The work in which I have since been engaged, and which is not yet quite completed, covers a period of over four years, and is the hardest and most unpleasant work I have ever done. Christian Science has been my only help in its continuance, and it has besides broken many other phases of error for me. I used to be constantly taking medicine and was filled with fear, but the medicine has entirely disappeared and the fear is well along the same road. Love for my fellow-men is daily growing stronger, and I feel certain I am drawing nearer to that condition of mind where we shall all, individually and collectively, love our neighbor as ourselves. The promises of the Bible are constantly growing clearer and dearer and more reasonable, and I live in expectation of their daily and hourly fulfilment. This has all come through the study of the Bible and the Christian Science text-book, Science and Health, by Mrs. Eddy, and surely it is leading me into the right path.—EDGAR D. WILLIAMS, Cumberland, Md.

I wish to express my gratitude for what Christian Science has done for me. Three months ago I was taken very ill with severe abdominal trouble. A Christian Science practitioner was called in, and I soon began to improve, so that in a few days I was able to walk around. In two months I was entirely healed, and have had no return of the trouble since. I love to study the Bible and Science and Health, also the *Quarterly*. The daily study of the Lesson is a great comfort and help to me.

For this physical healing, together with the greater and higher spiritual uplifting I have received, I am most thankful to God, and to Mrs. Eddy.

MISS LOUISE ANDERSON, Los Angeles, Cal.

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In the fall of 1906 I had a severe attack of throat trouble, having been subject to such attacks at more or less frequent intervals for several years before. In the particular attack referred to above, I asked a Christian Science practitioner of this city to treat me, which she kindly did, and in due time the aggravated symptoms began to abate, the inflammation and swelling which had been so severe leaving without the usual formation of an abscess. This I considered remarkable, in view of the fact that I had so strongly believed it would form as usual; hence I was and am yet very thankful for the efficient work which brought such good results. I have had no recurrence of this ailment since, for which I am also grateful, for the reason that it proves to me that the correct application of Christian Science will heal disease.—C. C. BARRICK, Canton, O.

For twenty-five years, previous to 1906, I was addicted to the use of alcoholic liquors, greatly to my detriment, morally, physically, and financially. Through the healing of my wife of stomach trouble of long standing, I became interested in Christian Science, and asked her practitioner for help to free me from this evil, as well as from the tobacco habit. In less than a week's time the desire for both had entirely left me, although my calling brought me in daily contact with both of these vices. The following August I fell four stories down an elevator shaft, which resulted in a very serious injury to the left ankle. The surgeon and all my friends predicted a clubfoot, or at best a stiff ankle, but through the faithfulness of our practitioner and the constant realization of man as the perfect child of God, the ankle and foot healed perfectly.

While I am indeed grateful for these physical benefits, I am more deeply thankful for the spiritual light that has come to my understanding, and the growing knowledge of what it means to be indeed God's child.

WILLIAM L. BALDWIN, Minneapolis, Minn.

About eleven years ago a copy of *The Christian Science Journal* found its way into our home. The testimonies of healing at once appealed to my mother, probably because we were all so much in need of it. At that time I was a child of nine. Every winter was a dread to us, as I would be ill from fall until spring, often being absent from school from four to six weeks at a time. I suffered from lung and stomach trouble, severe colds, etc. This particular winter, through reading the *Journal* and "Miscellaneous Writings" by Mrs. Eddy, my mother learned enough of Christian Science to know that man need not bow down before sickness, as a slave before his master. I had been sick in bed since fall and had a physician in constant attendance. There was no noticeable improvement, however, but on the contrary the sickness continued longer than usual.

There were then only a few in our city who were studying Christian Science, and as we had not heard about practitioners, we knew of no help to be had except by reading the literature. One day my mother, on the strength of her slight understanding of Christian Science, decided to dismiss the physician, who had been coming every day. She then told me I might get up, as she had read in the *Journal* that we did not need to be sick. I was only a child, and of course was delighted with the prospect of once more being up and active. I arose at once, and as I was very weak, at first it seemed hard to walk, but it was not more than four or five days before I returned to school perfectly well. Christian Science has not only healed me from physical ills, but it has also prevented sickness. For eleven years I have not taken any medicine, and during that time, if any illness has begun to make its appearance, it has soon been destroyed by applying the Principle of Christian Science as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

As one goes on with the study of Christian Science the physical healing seems like a small thing when compared with the right understanding which this truth gives of all things. By following the rule of right thinking as taught in Christian Science I have seen harmony enthroned where discord had reigned; I have seen lack give way to abundance; and I have seen hate overcome and destroyed by Love. It is difficult to find words to express gratitude for that which is all-in-all to one, and my desire is to live continually my gratitude in daily deeds.

When thinking of our dear Leader, Mrs. Eddy, who has held the standard aloft through tempest and storm, I love to recall Jesus' words: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

NELLIE CHRISTINE NUMAN, Canton, O.

One night I went to bed in my usual health, but in the middle of the night I was awakened by a miserable feeling in my head and ear. I treated myself in Science and slept interruptedly until morning, when I discovered that I was entirely deaf in one ear, and was suffering acutely with a sense of numbness of the whole head. Many years previous to this, I had suffered during a long period from a catarrhal condition of the other ear, and was finally healed in Christian Science without the loss of hearing which *materia medica* had predicted. After breakfast I worked for my patients, and then went to the piano, but finding I could not hear a familiar and brilliant *etude*, I began to study carefully the Lesson-Sermon for the week.

I had recently passed through what I consider the greatest of human losses, and I had realized that I must make a better demonstration over the belief in death and separation. In the Lesson was this reference from Science and Health (p. 190), "This mortal seeming is temporal; it never merges into immortal being." I paused to consider these words, and at once the voice of Truth spoke clearly and reassuringly to me, telling of man's immortality in Spirit, God. Simultaneously with this, a sharp report, as of a pistol, was heard in my ear, and I was entirely free from the sense of deafness. I was overwhelmed, not only with the physical freedom, but with all that had been so suddenly unfolded to me. I saw clearly, mentally, that the only heaven there is, is here and now; and the only separation is in a different consciousness. I abandoned all plans for the day, wishing to abide by this high and sacred experience until it was mine, not to be forgotten nor lost. For a month, however, the physical healing was not entirely retained; one night the original suffering awakened me, but a prompt and short declaration of the truth preceded its final destruction. The sense of grief was by no means so quickly healed, but by reverting to the blessings of that experience I always found reassurance in "the law of Love" (Science and Health, p. 384).

This hearing of the word of God and being able to keep it at once and forever, is to me one of those "greater works" to which Jesus referred. I know that I have heard the voice of God, and my daily prayer has been that I might keep it, and profit by all it unfolded to me; never be tempted to waver or to look backward, nor be depressed in renouncing in my thought the loss of material objects of affection. The companionship in thought is never lost, nor changed but for higher proofs of God's love and care and presence. I have learned that in the truth no one ever suffers in vain. I only hope that this assurance which came to me from above will prove to some other a stepping-stone to spiritual comfort and joy.

MISS EDITH S. DARLINGTON, West Chester, Pa.

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Too often in our greed to grasp more of man's divine heritage, to be made "every whit whole," we forget the blessings already received, and the rapid strides we fain would make are postponed until we become properly adjusted, more in tune with the design of wisdom, which has no taint of sensuous traffic. At these times of retrospection I recall with increased gratitude my first healing in Christian Science. I had suffered for fifteen years from nervous troubles, and for some time had not slept naturally. A sort of stupor, which afforded very little if any rest, was the only sleep I had.

At this juncture I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in a very short time I became conscious of a great sense of love for Mrs. Eddy. This was not mere sentiment, for it was accompanied by a deep respect and admiration. I soon began to realize that this love was going out to others, and two or three old feuds which had disturbed me greatly were adjusted so naturally that the annoying incidents passed out of remembrance. I have since seen that I was taking my first step in reflecting love. I did not know how to do so before, but now it was all so natural and peaceful. I began to sleep the peaceful sleep of a healthy child. I had found rest, and the human need was supplied.

As the years have come and gone every problem that has confronted me has been entrusted to Christian Science for solution. When the storehouse has seemed empty and darkness and doubt have enveloped me, through faith and the understanding gained from Christian Science my vision has pierced the blackness, and I have found, as one of our hymns expresses it, a kind, loving Father, whose

> Tender love and watchful care
> Shall free thee from the fowler's snare
> And from the noisome pestilence.

Tonight, from the depths of my heart, I thank God for this revelation and the revelator.

MRS. MARY F. BALDWIN, Pueblo, Col.

Many times, when I have been depressed and discouraged, sometimes over trifles, or perhaps over heavier difficulties, the testimonies in the *Sentinel* and *Journal* have been the means of help and encouragement to me. I send this bit of my personal experience of the healing power and presence of divine Love, in the hope that it may in its turn reach some human need. Some five years ago I sought for help in Christian Science for serious bowel and female trouble of twenty years' standing, accentuated by extreme nervousness, and I was entirely healed of the organic trouble within a very few weeks. Since then I have gradually worked out of the nervousness, apprehensions, and general unrest, until peace of mind and health of body have been attained. This physical and mental healing has made of me a changed woman, and made of our dwelling a home! If there be any one who is discouraged as to the ultimate triumph of truth, or any one who is skeptical of the healing power of Christian Science, my statement of physical healing can be substantiated and I will willingly answer a direct inquiry.

I am very thankful to God for these blessings, and grateful to Mrs. Eddy for the help I have received.

MRS. MAY HARRIS, Mattoon, Ill.

In submitting this testimony of the benefits derived by myself from Christian Science, I do so with a desire to convey to others my heartfelt gratitude for the divine guidance that assisted me to my present state of health and happiness. Nine years ago I began to suffer with various ailments, and was continually under medical treatment. I was examined by many different physicians, who said I was a victim to female trouble. My eyes pained me severely, and I was told that the trouble was organic and could not be cured. I suffered greatly from a nervous affection, and by the frequent use of an opiate, which the physicians administered to alleviate my suffering, I was fast becoming a victim to the drug habit as a source of relief to my mental and physical condition.

The time and cost of Christian Science treatment was in marked contrast to the nine years of suffering and the considerable amount of money expended for medical treatment, as were also the results obtained. I am now in perfect health—thanks to Christian Science; have thrown away my glasses, and abandoned the use of medicine entirely. I could write pages in support of Christian Science, but will not trespass on the space further. I shall ever be thankful to God for the great blessings bestowed through Mrs. Eddy for the benefit of suffering human beings.

MRS. ISABEL WATHEN, Mineral Wells, Tex.

About eight years ago I had a fever which left me with a severe nervous trouble. I was taken South, and everything was done for me that could be done, but nothing seemed to do me any good. At last, after I had been in bed for three years, my mother consented to try Christian Science. The first time the practitioner came to see me I was in bed, the second I was sitting up, and the third I ran downstairs to meet her. I was healed in six weeks, and I am very grateful to God, and to Mrs. Eddy, for this truth which has done so much for me.

OLIVE RING, Louisville, Ky.

[Written for the *Sentinel*.]

THE EMPTY TOMB.

EVELYN GAGE KNIFFIN.

WHY weepest thou? whom seekest thou?
The Master gently said.
Why seek ye for the living Christ
Among the silent dead?
Ye seek for Life,—why seek ye here?
The grave is not the door;
I conquered death that ye might know,
And live forevermore.
Then cease to weep, to seek me here,—
Methinks I hear him say,—
The way to Life lies not through death:
The Christ is ris'n today.

Why weepest thou? whom seekest thou?
I hear him ask it still.
And some of us with Mary cry,
He died on Calvary's hill.
But lo, he's ris'n! he lives indeed!
And points the way for thee.
O death, where is thine anguish now?
O grave, thy victory?
He swept all finite barriers down,
Broke every bond of sense,
And stepped out from his rock-hewn tomb,
Clothed with omnipotence.

Why weepest thou? whom seekest thou?
Down through the ages ring.
Where, empty grave, thy victory?
Where, vanquished death, thy sting?
Then weep no more, and seek no more
For Life within the tomb;
There is no death! He's proven it;
The grave has met its doom!
So may the blessed truth sweep on,
Through every age and clime,
Till death itself is swallowed up
In victory sublime.

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FROM OUR EXCHANGES.

[*Christian Register.*]

The currents of virtue in any community flow full and free only when they are fed by internal springs of right desire and virtuous aspiration. All progress, all excellence that rises above the legal level, all virtue that makes good laws possible and moral deportment seem excellent, come out of the hearts and minds of those who need no laws. Their external graces of manner and action, their readiness to serve the public, their quick sympathy with all who suffer, and their righteous indignation against all who oppress their fellow-men, come from internal sources and appear in the outer life only as they force themselves into expression in spontaneous action.

[*Christian World*, London.]

All this brings more and more clearly into view the supreme necessity of our age, and at the same time foreshadows a new coming of that reality which is to meet it. What we are now waiting for is a spiritual revival, which in the largeness of its outlook will fit our mental size, while its deeper content fills the soul. The need, when it has reached a certain degree of intensity, will bring in the supply. The history of mankind, the real history, is full of this; it is the story of the recurrent entrance of the eternal into time. The spiritual reality waits its opportunity, and does not neglect it when it comes.

[*London Christian Commonwealth.*]

Again and again has it been true that the deepest things of God are revealed to simple souls. Learning need be no detriment; it should be a great help; but learning alone does not bring the light. That knowledge of God which is life eternal cannot be got through the scientific text-books. It can be got without them. When the soul finds its own certainty it asks for no proof and it weighs no evidence. The more learning and the more science the better, but the greatest of all treasures is still within the reach of the unlearned and the simple.

[Rev. Walter Walsh in *Christian Work and Evangelist.*]

More luminously than ever is religion to be exhibited as the ministering angel of heaven, beneficent to all human wants; and as the fighting angel of a heaven which has enjoined men to work out their salvation. Many—and not the most foolish of their generation—are persuaded that religion alone can achieve the social reform which is generally perceived to be necessary; and that religion must herself be, to some extent, reformed, in order to fit her for the task.

[*Universalist Leader.*]

Punishment will last as long as sin lasts; no one can reach heaven through an evil life, here or hereafter; the effective deterrent in punishment lies, not in its duration, but in its certainty; the prime object of punishment is not the mere suffering of the guilty but the extinction of sin; the aim of Providence is not the misery but the salvation of the sinner; not the vindication of God but the creation of saints.

[*Christian Work and Evangelist.*]

Let us say again, that the church will not attract the attention of the world until it preaches and lives a religion and ethics far, far above the world's. It is that which is impossible to the world that has always drawn the world and always will.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

The Publishing Society requests that Reading Rooms and individuals when ordering *Quarterlies* will specify whether the large or small size is desired. This is necessary in order to avoid wrong shipments and consequent delays.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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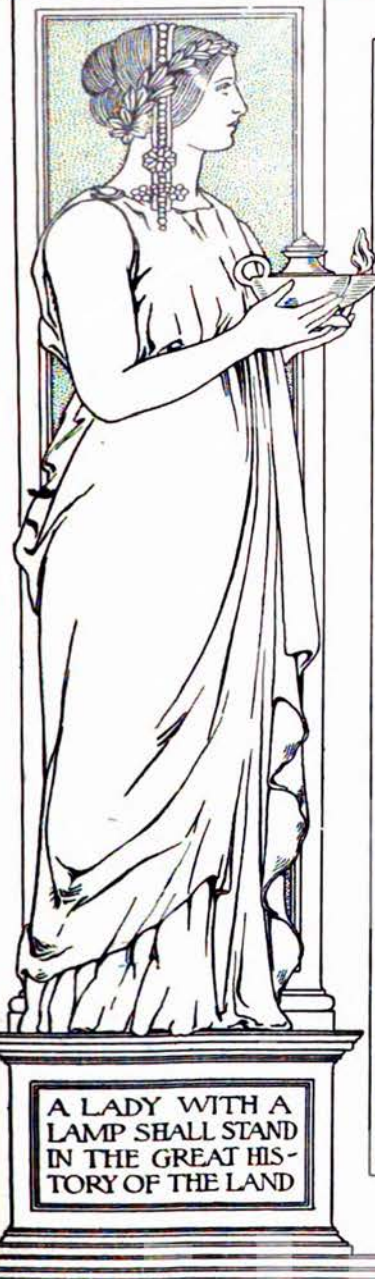
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, APRIL 17, 1909

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ITEMS OF INTEREST.

National.

The Assistant Treasurer of the United States Treasury has approved a plan for systematizing designs for United States notes and coin certificates which will embody the ideas of officials of the Treasury Department, bankers, business men, and currency experts. Under the plan adopted, all classes of notes of each denomination will carry the same portrait. The one-dollar silver certificate will carry the portrait of Washington; the two-dollar silver certificate the portrait of Jefferson; the five-dollar note, whether silver certificate or greenback, will carry the portrait of Lincoln; the ten-dollar gold and silver certificates and United States notes, that of Cleveland; the twenty-dollar that of Jackson; the fifty-dollar that of Grant; the one-hundred-dollar that of Franklin; the five-hundred-dollar that of Salmon P. Chase; the one-thousand-dollar that of Alexander Hamilton.

Reassessment of duties amounting to a total increase of $1,239,000 on sugar imported by the American Sugar Refining Company at the refinery of Havemeyer and Elder, between December, 1901, and November, 1907, have been ordered by Collector Loeb of the port of New York. The imposition of the increased assessments is a result of the trial of the case of the Government against the American Sugar Refining Company, which was recently tried in New York, in which the Government was awarded $134,000. The Government also claims that it has been defrauded of about $500,000 in duties on sugar weighed at the refinery of Havemeyer and Elder, in Brooklyn, and also of $500,000 in duties on sugar weighed at the Jersey City refinery, prior to 1901.

Under a bill introduced in Congress, the Secretary of Commerce and Labor is authorized to establish in each state where mineral deposits are known to exist in commercial quantities and where it will promote the development of mineral resources, a mining experiment station at which will be stationed an expert geologist and a chemist. Their duties will be to examine and assay all rock or earth submitted to them by any citizen upon the payment of a small charge, and to explore their immediate mineral districts.

To determine what changes should be made reasonably in the rates and methods of the New England Telephone and Telegraph Company, the Massachusetts highway commission during the past year has spent an appropriation of $30,000 in conducting a study of the company's physical valuation and traffic arrangements, and asks a further appropriation of $35,000 to complete the investigation. The results thus far show that the value of the physical plant in the commonwealth is $22,885,082.

The full bench of four judges of the United States Circuit Court, sitting at St. Louis, began hearing arguments last week in the important case in which the United States seeks the dissolution of the Standard Oil Company of New Jersey, involving an interpretation of many of the phrases of the Sherman Act.

The monthly statement of Government receipts and expenditures for March shows an increase in the customs and internal revenue receipts, though still about three million dollars less than for March, 1907. The total March receipts are $53,377,012.

The Supreme Court has decided that the Alabama state prohibition law is valid, all the judges concurring in the opinion. This is the second time the court has upheld the statewide act of the last Legislature.

A total expenditure of $800,000 is contemplated by the War Department in the construction of quarters and barracks for troops at the new army post in the Hawaiian Islands.

Upward of six hundred saloons and ten breweries will be forced out of business in the nineteen counties of Michigan which voted "dry" at last week's election.

According to a decision of Attorney-General Wickersham national banks will not be allowed to participate in state guaranty funds.

International.

German finances have excited particular attention this year from the fact that, from a country temporarily at a standstill industrially, it has been necessary to increase the revenues by about $50,000,000, chiefly on account of the growing naval armaments. The government scheme, which has been passed with slight modifications, provides that the federated states shall levy, for the benefit of the empire income, capital or "other" property taxes to an amount which shall not up to April 1, 1914, exceed $25,000,000 a year.

Preliminary preparations are being made for a round of state visits by the Czar of Russia to the Scandinavian capitals and possibly to London in the early summer. According to the plans, his majesty will leave in June aboard the imperial yacht Standart, escorted by a division of the Baltic fleet and torpedo-boats, and will go to Stockholm, Christiania, and Copenhagen, and perhaps thence to England, to return King Edward's visit during the past summer.

The contract for the construction of a railroad to connect Arica, Chile, with La Paz, Bolivia, has been awarded to a London firm. This line is to be a part of the Longitudinal Railroad. It will be three hundred miles long and will cross the Andes mountains at a height of twelve thousand feet above the level of the sea. It will cost in the neighborhood of $15,000,000.

France, in agreement with Great Britain and Russia, has concluded that there is no need of calling a conference of the signatories of the Berlin treaty to consider the Balkan situation. It is expected that this matter, as was the annexation by Austria-Hungary of Bosnia and Herzegovina, will be arranged by direct negotiations between the Powers.

The protocol which provides for the settlement of the differences arising out of the annexation by Austria-Hungary of the provinces of Bosnia and Herzegovina, and which was signed at Constantinople on Feb. 26, has been approved by the Turkish Chamber. Under it the Turkish government receives $10,800,000 indemnity.

By an agreement of England, France, Holland, Panama, and Colombia with the United States, Cipriano Castro, late president of Venezuela, is to be refused admission to any possessions of those nations in the West Indies. It is believed that he is plotting to regain his power in Venezuela.

President Diaz of Mexico, who stated at the last election that he would not again be a candidate for the office, yielding to the importunities of committees from every state, has decided to run again.

King Victor Emmanuel of Italy, and Theodore Roosevelt, ex-president of the United States, met last week and together viewed the ruins of Messina.

By 1912 England expects to have added to her extensive and costly armament eight new battle-ships of the "Dreadnought" class.

The Seventh International Congress of Applied Chemistry is to be held in London from May 27 to June 2 next.

The Servian government has notified Austria-Hungary of its willingness to negotiate a commercial treaty.

Industrial and Commercial.

The completion of the Pacific coast extension of the Chicago, Milwaukee, and St. Paul Railway, now known as the Chicago, Milwaukee, and Puget Sound Railway, creates a world's record for rapidity of railway construction. The length of the extension from the Missouri river to Seattle and Tacoma is a trifle over fourteen hundred miles. The first shovelful of earth was turned April 15, 1906. Since then sixty million cubic yards of material have been excavated, three hundred and sixty thousand yards of tunnel driven, twenty miles of bridges erected, and two hundred thousand tons of eighty-five-pound rails laid, at a total cost of $85,000,000. Ballasting will be completed about June 1, next. Freight and passenger service will be established soon afterward.

It is understood that the Baltimore and Ohio Railroad will soon be in the market for an immense amount of equipment, expenditures on this account being estimated as high as $10,000,000. Tentative plans have been prepared which call for six thousand to ten thousand steel freight cars of various types and a large number of heavy locomotives.

It is announced that efforts which have been under way for several months to consolidate about seventy-five of the independent fertilizer companies in the South into a $50,000,000 corporation have been virtually completed.

The passage from New York to Chicago by trolley is now possible, the connecting link having been completed last week. The route, however, is somewhat circuitous.

The estimated output of cement in the United States for 1908, though less than the previous year, amounts to forty million barrels.

Mexican transportation line officials declare that the Hawaiian sugar output this year will be the heaviest in its history.

The log cut on the Penobscot waters of Maine this winter will probably reach about two hundred million feet.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

TRUE SOCIALISM.

SUE H. MIMS.

BECAUSE the brotherhood of man, as a correlative of God's fatherhood, is eternally and fundamentally true, the human mind for centuries has been spiritually aspiring toward a final demonstration of this grand fact. In an orderly process of unfoldment we find first the family life, then the hamlet, the town, the city, the state, the country. Hand in hand with these manifestations, however, are "wars and rumors of wars;" pride, ambition, conquest, oppression, tyranny, subjugation,—the reign of might and not of right.

Human history is a record of these struggles. Today a broader and wider philanthropy has reached a philosophic and even Christian socialism, in theory, at least, evincing splendid energy, noble and self-sacrificing toil, as Maurice, George, Kingsley, Fourier, have shown in striving for the betterment and uplifting of the poorer classes and added comfort for the working people. This leaven of loving ardor for Christ's kingdom must be the earth helping the woman, preparing consciousness for the grand hour when dawning truth will blaze the true way of attainment. In these human efforts good and evil still seem to be sadly mixed, as must ever be the case until the true basis is found, for side by side with the noble efforts of Christian socialism, red-handed anarchy, breathing hate and murder, lifts its hand of Cain to slay the brother. Christian Science, the divine interpreter, as Mrs. Eddy tells us, "with which can be discerned the spiritual fact of whatever the material senses behold" (Science and Health, p. 585), uncovers the error, reveals the divine way, and points to the ultimate attainment or demonstration of what is and ever was true.

When Mrs. Eddy, in her original and revolutionary way, declared the unreality and impersonality of evil, she gave a fatal blow to all evil in saying that it is "neither person, place, nor thing" (*Ibid.*, p. 71). For ages men have labored in vain to destroy evil on the basis of its reality, but when one learns in Christian Science to separate the evil illusion from the individual, and begins to prove its unreality, as "neither person, place, nor thing," since God is All-in-all, the only Mind, cause, creator of man and the universe, he lays the axe at the very root of all sin, discord, disease, death. As this truth is proven in our life-work, and the real, ideal man is seen to be entirely separate and apart from the seeming evil, and altogether lovely and lovable, the work of demonstrating the brotherhood of man is already begun on its true basis, and it is going on in Christian Science daily, hourly.

The Christian Scientist's own growth and success depend on the clearness with which he sees the line of demarcation between the real and the unreal, the absoluteness with which he beholds the brother free from the illusion of sin and disease; and this discernment of the perfect man heals today just as it did two thousand years ago. This glorious work whereby one may, in the words of St. Paul, "present every man perfect in Jesus Christ," is the only basis whereon to establish a successful and beneficent method of bringing about the kingdom of heaven on earth—the reign of righteousness here and now. This process heals sin, disease, and death; it destroys them by the understanding of God's allness, and man as the divine reflection or image of his Maker. In this glorious statement of God, and of man and the universe as divine reflection, we see how beautifully an old song illustrates the universality of God's affluent good—

> The moon looks
> On many brooks,
> The brook can see no moon but this.

Each idea, in its crystal clearness, may reflect the fulness of divine Love without robbing its brother, all sharing the same light and good.

Mrs. Eddy writes in Science and Health (p. 467): "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established." These great truths of perfect being, the fact of the one Mind that was in Christ Jesus (which we are admonished to have), with the correlated truth that if the one Mind is God, omnipotent, omnipresent, then evil can have neither power, presence, nor reality,—must be and are steadily progressing to their grand fruition.

The Mother Church with its spreading branches, which reach now to the remotest bounds of this habitable globe, is establishing as the church triumphant the spiritual democracy, or true socialism, whose head is Christ. It is gathering under its protecting wings the children of earth, who are freed from the fetters of materialism, and who rejoice in the glorious liberty of the "children of God," the "new-born of Spirit" (Science and Health, p. 35).

RIGHT THINKING AND ACTING.

EDWARD EVERETT NORWOOD.

THE basis of all Christian Science growth and practice is the great truth that there is but one Mind, who governs intelligently and harmoniously through spiritual law. Only as a practitioner is a channel for Truth and Love, expressing honesty, purity, patience, and intelligent mental activity, can correct healing be done. As desire is pure, thought clear, and purpose good, then in proportion to one's energy and persistent application will results be attained. The healing in Christian Science is thorough and exact because based upon Principle and law and caused by the irresistible and irrefutable impulse of divine Love, hence it cannot return void nor fail in its mission.

This law is the method of action of Mind,—the law of which Paul speaks as overcoming the (false) law of sin and death.—and as one is honestly fulfilling this law of love, doing justly, loving mercy, and walking humbly, each day records progress with increased blessings, for they are

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legitimately earned. We have but to do our part in reflecting the one Mind, keeping thought free and clear of all limitation and fear, and trust God supremely, in order to reap the reward of righteousness, gain harmony and health and every good and perfect gift that belongs to the ideal man.

The truth of being is that God, ever-present and eternal good, is supreme—here, now, and always. The spiritual man reflects divine Mind; he expresses all that there is in this Mind; and as we identify ourselves with all that is pure, loving, and good (of which this Mind is Principle), we go through the transforming process spoken of by Paul, and gain our sonship, or spiritual identity, which seemed lost in the belief of material sense. This is the "only begotten" (begotten only) of the Father,—never of material sense,—"full of grace and truth." Nothing but right thinking enables one to do this work; and as it is honestly done, one can say with Job of old, "I know that my redeemer liveth;" for the mental power based on Mind and law, purified and illumined and rightly directed, is the "redeemer," or Christ, becoming operative and saving the individual from the sins of the world. The sins of the world are the various erroneous beliefs about God and man, the envies and jealousies, the passion and pride, the ignorance of God, with the resultant mental malpractice that would crush the consciousness of all who are on a human plane of existence. The world was really ignorant, in a great measure, of what this means, and certainly ignorant of any right method of overcoming evil until Mrs. Eddy pointed the way in Christian Science. She says in "No and Yes" (p. 12), "The essence of this Science is right thinking and right acting—leading us to see spirituality and to be spiritual, to understand and to demonstrate God."

The work in human consciousness of this spiritual or Christ-idea, is broadening, enlarging, and expanding all the time. As Isaiah says, "Of the increase of his government and peace there shall be no end," and there cannot be, for infinite progression logically follows its advent. But with this joyous progress or unfoldment there arises, or seems to arise, the argument of the undestroyed human sense, coming in the name of good, that would fasten itself to the divine impulse and deceive the elect. The Scientist must wisely protect his spiritual discernment, must uncover and destroy sin, both within and without. He must get spiritually to the place where, like Jesus, he knows what is in mortal man, and not commit himself, for in giving pearls to swine (the unprepared and unprotected thought) it turns and rends him. He must work continuously to locate good in thought, and this dislocates the error. He must be careful to cut himself off from inside and outside suggestion, else he might be confused and intoxicated by the mesmerism about him, the mental cross-fire that seems rampant in the general human consciousness; but God is All and Love is supreme, and fear is destroyed by intelligent reflection of good.

By right thinking we learn instinctively to deny the false arguments of discouragement, limitation, and fear. We know they are not true thoughts, and therefore no part of our true selfhood. The Christian Scientist sees the lack of wisdom in outlining or forecasting from a personal sense basis, and leaves all things to God, who doeth wisely and well. He ceases to fret himself because of evil-doers, and instead learns to hold all mankind in the right concept. He thereby sees error as impersonal, and meets the argument of self-pity, and the belief of martyrdom, or that he has much to meet in his spiritual growth. He learns to be patient in problems, both in people and conditions, he does not resent trials, nor go back and suffer anew in thought by indulging in a review of past mental environments. He learns also gradually to lose all faith in evil as person, thing, organization, or as any one's identity. By detaching or separating error from his concept of man, one divests it of all the power it claims to possess, for it can never live without a body. Only as we turn away from the personalizing of evil, from all human concepts or thoughts of people, human opinions, limitations, etc., can we get close enough to God to let the Word govern. As we do this, and free our thoughts of all mortal mind picturing, being filled with the divine energies of Truth and Love, the mental truth that reforms on a higher basis is seen in Mind, and then thought is pure enough to heal and uplift. As we lift up the spiritual idea in thought, we instinctively hold mentally the great fact that because divine Love is supreme and all, there can be no reality or law to any discord or disease, and our patients are quickly healed.

The Christian Scientist knows that the human hatred of Truth, expressed in fear, envy, hate, has no power; that no combination of mortal mind laws or thoughts can separate a child of God from his spiritual identity in Mind, nor interfere with the harmony of his being, because good is supreme. As our dear Leader says (Miscellaneous Writings, p. 334), "You must find error to be *nothing:* then, and *only* then, do you handle it in Science." The great need is to reform all who are ready and willing to be reformed, and we must make every demonstration through the intelligent understanding and application of spiritual law, which becomes operative in the pure and loving thought of the Scientist.

There is but one Mind, supreme, All and over all, ever and forever. Only that which is good and comes of God is the real and eternal, and the unreal and temporal cannot blind us to facts. If we resist the argument of error, it will flee from us. Thus it is that, when we cannot seem to see one step ahead, by holding fast to the truth the light comes, and there is a way of escape provided. So we must keep at it patiently, knowing that there is an end to everything but good, and do all we can to bring the reign of divine Love to human consciousness—the kingdom of heaven on earth.

PUTTING OFF THE "OLD MAN."

VIOLET KER SEYMER.

PRIOR to our study of Christian Science, most of us attempted to contend with and to reform the "old man," as the Scriptures term the mortal concept. Perhaps we were painfully aware of shortcomings in the flesh, of the weight of heredity, and we endeavored to make ourselves over again. If the struggle oftentimes seemed bitter and fruitless, it was because we were not working along sufficiently spiritual lines. Jesus said to Nicodemus that he must be "born again;" viz., that he must see man as a perfect and spiritual being, and not as an imperfect and mortal concept. Christian Science has taught us two great facts: firstly that the eternal likeness of God has never fallen to the level of mortality, and secondly that mortals "never had a perfect state of being, which may subsequently be regained" (Science and Health, p. 476). Christian Science enables us to see the nothingness of evil, while the truth becomes apparent to us; it likewise causes the error to be self-seen. Thus Christian Science brings hope and regeneration to the veriest sinner and to the most hopeless sufferer. In the ratio in which spiritual reality is unfolding before us, material falsity is receding, and those individuals who are striving to put off the old sense of man and cleave to the true one will find that a sense of peace and life is replacing their former sense of discord and death.

Suppose for a moment that a Christian Science practitioner were to embark upon a case, believing the patient to be a child of God upon whom the blight of sickness or sin has fallen, and that he then called upon God to heal

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His own sick or sinful image: would not this be asking amiss? Humanity has been praying in this way for centuries, and losing heart because God did not answer. But suppose the Scientist should strive to realize that there has never been but one spiritual creation, intact in God's consciousness now, neither changed, added to, nor taken from, this prayer would be true, and the Scripture promise, "Before they call, I will answer," would be fulfilled. Reality was established before humanity appealed to God. Prayer in Christian Science is initiating its followers into the joy of putting off unreal beliefs, for self-distrust and discouragement are compelled to flee away when we work from the standpoint of the unchanged perfection of the spiritual man, the only man known to God, the only man known to the real men. Perceiving that spiritual man has never been in the slightest degree sick or sinful, how can we do less than put away the old concept of man just as completely as we are learning to put off the old and erroneous concept of God? We are not called upon to change either God or man. Our mental work, in reaching out after perfection, will hereby be at least as thorough and infinitely purer, for we shall be seeking to reflect Truth spontaneously.

Furthermore, this step out of purely personal problems comes to leaven our thought concerning those about us, our thought regarding the spiritual prosperity of the church we have joined, national conditions, and the bearing of Christian Science upon economic questions. It is probable that one who has constantly to be treating himself for some discord or other is in danger of becoming self-engrossed, whereas all around him "the harvest truly is plenteous, but the laborers are few." Instead of remembering our Leader's injunction to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), we are too prone to watch evil and to dwell dismally upon the shortcomings of the old man, rather than with joy to look upon the divine image "which after God is created in righteousness and true holiness." John the Baptist, perceiving the immortal idea of God reflected in Christ Jesus, said of himself, as a material concept of man, "He must increase, but I must decrease."

The right metaphysical method of work brings God's blessings into fuller view, lifts each one mentally nearer to God, makes better practitioners and more responsive patients. In progressing after this manner, we are certainly not called upon to desert the post of self-examination, but there will be less personal effort and less fear in our vigilance, if we bear in mind that the old man is to be "put off" rather than wrestled with, and seek to find comfort in the fact that God's gift to man is the unlabored reflection of His allness.

THE PARTIAL AND THE PERFECT.

ROSEMUND GUERNSEY.

ST. PAUL tells us that "when that which is perfect is come, then that which is in part shall be done away." To spiritual sense the perfect is always present, and of necessity must be by reason of the unchanging law of divine Life and Truth, but to our finite human sense this perfect manifestation is ofttimes veiled from sight by the clouds of misconception, so that there appears to be present only that which is expressed in limitation, and which through the vagaries of blind chance may culminate at any moment in suffering and despair.

Could we, however, but read aright the events we deem so woeful, we would realize, when storms break over us and sweep away that which seemed so fair, that it is because these partial things have outlived their usefulness that they are done away, because we have grown to that point in the stature of Christ that we are able to look upon a more perfect concept without its effulgence blinding us. Not until that which is perfect is come, does that which is in part leave us. There is no void, no interval when we are without the sustaining power of Truth and Love to meet our present needs. Each blast of the storm but thins the mists around us. Perfection stands always behind the clouds of material sense, awaiting recognition. After gas was utilized as an illuminant, men put aside their tallow dips—not before. When wireless telegraphy is perfected, we shall abandon wires as a transmitting medium of sound. But there will not be, and never has been, any interval of inaction between the casting off of the old and the taking on of the new. The new is in force before the old goes, and the old is done away with simply because it is no longer of any use to any one. In the epistle to the Hebrews we read, "Now that which decayeth and waxeth old is ready to vanish away."

It is human nature to cling to the possessions of the moment, to linger in pleasant gardens, drowsily content, not realizing how this false sense holds us from man's true heritage as a child of God; or, half comprehending, lazily to resolve on action at some future period. Fortunately for our ultimate attainment the matter is not left in our hands. Truth, lovingly watchful, knows when to advance us to the next step in our progress toward our Father's house. Says Mrs. Eddy, "When this hour of development comes, . . . spiritual Love will force you to accept what best promotes your growth" (Science and Health, p. 266).

It is the nature of material conditions to change suddenly, as they are without fixed law. Without warning we are called upon to face new problems, and we ofttimes struggle with a sense of loss and fear, as we seek to adjust ourselves to the changed conditions. Should we not rather take up the new tasks with joy, knowing that the passing of the old is divine evidence that a new and higher is to come? When we realize this fully, no untoward circumstance can have the power to cause us one moment's suffering or regret. It can but open our consciousness more clearly to the ever-presence of divine Love, which in its great storehouse has always at hand greater, truer, and more beautiful treasures than the feeble substitutes we foolishly look back upon or would recall.

As we then turn with a glad full-heartedness to the fresh chapter in our life journey, we presently begin to note the brightening light about us, and so advance into the fuller realization of the true world as God created it for all His little ones, in which all things move in accord with the one central will, the will of Truth and Love, that has never aught but joy and peace and abounding supply for all, right here and now. Then, in the fulness of time, we shall learn the great world-truth that all which is good abides forever, and can never be lost to man for an instant, and that the seeming loss of any possession of condition serves instantly to prove it a false condition, and to show the true behind it.

FREEDOM FROM SENSE-THRALDOM.

MARIE F. SMALLEY.

PAUL said, "The carnal mind is enmity against God," and this fleshly mind is manifested in the pleasures and pains of sense. In this dream of life in matter our enjoyment and suffering are largely contributed by the senses; thus one who is bound in this dream-slavery vacillates between a state of joy and the depths of misery—the permanent peace which Christ Jesus promised is unknown to him.

It may seem to us that this carnal mind is productive of good when all is going as we would have it, and we are enjoying life, as we say; but when as a later development

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appear disappointment, weariness, misfortune, or some other evil, we at last perceive, when we have suffered sufficiently, that what does not result in good cannot be good. Then, having tried in vain by various means to throw off our shackles, and looking merely for freedom from present ills, we turn to Christian Science. We learn in the Science of being, through the channel of Mrs. Eddy's irresistible logic and irrefutable proof, that God is good and All-in-all, the one Mind, and not the fountain at the same time of bitter waters and sweet, and we begin to realize the unreality of sense testimony and are healed.

When we experience pain or any seeming inharmony through these senses, under the authority of Science we reach out eagerly for freedom, eradicate the discomfort by knowing the unreliability of the corporeal senses, and affirming their falsity in view of the facts of being; but on the other hand, when our dream-life is flowing along like a song, and we for the moment are reveling in the fleeting pleasures of matter and the erstwhile welcome sense testimony, does the thought come to us just as quickly to blot out this sweet sensation, to free ourselves from sense bondage, declare the pleasure unreal because manifestly not of Spirit, God? No! emphatically no!

We all want the good, because it is pleasant and brings peace and harmony; and that is a right desire, for harmony is the law of being, natural and right, and we are told that we need not look beyond the skies for heaven (harmony), since it lies within and around us, and nothing but what is pure and fair and beautiful can enter there; but we must have constantly before our minds that only in the allness of Spirit is there good, and that not only is the evil in matter unreal, but that there is also absolutely no good in matter. The thought for realization is not so much that there is no pain, as that there is no substance in matter; God, Spirit, is absolutely All-in-all, omnipresent, infinite; and clearly there can be nothing outside or beyond Him.

It is only by holding in consciousness the fact of being that we can be entirely free and secure from the aftermath of bitterness which surely comes from worshiping the seeming pleasures of sense as gods many. We must yield absolute allegiance to the one Mind, Spirit. We must apply to Principle not only in time of suffering, but constantly "stand porter at the door of thought" (Science and Health, p. 392), and watch even more when the senses give their deceivingly pleasant testimony, for it is only by being wholly faithful and obedient that the fulness of Life in all its completeness and satisfying perfection can be attained.

As the leaf and blossom unfold under the warmth of the sun, so the warmth of divine Love, flooding our consciousness, brings forth the fruit of Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" but we must remember that these are not the fruit of the carnal mind.

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

SELECTED ARTICLES

[From *The Christian Science Monitor.*]

"THE STILL SMALL VOICE."

Evidence that Christian Science has a practical value in reformatory and prison work has recently come to light through a letter received by Mrs. Mary Baker Eddy from Rudolph Knur, a beneficiary of Christian Science in the state prison at Canon City, Col. The letter is written on the official paper of the prison, and reads as follows:—

Name.	Name.
Rudolph Knur.	Mary Baker G. Eddy.
Register No. 6228.	Street Number.
Canon City, Colorado;	Chestnut Hill.
April 4th, 1909.	City, Brookline.
	State, Mass.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Revered Leader and Benefactress:—About to be released on parole from the state prison of Colorado, where I have been justly imprisoned for the past five years for a crime of dishonesty, I cannot refrain from telling you how much the study of your invaluable book, Science and Health, has done for me, in that it has been the means of turning me from a life of sin and so-called pleasure to a life of love and righteousness.

The study of your book has created in me a desire to live a noble, pure, and upright life. At various times in my life I have had such a desire, but could not and would not listen to "the 'still small voice' of Truth" (p. 323) calling for a better and purer existence. The religious teachings of my youth only tended to make me fear the God presented to me. How different is the God of Christian Science. Three years of the study of Christian Science enables me to understand, in a small way, your inspired definition of God as found on page 465: "God . . . Mind, Spirit, Soul, Principle, Life, Truth, Love." Life is God, and God is good. I am deeply grateful to God, and to you, to be able to say in all sincerity of purpose that I have entered upon a spiritual evolution which enables me to demonstrate that "Life is eternal" (p. 246).

Prior to coming into Science, I flattered myself in having an ideal, consisting of a desire to accumulate, by fair means or foul, the means to spend a riotous life. Thanks to the divine Principle which changeth all things, I shall leave my penal servitude in the positive assurance that by "walking in the pathway of Truth" (p. 487) I shall be able to refrain from indulging in habits at once degrading and repulsive. "Get thee behind me, Satan." Passion, hatred, and revenge are henceforth supplanted by that divine Principle which is Love. I would not, however, overlook the important fact that only by continued practice of the truth can perfection be attained.

It shall be the effort of my life so to live as to become a positive influence for good to all with whom I come in contact, not failing to realize that the path is narrow, yet under the shadow of the almighty, infinite wisdom I cannot fail. Conscious of God-given power, success must follow.

I am glad to refute the advanced theory of criminologists that after indulging in crime for a length of time the criminal becomes tired of his mode of life. Thanks to the understanding I have of the Science of being, I am tired of this so-called life, not because it brings with it such dire consequences, but crime and sin are now repulsive to me. I find no pleasure therein.

For this and much more, revered Leader, I am deeply grateful. It shall be my continued effort to follow the words you so fitly used in your message, dated March, 1899: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them."

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I could write forever on this glorious subject, but will content myself by saying, God bless you. Love will guard you. Principle will guide you.

I conclude by saying that the church at Canon City is doing a great work at the prison. The services and the distribution of literature prove helpful and an incentive. God—good—will bless them for it.

"God's will is done: His kingdom come.
The Potter's work is plain.
The longing to be good and true
Has brought the Light again."

God bless you, is the prayer of yours in love and truth,

RUDOLPH KNUR.

Colorado State Institution, Canon City, Col.

[Karl Knudsen in the *Onlooker*, London, Eng.]

It is obviously necessary to approach this subject from the point of view of one who has observed and experienced physical healing by spiritual means, and who stands before the question, "What next?" He sees that Christian Science cannot remain simply a means of ridding oneself of discomfort and pain. On page 150 of Science and Health it is stated: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing."

What is called "religion in business" is generally viewed with suspicion, and yet among those who make little or no profession of religious belief one meets with an amount of manly honesty, generosity, and kindliness which contradicts the lamentations about the special wickedness of latter-day business life. Why this suspicion of the profession of religion while engaged in the conduct of business? Partly, of course, because it has so often served as a cloak; but chiefly, I think, on account of the supposed impossibility of applying the Sermon on the Mount to practical business. Many professing Christians tacitly, if not audibly, admit this, and draw a distinct line between their business and their religious life. Henrik Ibsen has caricatured this exclusion of one's religion from being an active influence upon the conduct of business in his study of human character represented by Peer Gynt. Peer had been carrying on a lucrative trade in idol-images to China, and tried to balance his account with God by sending out missionaries to checkmate the images. It is the old story of making religion a belief in a future-world salvation typified by the question of the Pharisees: "Is it lawful to heal on the sabbath days?" They did not see that the healing of all manner of discord, sickness, poverty (witness the feeding of the multitude), and death was not only the inevitable result, but also the requisite proof of the truth of the religion preached by Jesus of Nazareth, and which he promised should make men free. The Pharisees had reduced religion to a set of doctrines without vitalizing power.

The Bible promises, to those who believe, that they shall receive power to overcome discord in the way Jesus did. Christian Scientists interpret the word "believe" to mean "understand." Failing to find in the orthodox churches a religion which would meet the demands of a logical reading of the Gospels and the demands of their sense of justice, many business men prefer what is called "a religion of their own" to a halting acceptance of the teachings of the Bible. Now it cannot be gainsaid that Christian Science, with all its seeming paradoxes, has given to many men of affairs, often acknowledged agnostics, a religion that satisfies their need. They have found that it sheds a new light on the Bible, revealing it as being the history of the gradual dawning upon the human mind of a knowledge of that ever available law of the universe which not only heals the sick, but will solve any and every human problem. While striving to gain a knowledge of this law, they find that the appellation, "Science," is not only justified, but is, in fact, the only word that is adequate. They find that Christian Science removes the antagonism between natural science and the Bible, and that it does, in fact, give them a far more intelligent understanding of the phenomena of the material universe than they had previously possessed.

Having seen disease healed as being merely a phenomenon of erroneous thinking, a false conclusion from false premises, the business man quickly perceives that the same remedy must be capable of similar results when applied to all those discords of the world of business which spring from the same source. His business becomes his patient; he realizes that it is the index to his state of mind, not the other way about. In "Major Barbara," the rich manufacturer, Andrew Undershaft, is made to say that the power which drives him and his business is "a will of which I am a part." Such doctrines make man the creature of circumstances and far removed from that man to whom was given dominion over the whole earth. They make God responsible for laws which are blind in their action, cruel in results, and would make man "more just than God." Christian Scientists have found that it is not inexorable circumstances which defile mankind with poverty, failure, worry, disease, and like afflictions, and make them the victims of dishonesty, avarice, and hatred; they have found that Jesus spoke the literal truth when he said: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

The remedy must be applied within to one's state of mind, and circumstances will change with it. How often have we not said that honesty is the best policy, but until Christian Science revealed it we have not recognized that honesty, justice, mercy, ceasing to consider another man's gain a loss to oneself—in fact, all unselfishness—are a powerful defense against dishonesty, injustice, greed, and kindred evil. As a man "thinketh in his heart, so is he;" that is, the thoughts, fears, and motives which he harbors, he will see manifested in those surroundings which go to make up his life. The Norwegian proverb, "As you shout in the forest, so will you be answered," expresses the same thought.

It is a common misconception that Christian Science promises to make rich; nothing could be farther from the truth. Christian Scientists agree with Andrew Undershaft that there is no virtue in poverty, and that it is a disease; but they do not forget the warning about the uselessness of hoarding up treasures upon earth. All that they claim is, that it is unnatural and wrong to lack those things which are needful to enable us to fill our own niche in life; and they claim that only erroneous thinking and fear can be the cause of such lack. This reconciles such seemingly contradictory statements in the Bible as these: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" and, "The kingdom of God is not meat and drink."

In his first faltering attempts to apply the Principle of Christian Science to his every-day affairs, the business man is often surprised by suddenly discovering that some long-standing cause of petty worries has disappeared. On reflection he finds that something in himself has changed; the fear of being worried by that particular thing has gone, with the inevitable result of the disappearance of the trouble. This spurs him on to further effort, because he cannot avoid seeing that that which is true in part must be true also in regard to all the varied manifestations of material existence.

[C. R. Munro in *Hamilton* (Ont.) *Spectator*.]

The statement of our reverend critic, that the teachings of Christian Science are "philosophical nonsense," can

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best be answered by referring the gentleman to the works that are daily being accomplished by this Science, the healing of all forms of functional and organic diseases, and the reforming of the worst cases of sin and of depraved appetites and passions, works which he could easily have seen for himself in his own city of Toronto had he taken the trouble to investigate. These works were what Jesus said should follow those who believed in him,—that is, understood his teachings,—and the fact that these results are today being brought about through the Christian Science interpretation of the Master's teachings proves this interpretation beyond a doubt to be the true one.

Every statement of Christian Science is based on the Scriptural teaching that God is Spirit and that God is All, and if the teachings of Christian Science are philosophical nonsense, then it logically follows that Jesus' teachings were alike philosophical nonsense, a conclusion which our critic would scarcely care to accept. The fact that Christian Science enables those who understand it to apply practically the commands of Jesus, in the way he commanded, is the best proof that it is not philosophical nonsense, but the practical fulfilment of the Master's express commands.

["Civitus" in *Portland* (Ore.) *Journal*.]

In a recent issue of the *Journal* I read a report of a paper given to the Ministers' association by Dr. ———, in which he evidently misinterprets the teachings of Mrs. Eddy and Christian Science. I am not a Christian Scientist, but belong to an orthodox church, as they are called, but I believe in all fairness the doctor should allow Christian Scientists to explain their tenets, as they do in all their meetings and publications. The willing ear given his paper will neither help nor hinder the truth.

What little I have read of Christian Science has greatly helped me in religious life, and particularly the teachings in regard to prayer, to which the doctor takes so much exception. Fruits are the best evidence of proper teaching, and the contrast between the large congregations of the Science churches and the empty pews to which the doctor has been preaching for the past few months is a sufficient proof.

[J. V. Dittemore in *Ithaca* (N. Y.) *News*.]

In his recent interesting address on "The Church and Mental Healing" the reverend critic is reported as pointing out as "a defect of Christian Science" that it does not recognize sin or evil. Such a statement does not make clear the teaching of Christian Science on this subject. Sin and evil of every kind are stern realities to human experience, but they can have no real or permanent existence without being embraced in the consciousness of God, and hence being infinite and eternal, in fact a part of Deity. All evil is in human thought, and will disappear into its native nothingness in proportion as mortals "put off the old man" and put on that Mind "which was also in Christ Jesus."

Christian Science proves man's dominion and the ever-present availability of true Christianity in the overcoming of all that is unlike God, who is infinite good.

[Frederic C. Hotchkiss in *Danbury* (Conn.) *News*.]

Christian Science is essentially a practical religion—a religion of common sense. Christian Scientists dwell on the spiritual instead of the material, because man progresses by thinking of what he wants to be, instead of keeping his thoughts on what he is striving to outgrow. They do not claim to have gone farther than did Jesus in their demonstration over food and clothing, but rather thank God that they are approximating a more normal condition, where they can eat and digest the food that is set before them. They are bringing into their experience better conditions right here and now, instead of waiting until after death.

Every system of healing should stand on its own merits, and thousands of families give willing testimony to better conditions under Christian Science practice than they formerly experienced with material methods. It would be worse than folly to urge the blind who have received their sight, to close again their eyes to the light, or try to convince one who was once dying and has been restored to life, that God did not heal through the "effectual fervent prayer of a righteous man,"—through the ministration of divine Love. "Why should it be thought a thing incredible with you, that God should raise the dead," or heal the sick?

[Algernon Hervey-Bathurst in the *Onlooker*, London, Eng.]

Some nineteen centuries ago "the most scientific man that ever trod the globe," as Mrs. Eddy says on page 313 of Science and Health, was teaching the multitudes who "heard him gladly" on the shores of the Galilean sea and among the Judean hills. This great man, who has rightly been termed the Master, shattered the beliefs of ages, reversed so-called laws, overcame the law of gravity, and relied in no way at all on the testimony of the physical senses, but proved that evil, failure, limitation, sin, sickness, death, fear, are not created by God, have no true existence, but are the outcome of the mortal belief in some power equal to or greater than God. Today the world is again being roused to a true understanding of the teachings of Jesus the Christ.

The knowledge or science of this Christ-teaching has been termed Christian Science. As is well known, Mrs. Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," is the Discoverer and Founder of Christian Science, and, as is perhaps almost equally well known, she has from her childhood been a deep and earnest student of the Bible, and rediscovered this great truth in its sacred pages. Christian Science is nothing new; there is nothing that can compete with Christian Science with respect to age, for it has been from all time. Truth has ever been, and it is the truth that has been revealed through Christian Science.

Today Christian Science is reiterating the teachings of Jesus, and with "signs following." As already pointed out, Jesus overcame evil in every form, whether manifested mentally, morally, or physically. If, then, Christians are to follow his teachings, clearly they must also overcome all evil. If we endeavor to unravel this "mystery" of the overcoming of evil, it becomes, however, no more of a mystery than is the "mystery of godliness." It is clear that godliness includes no evil. The more Godlike, therefore, a man is, the less he knows of evil. Jesus, who, as we read on page 364 of Science and Health, has been "rightfully regarded as the best man that ever trod this planet," was so clear as to the truth about God and His creation, and that in it was no sin, suffering, or discord, that he successfully healed sickness, reformed the sinner, and raised the dead; and to his followers for all time he said in language of unmistakable clearness, "He that believeth on me, the works that I do shall he do also." Christian Scientists have learned, through the faultless logic and profound simplicity of the teachings of Mrs. Eddy, that it is far from being presumption for mankind to do the works Jesus told them to do; it is their duty and privilege to do so. And Jesus never taught his followers to be harsh or impractical; he taught by his own example that, unless we reflect love, sympathy, and human affection, we can do little to lift the load of sorrow, sin, or sickness from those hungering for that

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peace which the world cannot give. There are among us today many who, having experienced the healing power of Christian Science and not yet understanding how it is accomplished, say, with gratitude, in the words of the blind man healed by the Master: "One thing I know, that, whereas I was blind, now I see."

The healing of sickness, discord, or sin in Christian Science is not achieved by manipulating the human mind in any way, it is a spiritual understanding of the one God, "who forgiveth all thine iniquities; who healeth all thy diseases," the one perfect cause or creator, and man, as His image and likeness,—dependent, that is, in no sense on matter, the so-called material senses, or mortal mind, but dependent on and reflecting the one Mind or God. The apostle's injunction, "Let this mind be in you, which was also in Christ Jesus," applies to all mankind, and Christian Scientists are proving that to the extent they follow this injunction, they apprehend the truth which Jesus said "shall make you free."

The knowledge of this truth does not include any mighty struggle with evil as a powerful entity; it entails the spiritual understanding of God as omnipotent good, and a willingness to trust to His omnipotence, not in one instance, in certain circumstances, but at all times and in all ways, for it is through a practical understanding of the all-power of good alone that the belief in evil can be destroyed. A mistake can only be corrected by knowing the truth about it. The belief that three and three make seven can only be corrected by knowing that the sum of the two numbers is six. So with the belief in sin, sorrow, suffering, want, and misery; it is healed to the extent that we understand that the same fountain cannot send forth both sweet and bitter water, by realizing that the one Mind or God is supreme, infinite, omnipotent, and omnipresent good, that He made all that was made, and made that perfect. In the face of that understanding, the testimony of the physical senses stands for nothing more than it is, an illusion, the opposite of truth, a falsity.

There is nothing mysterious, nothing unnatural in the teachings and practice of Christian Science, and, thanks to the glorious, practical message it has given to humanity, the commands of Jesus are again being declared in every Christian Science church throughout this and every land, with "signs following." Critics may confound its teachings with the teachings of mesmerism, hypnotism, will-power, suggestion, and the like, but the facts cannot be altered, the tree will still be known by its fruit, and those who seek its protection and shelter will not seek in vain.

[Albert E. Miller in the *Public Ledger*, Philadelphia, Pa.]

The physical healing effected through Christian Science is in a sense secondary to the main import of this teaching, because Christian Science seeks primarily the moral regeneration of those who adopt its plan of human betterment. Through the study of Christian Science it is found that the basis of all diseases is in the conscious or unconscious indulgence in sin, and the patient and loving effort to get rid of the sin and its effects involves the cure of the patient. In fact, this is so clearly shown to be the operation of the cure that one is almost tempted to employ the chemical term "by-product" in defining the result of this metaphysical operation. It is significant that the public interest aroused by the splendid achievements of Christian Science reformation and cure has led to the establishment in recent years of a number of systems which would claim the "fame tho' not the name" of Mrs. Eddy's unselfish labor. This cannot be, and those who are lax in giving credit to whom credit is due violate the basic law of honesty, without which nothing can be accomplished in the line of right.

AMONG THE CHURCHES.

PORTLAND, ORE.

The plans for the building to be erected by First Church of Christ, Scientist, on the half block on Everett street between Eighteenth and Nineteenth streets, were prepared by S. S. Beman of Chicago, and show a building of the classic style of architecture, which differs from that of any other building in the city. The basement for the church, which was finished last year, covers an area of eighty-two by one hundred and fifty-four feet and will be used for Sunday School purposes.

On the first floor of the building there will be three double and two single entrances from Everett street leading to the vestibule, which enters into the foyer. This foyer is twenty feet wide at the narrowest part and then spreads out over the full width of the building. On the next floor will be the auditorium, which covers an area of sixty-five by one hundred and fifty feet and will undoubtedly have the largest seating capacity of any church building in the city. This auditorium will be inclined toward the pulpit and ample room will be left for aisles. Fifteen hundred people can be comfortably accommodated with seats. There will be no galleries. The pews are to be of hard wood and the interior finish of the church is to be plain and massive, no carved work or extensive decorations being used. The dome arising over the central part of the building will probably be the largest in the city, measuring fifty-two feet across the interior. In the center of the dome will be a skylight, with a "sunburst" in the ceiling. The building is to be of brick, with outside facing of oolitic limestone furnished by the quarry at Salt Lake City, Utah.

General construction work will start as soon as the stone commences to arrive, and it is the expectation to have the building completed within fifteen months. The estimated cost is $100,000.—*Daily Abstract.*

ORANGEHURST, CAL.

Christian Science services were held for the first time in this place Sunday [March 14], at a private residence. It is expected that a church building will be erected and a regular church organized during the year. There were nineteen persons present at this first meeting. The town of Orangehurst is not yet a year old, and the establishment of a church at such an early date speaks well for the community. So far as known, it is the first instance where a Christian Science church was the first to be established in a community, and to that extent it is a matter of public interest.—*Visalia* (Cal.) *Times.*

ROCKY FORD, COL.

The Christian Science Society in Rocky Ford was organized only a few years ago. The membership was small and the growth has been slow, although the Christian Science movement has spread with remarkable rapidity all over the world. Many wonderful cases of healing have taken place in Rocky Ford, and during the past few months the growth of the society has been very marked, until now their room in the Hagen Block is filled every Sunday to overflowing. The organization is looking for a ground-floor location and expects to purchase a lot at an early date on which to build a church edifice. We are glad to note the growth of this organization.—*Rocky Ford Enterprise.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

RELIGIOUS FREEDOM.

Box G, Brookline, Mass., April 12, 1909.
Christian Scientists in Concord, N. H.

Beloved Brethren:—Allow me to send forth a pean of praise for the noble disposal of the legislative question as to the infringement of rights and privileges guaranteed to you by the laws of my native state. The constituted religious rights in New Hampshire will, I trust, never be marred by the illegitimate claims of envy, jealousy, or persecution.

In our country the day of heathenism, illiberal views, or of an uncultivated understanding has passed. Freedom to worship God according to the dictates of enlightened conscience, and practical religion in agreement with the demand of our common Christ, the Holy One of Israel, are forever the privileges of the people of my dear old New Hampshire.

Lovingly yours,
MARY BAKER EDDY.

"BE YE DOERS OF THE WORD."

SEVERAL years ago our Leader wrote, "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them" (*The Christian Science Journal*, March, 1899). This advice to her students is probably more widely known and quoted among them than anything else she has written, yet Christian Scientists today may profitably ask themselves how fully they are yielding a loving obedience to this wise counsel, and how much they are helping themselves and their fellow-mortals by putting into practice this precept, which contains the pith of our Master's teachings.

To keep our "minds so filled with Truth and Love" means much more than merely to indulge a sentimental or ecstatic state of consciousness, or to hold an undemonstrated belief in the power and wisdom of God. The apostle James says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Sin, disease, and death are the subtle weapons of evil, and whoso would avail himself of the freedom offered by the "perfect law of liberty" must be ever on guard to prevent an entrance into the citadel.

Mrs. Eddy writes on page 451 of Science and Health, "Every conscientious teacher . . . feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving." This indicates the alertness which should mark the work of every Christian Scientist, be he teacher or student. A merely passive state of goodness is not all that is required in order to enter into the kingdom of heaven. One must know and demonstrate that "Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism" (Science and Health, p. 104).

There is need for every Christian Scientist to be awake to the claims of evil, in whatever guise they may present themselves; to see their nothingness and powerlessness, and thus destroy them, not by the inactivity of a blind belief in God, but by demonstration of the activity of divine Mind, God, the omnipotent ruler of the universe.

ARCHIBALD MCLELLAN.

BOTH BANEFUL AND INCONGRUOUS.

WHEN the late Canon Farrar's volume on "The Eternal Hope" appeared about the year 1878, it awakened a convulsive and declamatory protest from so large a number of clergymen as to give convincing evidence of the hold which the doctrine of eternal punishment still had upon Christian belief at that time. Today it would probably be difficult to find any considerable number of educated Protestant ministers who accept this phase of the Miltonic theology, and this for the reason that it involves a questioning of the equity of the divine government from which the moral sense of every open-minded man must instinctively revolt. All the world knows that if the moral character of God is not unimpeachable, then He is no longer God, and the foundation of all Christian faith is hopelessly shattered.

This assertive discontent with the doctrine of the possible endlessness of retributive suffering results, however, not only from its reflection upon the justice of God, but from the indisposition of human sense at its best to believe in the eternality of evil. The assumption that evil does or can persist, puts an end at once to all hope, not to say conviction, of the sovereignty of good, and practically reestablishes the Manichean heresy which troubled the souls of the saints in the third century. The fundamental and innate conviction that the good and the true are and ought to be supreme by virtue of their inherent nature may be said to be universal among Christian men today, and this sense of legitimate dominion is not satisfied with any other conclusion than that evil will be dethroned and done away with in time; that it cannot maintain its present claim of place and sway throughout eternity.

With this conviction the great majority of those who, in opposition to the teaching of Christian Science, are declaring for the reality of evil would no doubt agree, and yet it must be apparent that if sin, disease, and death are real, the eternality of evil becomes inevitable, and pain and sorrow are sanctified by their association, if not by their identity with the things of God. From this point of view Mr. Chesterton is warranted in saying that "since Jesus suffered on the cross, a certain actuality and even sanctity has clung to the pain of prosaic men"!

The tenacity with which the testimony of the material senses sways the unthinking is not surprising, but when, in their loyalty to these senses, intelligent Christian people are willing to project the unendurable thought of an everlasting evil, despite the protest of a universal sense of fitness and a well-nigh universal refusal longer to believe in the doctrine of eternal punishment, one can but be astonished at so pitiful a spectacle. Such a belief were enough in itself to make the whole world sick. Between the question of loyalty to God as no less certainly good than infinite, and the question of loyalty to the declarations of a physical sense whose stumbling is known to all intelligent people, it would seem that there could be no reserve of choice, and yet it is true that in this twentieth century there are those who look upon the unequivocal stand which Christian Science has taken for divine idealism, regardless of sense testimony, as an unpardonable offense! Surely it was with the far-seeing of a seer that Mrs. Eddy declared that this teaching of the unreality and consequent temporality of

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evil, all error, is the one point that the many "will most reluctantly admit, although first and last it is the most important to understand" (Science and Health, p. 466).

There is no questioning the fact that Ephraim still clings to his idols in a truly marvelous and inexplicable fashion, and the pathos of the habit upon the part of professed followers of Christ Jesus is, if possible, more impressive than its incongruity. St. John still lives to rebuke this offense, and it is a comfort to hear him say ever and again, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

JOHN B. WILLIS.

THE DENIAL OF SELF.

THE statement of Christ Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me," seems to present some difficulties to those who do not yet see that a great giving up of error is necessary before we are fitted to receive the blessings of Truth. Mrs. Eddy says, "We cannot fill vessels already full. They must first be emptied" (Science and Health, p. 201). Most Christian people are willing to give up "things" for the sake of their spiritual advancement, but when it comes to the denial of self they are apt to be puzzled and sometimes they are unwilling to meet the demand. Some seek to appease conscience by giving up more things, or by assuming crosses which Truth does not call them to carry, but the demand of the Master upon each would-be follower is, "Let him deny himself," and without obedience to this there can be no true following.

It is well for us to be clear at the start as to the fact that we are never called upon to deny the man that God has made,—the one that is like Him in nature: in a word, that is spiritual. On the contrary, we must clearly recognize and insistently affirm the reality of the true selfhood,—God's idea,—and by our words and deeds demonstrate its verity. The fundamental error of the ages has been the belief in an existence separate from God and unlike Him. Not so long since it was believed that man's likeness to God was a bodily likeness; and it would have been thought presumptuous, to say the least, to have claimed a likeness in mind or character. Happily, however, this belief is disappearing before the teaching of Christian Science, that our likeness to God, infinite Mind, must be a likeness in nature and character, expressed in a spiritual selfhood which is separate from materiality,—a selfhood which is born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," to quote St. John.

We find that Christ Jesus began early to deny "the will of the flesh" which largely controls the mortal sense of manhood, and this denial involved the taking up of the cross at every step of the way. Our revered Leader says that the "cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love" (Science and Health, p. 50). His mission was misunderstood and his character misrepresented because he denied material selfhood and insisted that his followers do the same. He denied this false claim of selfhood when he put his hand upon the leper and healed him; when in the face of derision and hatred he said of Jairus' daughter, "She is not dead," then waked her from the dream of death; and again, when he raised Lazarus from the tomb. Most mightily did he deny the mortal belief of self when on the cross he proved the powerlessness of hate and ignorance, and went to his glorious victory over death and the grave,—his victory and ours, if we are willing to deny the false self and to follow him.

Material belief, based on knowledge gained solely from the physical senses, would insist that we admit self—not "deny" it. It would even demand a physical and mental diagnosis of the suppositional good and evil of corporeality, as necessary to one's healing, when the one necessity, according to Christ Jesus, is to rise out of the mortal sense as we would lay off outworn and "filthy garments." Then are we ready to hear the voice of Truth, saying to us, as to the high priest in Zechariah's vision, "I will clothe thee with change of raiment."

We should not forget, moreover, that self must be denied daily,—this was the great Teacher's requirement,—until nothing appeals to us but the divine idea, reflected in ourselves and others, lived and loved.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Indianapolis, Ind., April 5, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—From time to time I have been the committee selected by the Reading Room of First Church of this city to place its various gifts of different copies of your works, as well as subscriptions for the *Christian Science Sentinel* and *Journal*, in the city, county, and state libraries of our city. I have been treated with great courtesy by the different librarians and, as the public demand for Christian Science literature has increased, they have on several occasions asked for more copies of "Science and Health with Key to the Scriptures" with which to meet this demand. Upon several occasions when the librarians have contemplated the purchase of books recommended for the library, I have been consulted as to the genuine worth of the book in question and whether it would be of use to the public in helping it to learn what Christian Science is.

But in no instance have we felt so much cause for gratitude as upon the occasion of my visit to the city library to ask if *The Christian Science Monitor* would be received. I found the librarian already familiar with this paper, having looked over the sample copies sent out by our Publishing Society. She was enthusiastic over its reading-matter and high ideals, and said it would be gratefully received in the city library, where it would fill a long-felt want. She then explained that seventh and eighth grade pupils of the public schools, as well as first and second year high school pupils, are required to be prepared in the giving of "current events," and that this demand of the schools has caused much friction between teachers and parents, as many parents have flatly refused to allow their children to read the daily newspapers, claiming that so much of the ordinary newspaper is unfit for the child mind. She added that the library attendants will now be instructed to give the *Monitor* to any child coming to the library who asks for a daily newspaper. She also said that the school reference assistant, who is sent out from the library to visit each school and help both teachers and pupils in learning to use the various books of reference at the library, will now be instructed to mention *The Christian Science Monitor*, and explain its nature, that teachers, pupils, and parents may as quickly as possible know of its existence.

This year I have been attending a series of lectures to a class made up of Sunday School teachers of different denominations, given by the president of the college for training kindergarten teachers, who is also the superintendent of the Indianapolis free kindergartens. One morning at the college the pernicious influence of indiscriminate newspaper reading upon the child mind was dwelt upon by the lecturer. The next week I took a bundle of *Monitors*, and gave samples to the teachers and members of the class, which were cordially received. Never once have I mentioned the purpose of the *Monitor* to any one interested in the proper education of children that it has not met with the most hearty commendation and sympathetic interest for its success. Truly your life-work is leading to grander and

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grander results, influencing the present generation for untold good and reaching into and molding the present and future lives of the children of our country! This letter is written by direction of the last Reading Room meeting, after hearing the above report.

In closing I want to add that we are grateful for the order of service given for the Sunday Schools in the last edition of the Church Manual, knowing that it will be of great use all over the Field. We have taken pleasure in at once making the few changes necessary to conform to the outline given.

Yours with love,
MISS CLARA P. WALES,
Superintendent of Sunday School.

Sherbrooke, Quebec, March 21, 1909.

Dear Mrs. Eddy:—I have had the pleasure of visiting Boston a number of times since early last fall, and of watching the preparations for the starting of *The Christian Science Monitor,* and its growth to date. As a newspaper publisher, as well as one deeply interested in Christian Science, all this has been very interesting to me. It is one of the great advance steps in the journalism of America. To keep up with the natural growth and advancement of the *Monitor*, I feel that I cannot contribute to a better cause than to help to provide for larger quarters for the carrying on of the work of this paper. More room is already required in all the departments, and looking forward for a couple of years, I do not think double the space now available will be too much. Considering the great benefit to the Cause of Truth and Love throughout the world, afforded by the *Monitor*, it does seem to me that the Field as a whole should provide the best quarters possible for its publication.

It has been my privilege to send Mr. Chase a cheque for seventy-five dollars today, to apply on the building fund, and I hope to be able to add to this from time to time, until the need is fully met. The possibilities for good in the *Monitor*, I realize more fully as time goes on. Here in Sherbrooke it is received with pleasure in the reading-rooms of the public library, the Y. M. C. A., and the Y. W. C. A. This is reaching the people with what Christian Science really stands for, in a way that already shows results. In closing, let me thank you, dear Mrs. Eddy, for all your loving, kind, patient, unselfish efforts, which have done so much to help me physically and morally, and which have enabled me to rise to a higher understanding of what God really is.

Still seeking for a higher understanding of Truth, I remain,

Sincerely yours,
L. S. CHANNELL.

Hannover, Germany, March 23, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Hannover, Germany, in annual meeting assembled, unanimously voted that a letter be written to you to express our deepest gratitude for what you have done and are doing for mankind in your untiring and selfless labor of love. Since the first seed of Christian Science was sown in our country—twelve years ago—your revelation, as given in our text-book, "Science and Health with Key to the Scriptures," has been our precious guide, and day by day we were led to wonderful experiences wrought by this living truth.

With gladness we report a steady growth of Christian Science in our field, and rejoice in the spiritual progress and harmony of this branch of the true Vine. Much healing is done, and the attendance of both the Sunday and Wednesday evening services is beautifully increasing. The *Herold,* this special messenger of your loving care for your German children, we always joyfully welcome, and patiently we are anticipating the blessing of having something of your original writings translated into German, to enlarge the understanding of the truth which we shall know and which shall make us free.

We are endeavoring to prove our gratitude in our daily work, striving to be pure in heart, and "to do unto others as we would have them do unto us" (Science and Health, p. 497), knowing well that in this way we may be able to repay you in some small degree for your grand and blessed work of love.

MARIE FRICKE, RUD. LINDEMANN,
SOFIA MEGER, WILHELM RADEMACHER,
Committee.

Chicago, Ill., March 31, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—As today is the second anniversary of the first public service in Seventh Church of Christ, Scientist, of Chicago, we are writing to tell you again of our loving gratitude for the infinite blessings of Christian Science, and of one phase of our work which we are sure will rejoice your heart. We have just given two lectures in our new edifice in Edgewater, by your devoted student, Mrs. Sue Harper Mims, of Atlanta, Ga. Her message was heard by the largest audiences which have ever assembled in our church; a total of about thirty-eight hundred persons attended the lectures on Sunday afternoon and Monday evening of this week. Her lecture was logical, convincing, compassionate, and was delivered with remarkable earnestness and simplicity. We know that it has accomplished much good.

Now, beloved guide and friend, the circumstances in our work which we believe will interest you most are these facts: Since our commencement as a branch of The Mother Church we have been privileged to give six lectures, including the two just referred to, and all the expenses of these lectures have been paid by the children of our Sunday School of their own desire and volition. Surely in this work of love by the little folk of this church we see some fulfilment of Isaiah's prophecy, "And a little child shall lead them." We are sure that these little workers will be as happy as we are to have you know of the practical way in which their demonstrations of Christian Science are applied to the work of church extension in Chicago.

Faithfully and lovingly,
BOARD OF DIRECTORS,
Seventh Church of Christ, Scientist, of Chicago.
R. T. ROGERS, *Clerk.*

SENTINELS OF SPECIAL VALUE.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published, and *Sentinel* No. 14, Vol. IX., containing the article "Harvest," also by our Leader. As these articles are of constant interest and value to the Field the Society will be glad to supply them, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

On foreign orders add 2 cents a copy to cover postage.

NOTICE.

The Publishing Society has decided to discontinue its custom of furnishing free of charge to branch churches and societies copies of the *Sentinel* for distribution after lectures. Orders sent before this notice is received will be filled as heretofore; on subsequent orders the usual quantity rates will be charged. It is believed that many periodicals will, in the future, be contributed for distribution by subscribers who otherwise might not put them in circulation.

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THE LECTURES.

SOUTH BEND, IND.

Prof. Hermann S. Hering of Concord, N. H., appeared in a lecture on Christian Science at the Oliver Opera House Sunday afternoon [March 7]. The speaker, who was heard by a large audience, was introduced by John F. Gaylor of Mishawaka, who said in part,—

It is gratifying to the Scientists of South Bend and vicinity to see the increasing interest which is evident, not only here, but everywhere, in the teachings and practice of Christian Science. When, nineteen hundred years ago, Jesus stood before Pilate and had directed to him the question, "What is truth?" he listened to the most momentous question ever propounded by mortal man; and during the centuries which have elapsed since this question was so pointedly and so prominently launched upon human consciousness, hundreds, aye, thousands upon thousands of men have undertaken to answer. Today, all over this fair world, men are asking themselves and asking each other this same question, "What is truth?" For upon the answer to this question depends the freedom, the salvation of the races of men. Perhaps this question of the ages has come to you, and you hope here to find that which will answer it. Or it may be you desire merely to know something of the nature of the philosophy which has taken the name Christian Science, to learn what it has done or possibly may do for mankind; and the lecture this afternoon is designed to instruct you correctly upon this important matter.—*South Bend Tribune.*

ST. PETERSBURG, FLA.

Frank H. Leonard of Brooklyn, N. Y., delivered a free lecture to a goodly audience at the City Hall last night [March 8]. He was introduced by Dr. Frederick Finch Strong, who said,—

While I am not a Christian Scientist, I have been for some years an observer of this progressive movement. At first my attitude was bitterly hostile and antagonistic, but time has changed this standpoint. In the scientific laboratory, where the greater part of my life has been spent, the test of a new theory is, "How does it work out in practice?" Now, I have seen the basic truths of Christian Science applied, and in simple justice I must say that the results justify the claims of its advocates,—in many cases, at least. I have seen a household where intemperance and immorality were rampant changed to a happy, harmonious Christian home. I have seen diseases which, as a pathologist, I should have considered practically incurable, disappear under Christian Science treatment. These are facts to which I can testify, not as a Christian Scientist, but as a simple lover of truth and honesty. From what I have learned from my conversation with and observation of Christian Scientists, the essence of their teaching seems to be a literal acceptation of the doctrines of Christ as expressed in the Gospels, and an endeavor to live the Christ-life personally and collectively. Surely we, as Christian people, can have but little fault to find with such a belief. Christ said that a tree is known by its fruit. If this be true, then the hundreds of handsome Christian Science churches, each of which was fully paid for and free from debt before it was dedicated, should indicate a solid basis for the religion for which they stand.—*Independent.*

ST. LOUIS, MO.

Under the auspices of the six Churches of Christ, Scientist, in St. Louis, East St. Louis, and Kirkwood, the Hon. Clarence A. Buskirk lectured on Christian Science, at the Odeon Theater, on Thursday evening, March 18. Judge Buskirk was introduced by John Ashcroft, chairman of the joint committee, who said in part,—

In all the ages there have lived men and women whose clearer vision has enabled them to pierce the shadows of mortal belief and catch glimpses of the eternal sunlight beyond. Some forty years ago the world became conscious of the presence in its midst of one such woman, who offered for its consideration what Whittier has so aptly termed "the larger thought of God." She planted herself unreservedly upon the foundation laid by Christ Jesus, and, like him, was called upon to bear the enmity of the world, which has always resisted and resented any attempt to correct its errors. Slowly but surely there gathered around this woman thoughtful men and women, weary and heavy-laden, from all the walks of life; and with them she shared the treasure of a demonstrable knowledge of God, practical and complete. Today Mary Baker Eddy has her place among the world's great teachers; while Christian Science is known and practised throughout the civilized earth.—*Correspondence.*

RIPON, WIS.

Bicknell Young of Chicago delivered a lecture on Christian Science in the spacious auditorium of the Congregational church, Monday evening, March 22. The speaker was introduced by the pastor of that church, the Rev. H. G. Pillsbury, who said,—

I have been requested by certain friends of mine whom I esteem and love, to say a few words, in introducing the speaker of the evening. I do so willingly and without the least hesitation. I heard a remark some time since—and doubtless you at some time or other have heard the same—that the trouble with Christian Science is that it is neither Christian nor scientific. With regard to the first count in the indictment I beg leave to demur; for, so far as I am able to judge of this faith in question, from those of its adherents whom I have known, the spirit of Christian Science is Christian. I think this should be stated without equivocation and with emphasis. With regard to the second count in the indictment, it would be unseemly for me to stand here and speak of the difficulties which I encounter in accepting the philosophy underlying Christian Science. I prefer to say this instead: that the part of wisdom—of the man who would become wise—is to keep the open mind toward any form of truth which to him may be new. There is a passage of Scripture which is applicable here: "Prove all things; hold fast that which is good." To be open to conviction and receptive of that which commends itself as true, is worthy of us all. It is a satisfaction to have with us one who is an authoritative interpreter of the matter before us.—*Correspondence.*

LECTURES AT OTHER PLACES.

Troy, N. Y.—Frank H. Leonard, Feb. 1.
Montevideo, Minn.—Frank H. Leonard, Feb. 19.
Moline, Ill.—Francis J. Fluno, M.D., March 4.
Lawrence, Mass.—Bliss Knapp, March 7.
University of Michigan, Ann Arbor.—Prof. Hermann S. Hering, March 9.
Newton, Kan.—Prof. Hermann S. Hering, March 11.
New York, N. Y. (First Church).—Bicknell Young, March 12.
Montclair, N. J.—Francis J. Fluno, M.D., March 14.
McPherson, Kan.—Prof. Hermann S. Hering, March 14.
Ridgewood, N. J.—Bliss Knapp, March 14.
Wallace, Idaho.—Prof. Hermann S. Hering, March 19.

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TESTIMONIES OF HEALING.

When I first became interested in Christian Science, a little over a year ago, I remember how eagerly I perused the *Sentinel* and *Journal* for testimonies of healing of cases similar to my own, and when my search was rewarded, how it strengthened the hope that I might be healed and gave me greater encouragement to accept and prove Christian Science. In the hope that my testimony may reach some one in similar frame of mind, I am glad to present these facts.

When a boy, I was attacked with what I thought was hereditary stomach trouble, which began in a mild form, and grew worse year by year, until about seven years ago, when my physicians pronounced it catarrhal affection of the stomach. I suffered intensely night and day for weeks together, during which time I was unable to retain any kind of food. I tried a great many kinds of medicines, which gave temporary relief only. Then I took regular courses of treatment with some of the best physicians and specialists in Kentucky and Ohio. Under one form of treatment I was required to lie in bed for six weeks and live on an exclusive milk diet. Finally I was treated by a noted New York specialist, under whose dietary rules I lived for nineteen months on uncooked foods. While this seemed to afford me great benefit, I was not cured, and I would suffer serious relapses from time to time. The last doctor I consulted was frank in saying that he could not help me. Twenty-three years had now elapsed since I began to take medicine, and I had almost lost confidence in it or the profession thereof, and was growing extremely despondent.

When my attention was first directed to Christian Science, some years ago, by a friend in the far West who was anxious for me to become interested in it as a means of regaining my fast-waning health, I was evidently not prepared to accept it, as I gave the subject but a fleeting thought and dismissed it as too ridiculous to a limit of sane consideration. However, a little over a year ago, Christian Science was again recommended to me by a friend in Chicago, who presented it so earnestly that I determined to look into the subject. A few days later I met by chance a gentleman from St. Louis, who told me of his wonderful cure through Christian Science of serious lung trouble, and advised that I attend the meetings, and a lecture on Christian Science which was to be held the following Sunday. I did so, and it was all so different from what I had imagined; the beautiful service and the impressions convinced me that I had at last found a source of relief from the bondage of sickness and mental depression. I purchased a copy of "Science and Health with Key to the Scriptures" and began to read, and a little later asked for help from a practitioner. In a very few days I noticed that my appetite was returning, and I began to eat and enjoy my food as I had not done in years. I continued to improve daily, and in a week was eating anything I desired, without the fear as of old, and the consequent suffering. I have gained in weight, and at this writing my trouble has entirely disappeared. For this beautiful demonstration of the efficacy of divine healing, I am exceedingly thankful to God, and grateful to Mrs. Eddy, through whom the Science of Life and being has been revealed, as taught and practised in Christian Science.—EDWARD J. WILSON, Cincinnati, O.

Wishing to acknowledge publicly the good derived from the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I give my testimony. Christian Science has meant much to me during the last three years, and will mean more and more as I come to realize more clearly that the only reality is good; that every good thought, every good deed brings its reward here and now. The Science of God, good, as brought out in Christian Science, gives us a firm foundation, thus bringing us security and peace. For eight years I had worn glasses constantly; never laying them off for an instant during the day. I commenced to read Science and Health, just to see what it taught, and before I had finished the book I knew that I did not need glasses, for God's creation is perfect, and I have never used them during the three following years. Every day many little instances—little in themselves, but big in the truth set forth in righting them—occur to prove this wonderful power of Truth and to strengthen me in its knowledge. I am trying to show my gratitude by watching and praying for that Mind to be in me which was also in Christ Jesus.

MISS ELIZABETH MCMAKIN, Louisville, Ky.

I wish to express my deep gratitude for the blessings I have received through Christian Science. A short time ago I was taken with an attack of poisoning. With my little understanding of the truth I tried to treat myself, but my symptoms grew worse. The pain in my side, together with the nausea, became almost unbearable. I tried to continue my work, but found I could not; so I called a Christian Science practitioner, and from that time I improved rapidly. After a lapse of four days I returned to my work, and am now perfectly well. I wish to mention another beautiful demonstration. Quite recently, while using a foot-adz, I cut my foot severely. To mortal sense it would have seemed impossible to continue my work, but I did so, and in the evening called a practitioner to help me. The following morning there was not even an intimation of pain or stiffness. I am indeed very grateful for this truth which makes us free.

JULIAN M. CARPENTER, Los Angeles, Cal.

After years of suffering and after trying all sorts of material remedies, I was left under the impression that nothing but an operation could cure me. A friend then brought a Christian Science practitioner to see me, and when I saw her coming to my door I wanted to run away, as I had no faith whatever in Science. After one week's treatment, however, I was entirely cured, and have been able to be at my place of business for six months at a time without losing one day. Truly said Jesus, "Ye shall know the truth, and the truth shall make you free." This has certainly been proven to me through divine Science, and for this I am indeed grateful. I am also grateful to our dear Leader, Mrs. Eddy.

MRS. FANNY B. RICHARDSON, Oklahoma City, Okla.

I first read Science and Health at the request of a dear uncle, from whom I received a copy while at college in 1905. At first I read it critically, as I never had joined any church, having always been skeptical about what I understood to be the orthodox concept of God, and having stopped attending Sunday school at sixteen because my teachers said if I did not join the church I would go to hell. For about a year I read and reread Science and Health, reluctantly foreseeing that if I accepted its teachings I must give up all selfishness. Still I could not leave the book alone, and found in it the only possible explanation of the atonement, which I had never understood or believed in the old way. Finally, however, under stress of pressing material duties, I neglected to study, and with my father investigated Darwin's and Huxley's writings; also "mental science." This last state was "worse than the first," and I was indeed weary of it all. I had not learned the grand lesson of the need of humility in seeking the truth.

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It was then (in 1906) that circumstances placed me in a position, through no fault of my own, where no power but that of God could rescue me. Fortunately I knew enough of Christian Science to declare that God is an ever-present help, that God is All-in-all, and that therefore virtue must be in His hands. I was instantly rescued from the clutch of mesmerism, and learned that God is indeed the only power. At this time another uncle, also a Christian Scientist, showed me how this truth is ever-operative for all mankind, just as it had been for me. It is hardly necessary to say that since then my whole time has been given to the study of the Christian Science text-book, and to helping others. It is only through a realization of the preciousness of our dear Leader's moments that I have refrained from writing her personally of my gratitude for Christian Science. Besides this wonderful demonstration I have been enabled to overcome a violent temper, have been healed of a catarrhal trouble which I had from childhood, headaches, and poor circulation (said to be hereditary), rheumatic trouble, and, worst of all, an intense fear of death.

Nor is this all. About a year and a half ago I had the pleasure of interesting in Christian Science the man who is now my husband. At that time, through our talks and letters, he was healed (almost instantaneously) of the drink and cigarette habits, also of profanity and an indifference to religion in general. He is now an earnest student of Christian Science and we are both members of The Mother Church, endeavoring to be able to meet this test of our Master: "By this shall all men know that ye are my disciples, if ye have love one to another." We see, as Paul said, that our "reasonable service" is in offering a "living sacrifice"—the allness of Life demonstrated.

The more I ponder Jesus' life-work, the more grandly significant is the silence he maintained in answer to Pilate's question, "What is truth?" He depended on his Father to give the final climax to his answer, and, seeking not his own glory, he was exalted. My husband gladly joins me in this testimony to the power of God, good, demonstrated through Christian Science.

MRS. JOY LEE PINNELL, G. A. PINNELL, Charleston, Ill.

While on a fishing trip I had removed my shoes and stockings, and stepped upon something which cut a deep gash in my foot. I did not think it serious at the time, but it seems that some foreign matter still remained in the cut, and in walking I was made to limp slightly. After a few days the foot began to swell, and I was quite fearful of the outcome when a Christian Science practitioner was called in the evening. The next day the swelling had disappeared, and the foot healed quickly, giving me no more trouble. Some time later, while working around a new building, I stepped upon the iron top of a sewer opening, which tipped, causing me to fall heavily astride it, and thence to drop into the opening. There were some severe bruises, and fear was felt as to possible internal injury, but after two days' treatment in Christian Science I was able to resume heavy work without discomfort.

J. L. POLK, Lincoln, Neb.

Some seven years ago I became interested in Christian Science through an old-time friend of my husband, who urged us each time he called to try it, assuring us of help. I was growing worse under medical treatment, and finally I decided to try Christian Science and called on a practitioner. I never shall forget how kind and good she was to me, and how plain she made the teachings of the Bible. In the first treatment I was healed of chronic stomach and bowel trouble of years' standing. I was wearing glasses at the time, but they were laid aside. Under adverse circumstances I dropped the study of Christian Science, but when taken ill I could not get any benefit from medical treatment. I had taken a severe cold, which developed into lung trouble. I also had an organic disease of the jawbone, and a dentist treated this trouble for more than a month. In 1907 I took treatment in this city in Christian Science and was completely healed of these conditions. With this healing came a clearer understanding of Christian Science: I was led to Principle, and since that time I have gained in all that is good. Our little boy has had nothing but Christian Science treatment. An acute attack of lung trouble was entirely destroyed in three days, and since coming here he has been healed of an enlarged gland. Under medical treatment this would have been a most painful experience, but with the help of a Christian Science practitioner he never lost a moment of play or of sleep.

For the many blessings which Christian Science has brought to me and mine I am most grateful. I, however, consider the greater blessing to be the spiritual understanding I have gained, which enables me to turn to God as the Father who giveth all good. May my life attest my sincerity and my love for the truth taught in Christian Science and expressed in the life and example of our beloved Leader, Mrs. Eddy.

MRS. HERMINE HANSON, Havre, Mont.

What first appealed to me in Christian Science was the beauty, purity, and force of its teachings. It seemed to me it must be the truth. At the time I told my husband that I could never again rely on anything else but Christian Science. I was sick in bed. I had seen no complete healing in Christian Science, and had read little, but that little, together with the talks which I had with my sister and her husband, then just taking up the study of Christian Science, was enough to convince me that I wanted to know more of it. The next week I had a copy of Science and Health of my own, and read it with absorbing interest. My illness was the outcome of an operation performed in a hospital three months before. I could not, at the time, walk two blocks without being thoroughly overcome with weakness; but, with the help of a Christian Science practitioner, and my own reading, I was a well woman in a very short time, and able to walk any distance, my first walk being one of six miles about a week after I began treatment.

My husband took up the study with me, and we are traveling the rugged but wonderful road together. In the year and a half of our work in Science we have had many beautiful demonstrations over illness, the worst symptoms being destroyed in a day and the healing completed in a week. With only my own efforts and study I have overcome in myself severe headaches, which were for three years very frequent, and so distressing that for several nights consecutively I would be unable to lie down all night. For a year and a half I had frequent and very severe attacks of styes on both eyes. The last few I treated persistently with Christian Science, and each proved less troublesome.

My baby boy, now over a year old, is a picture of health and happiness. I ascribe it all to the glorious truth which he has always known, and which we are trying to live for his sake. Some seemingly severe ailments have been overcome for him. A few months ago he seemed to be seriously ill, but with persistence in realizing the truth of being, and our reliance upon God, the trouble was completely met. Five hours after he had seemed to be a helpless, fever-racked babe, he was transformed into a laughing, bright-eyed boy. Can any one, especially any parent who may read this, doubt that I am thankful for my slight knowledge of Christian Science, and grateful to the courageous woman through whom it has come to us—she

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who has toiled so long and so persistently, against overwhelming obstacles, to show us anew the way.

I unite with all others in saying that the physical healing of Christian Science is a small thing when compared with the spiritual regeneration that we receive when obedient to our Leader's teachings. I realize fully that I have yet a high mountain to climb, but I know I have found the right path and cannot miss my way. My prayer is that I may so follow Truth's guidance in rearing my child, that he will never lose the way, and that we may both be instrumental in bringing others to the same health, peace, and understanding of God which the Master said is "life eternal."

MRS. FRANCES VAN RENSSELAER BRISCOE, Greenville, Miss.

I am very grateful for the many blessings which have come to me through the understanding of Christian Science. The words of our beloved Leader, "Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble'" (Science and Health, p. 444), have appealed to me with greater force, through a recent experience, than ever before. I awoke one morning very early, in great pain with an acute attack of kidney trouble. I treated myself the best I could for a while, but as I seemed to grow worse steadily, I realized that I must have help as soon as possible. I asked my wife to send for a Christian Science practitioner, which she did at once. The practitioner came, and remained with me all day and until midnight, when the sense of illness left me and I was perfectly healed. In less than twenty-four hours I was free from this serious and painful disease. In the old way I should have been under morphine for three or four days, and there would have been two weeks or more of convalescence, dieting, etc.

For this wonderful proof of the power of divine Mind to heal all our diseases, I am thankful to God, and to our dear Leader, Mrs. Eddy, who has made it possible for us to understand the truth that makes free.

HERBERT SANDERSON BUSH, East Haven, Conn.

Soon after I became interested in Christian Science I went to Bethlehem, N. H., for the summer, and one day took the trip up Mt. Washington. We all know that to reach any great height, whatever the means, the journey must be slow, but what a view we had on reaching the summit! Suddenly in the clear blue sky there appeared a cloud, then others quickly gathered. In a remarkably short time, while neighboring peaks on one side seemed laughing in the sunshine, those on the other were inky black in the shadow. Then both were lost to view, enveloped in a heavy mist, and we were glad to seek shelter from the pelting hailstones. As the storm abated we ventured out, clinging cautiously to the rocks and watching with intense interest the sun and the wind battling with the clouds. Finally there came a tiny rift in the clouds, and through this small vista we caught a glimpse of a far-off landscape, lying warm and bright in the glorious sunshine, as if it were indeed the "promised land."

Making immediate application of this instance to my experience in Christian Science, I realized that although I seemed to be away "up in the clouds" in the feeling of exhilaration that had come to me in the joy of the new-found truth, I must begin at the bottom and climb. Though sometimes the way seems dark and gloomy, while I stumble and perhaps fall over the rough places, as I occasionally reach the open I know by the extended view that I have attained higher ground. Then on and on again, leaving old landmarks behind, I pursue the upward path. Before coming to Christian Science I had found teaching a rather trying task physically, but that sense soon became one of the old landmarks, and instead I find that God gives me daily strength, as much for the last day of the school term as the first. Truth and Love have helped me to fight many battles, and I know now that I have reached a height where the view of life is wider, grander, more beautiful and hopeful than was ever possible before.

AUGUSTA LOCKETT CLARK, Jersey City, N. J.

I want to tell others what Christian Science has done for me. Christian Science has helped me in my school work, and to get along agreeably with my schoolmates. A little experience I had on the Fourth of July showed me the error of disobedience. My uncle gave me a blank pistol and a box of cartridges. After I had used up all the cartridges my mother said I had had enough and told me not to shoot any more; but I went up the street to where a boy had one, and he told me to shoot it. I yielded to the temptation, and injured my hand. I at once washed the blood away, but it gave me some pain. The boys tried to frighten me by saying I would have blood-poisoning, but I went at once to my mother and told her all about it, and with Christian Science treatment my fear was destroyed, the pain and swelling stopped, and the next morning my hand was well. One of the boys who saw this demonstration asked me to treat him for a cut on his head, which I did, and it was quickly healed. I am so grateful for Christian Science, for it helps me in all ways.

WALLACE TATE, Memphis, Tenn.

In the fall of 1898 I had a very severe attack of illness, and suffered beyond expression, although I used all material means possible. The difficulty was in my lower limbs, and I received no benefit from any of the appliances used. I was in deep despair, when the thought came to me to try Christian Science. I had read a few pamphlets, which appealed to me at once; indeed I was very deeply impressed, so I wrote to a practitioner one hundred and fifty miles away. At night I removed some plasters which I had been using, feeling that I would have no more use for them. I went to bed and slept all night, the first time in four weeks. I was healed, and have not had an attack of the trouble since. I received a few treatments after that, all absent.

I am very glad to tell of the healing power of Christian Science, and I do this with a deep feeling of gratitude to Mrs. Eddy for having given us in Science and Health the truth that makes free.

MRS. ADELE MAGEE, Altamont, N. Y.

When Christian Science was mentioned to me, somewhat more than seven years ago, as a possible means of relief from the difficulties under which I was laboring, it was met with stubborn prejudice, for I was bound hand and foot to a belief in material gods, and moreover felt a strange antagonism toward Christian Scientists, in spite of the evidences all about me of the good work they were doing. However, my health was failing, after a residence in the South, where I had contracted malaria, and I was burdened at the same time with a sense of grief and an intolerable condition of discontent.

When a friend urged me at least to read Science and Health, I began to do so reluctantly and hestitatingly, but in the end it healed me. Eye trouble, for which glasses had been worn three years, stomach trouble of several years' standing, extreme nervousness, and an internal complication for which the physicians could offer me no promise of cure,—all these yielded after a faithful and persistent study of our text-book. Now, in place of physical discomfort

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I have good health; in place of dissatisfaction and unrest I know something of the peace that comes with the realization of man's unity with his Maker; and in place of scornful prejudice I find myself with an increasing love for humanity. I am gladly, humbly willing to follow all the instructions given by our beloved Leader for our guidance in bringing to the apprehension of men the kingdom of heaven on earth. I am grateful to God for this revelation, and shall endeavor to show that gratitude and appreciation for the truth by follow Love's command, "Be ye doers of the word."—CORA E. CAMPBELL, Chicago, Ill.

It was with a weary, sad, empty, and useless life that I sought regeneration in Christian Science nearly four years ago. The acute prod which furnished my immediate necessity was sleeplessness. From a low altitude I went to Denver, bearing a persistent tendency to this trouble. Subjected to the mortal law concerning altitude, this tendency quickly developed into continuous sleeplessness, with its consequent suffering. In my extremity I sought the healing power of divine Love as revealed in Christian Science, and was relieved at once, resting normally after the first treatment. God's law was proven supreme, right where the mortal law about nerves made its strongest stand.

With this liberation there also came freedom from ever-recurring attacks of bowel trouble, and of incessant headaches, arising from the least provocation. Shortly after receiving two weeks' treatment, I discovered that glasses were no longer necessary, and I have not required them since. Before that time I could not read fifteen minutes without intense headache. Twice, with the gentle help of loving workers in Christian Science, I have been freed from wretched attacks of illness. Every occasion of turning for help to the Giver of all good has afforded me proof of God's power, for healing has followed. Divine Love continually responds to every opportunity offered by such seeking, and is thus proving to me that God is All, and infinitely sufficient.

The mental and moral regeneration sought is being gained step by step. I feel almost hourly gratitude for our Leader's illuminating words on page 242 of "Science and Health with Key to the Scriptures:" "Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death." In this paragraph has been revealed the mental cause of practically all inharmony, and I am learning the value of quickly seeking the Father's will, as His will is always expressed not only with perfect wisdom and certain power, but with tenderest love.

The old century-worn invitation, "Ho, every one that thirsteth," only shines the brighter and clearer for its time-worn and time-tried truth, as one false claim after another is cleared away—shined away by Truth and Love—and the true man ever more distinctly stands forth through the lessening shadows. This true sense of God and man ("that which was lost") is again being saved to humanity by the Saviour's triumphant teachings as illumined by Christian Science, and this time for all time and to all peoples. My gratitude to our dear Leader cannot be expressed in words, but she is graciously pointing us to a method by which we can live our thankfulness in pure thinking and compassionate living.—MISS ALICE M. TAYLOR, Portland, Ore.

The Scripture says, "Rejoice evermore. . . . In every thing give thanks." Our Leader beautifully expresses this thought in one of the by-laws of The Mother Church: "Gratitude and love should abide in every heart each day of all the years" (Manual, p. 69). I consider it, therefore, not only a blessed privilege but a sacred duty publicly to thank God for all He has done for me, in the hope that some one who is suffering and sorrowing may be healed and comforted through the practical application of Christian Science, as I was. It is now four and a half years since I was healed. From birth I had been ill, in a greater or less degree, and it was only by the most tender care and the best medical aid that I was reared; electricity and osteopathy were faithfully tried, and my parents spared nothing that money could afford.

Kind friends recommended Christian Science, and a practitioner was called at a time when I was lying unconscious, a condition which had occurred every six months for nine years. I shall never forget the joy, when I awoke the next morning, to behold the Christian Scientist, who had come with her message of Love. From that hour life was so different! I felt at once the healing touch of the Christ. At last the something, I knew not what, but for which I had prayed, had come and would heal me. After receiving three weeks' treatment I was lovingly told to study the Bible, and Science and Health by Mrs. Eddy, for therein was contained the healing truth.

During that time I was healed of a most severe female trouble of nine years' standing, which specialists had pronounced incurable. This condition was so severe that I have often lain in bed ten weeks at a time, and for months had been unable to walk any distance, and always with much inconvenience. A head and spinal trouble, which caused constant pain, was also healed. At certain periods I would be in such a mental condition from the intense suffering, that I did not recognize the members of my own family. For thirteen years I had worn glasses, and often had to stay in a dark room, but so thoroughly was the work done that my eyes were completely healed before the practitioner knew I wore glasses. This was also the case with a bowel trouble. From childhood I had been subject to a throat trouble, and averaged from four to six attacks in a year. Since my healing in Christian Science my throat has been normal.

How can one express in words the gratitude felt for having been freed from such bondage! My heart overflows in unutterable thanksgiving to God, and to our Leader, for having been so lovingly and patiently led to this truth. The physical healing was much, but the spiritual awakening is far more. The joy of living each day as best I know, and of helping others, is indeed the pearl without price.

NELLIE BLODGETT BUSH, Worcester, Mass.

[Written for the *Sentinel*.]

THE VOICE OF TRUTH.

KATHARINE T. PORTER.

As, looking overhead, sometimes we see
Two galaxies of clouds, not keeping company
But going diverse ways;
As listening to music, played in many parts
Clear to the listening ear and gentle hearts,
Beneath and quite apart, no other sound can drown
A low, sweet, tender monotone:
So, when Love friends together brings,
To outward ear discussing many things,
But still their hearts unite in universal love,
Finding its tranquil source in God above,
Be silent thou, and bend a listening ear!
Apart from mortal sense, a song of peace thou'lt hear,
God's undercurrent in the mental air.
Wherein thou also hast a part, I trow,
For, when in tune, God's instrument art thou!

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

We have noted a certain finality of thought in many of the fine utterances of Jesus Christ. Behind these sayings we have noted the fact that the entire policy and program of Jesus grew out of a perfect faith in the indestructibility and power of truth. We have also noted that truth as it fell from the lips of Jesus was a certain fine and final interpretation of life, of both human and divine life, the life of God and the life of man. We have still to search for the source of this perfect confidence in truth. We may date it as a matter of biography from the end of the wilderness meditation, or we may go back another step to the ford of the Jordan and the awakening of a soul at the baptism of John. These are outward circumstances and dates of which much has been made in studying the mind of Christ. We call attention to them here simply to ignore them, or at least to discredit them as sufficient authentic data upon which to construct any psychological theory of Christ. It is best to accept the facts and rest our argument on them. It is not a question of when or where or how. It is a question of the nature of the experience of Christ, however and wherever and whenever consummated. The fact of experience in the consciousness of Jesus, in which rests this whole fabric of spiritual truth as he constructed it during his ministry, is his absolute and complete sense of the divine, his total spiritual identification with God.

[Rev. R. J. Campbell in *Christian Commonwealth*, London.]

Jesus' gospel for sin was a very simple one: it was, "Go, and sin no more." I wonder why we have ever added anything to that. What on earth was ever needed? If by a gospel for sin you mean the hope of escaping punishment, that is quite another matter, and no small part of the mischief wrought by the overbeliefs to which I have alluded is that they have lulled men into a false security. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." How could it be otherwise in a well-ordered universe? No man can escape what he is; and what he is, is the result of what he thinks and does. The divine forgiveness of sin can only operate by enabling a man to see the true results of what he has thought and done, and that may mean suffering, but also mercy.

[*Christian World*, London.]

It is the social conscience that, in the old world and the new, is bringing the hideous reign of war to its final end. There is a glorious crash preparing here which cannot now be long delayed. The system of bloated armaments is tottering by its own weight, tottering under the upheaving force of the public conscience. And what a burden will fall there! It will leave the nation like Bunyan's pilgrim with his load off his back.

[*Christian Life*, London.]

Today much cant is talked about art in its relation to religion. The great fact is forgotten that art appeals mainly to the senses, though it suggests impressions and thoughts beyond the range of the senses. Religion in its purest form has no direct relation to the senses; it is a purely spiritual relation between the Father and the child.

[*British Congregationalist.*]

The one necessity for every man is that he shall be faithful to the voice of truth as he interprets it; but if there be a true divine life in Christ, with whose fulness he waits to fill the hearts of men, then a man must be in himself spiritually nearer to or farther from perfectness, according as he has or has not believed that.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

Attention is called to the new Pamphlets, Reprints, and Music found listed in the advertising columns on the opposite page.

The Publishing Society requests that Reading Rooms and individuals when ordering *Quarterlies* will specify whether the large or small size is desired. This is necessary in order to avoid wrong shipments and consequent delays.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

TERMS OF SUBSCRIPTION: Single copy, one year, $2.00. Quantities TO ONE ADDRESS: ten or more, each, $1.90; twenty-five or more, each, $1.80; fifty or more, each, $1.60. These rates apply in the United States, Canada, Mexico, and Cuba. In all other countries add forty cents for postage on each subscription. Six months' subscriptions received at half the above rates. No subscriptions received for less than six months.

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Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE: For the United States, Canada, Mexico, and Cuba, $5.00 a year, $3.00 for six months; all other countries, $8.00 a year, $4.50 for six months, postpaid. In the Greater Boston postal district the MONITOR will be delivered by carrier through the local news-dealer at the customary rate of 12 cents a week payable to the news-dealer. If desired by mail in Boston district $2.75 should be added to the annual subscription rate to cover extra postage.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION: For one year, 50 cents; fifty copies or more to one address, 50 cents yearly for each copy. Foreign subscriptions, 60 cents. Yearly subscriptions only received.

TERMS OF SALE: One or more copies, postage paid, each, 15 cents; fifty copies or more to one address, each 12½ cents, postage paid.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

SUBSCRIPTION PRICE: For the United States, Canada, Mexico, and Cuba, 10 cents a copy, $1.00 a year in advance; all other countries, 12 cents a copy, $1.25 a year, postpaid.

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MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.
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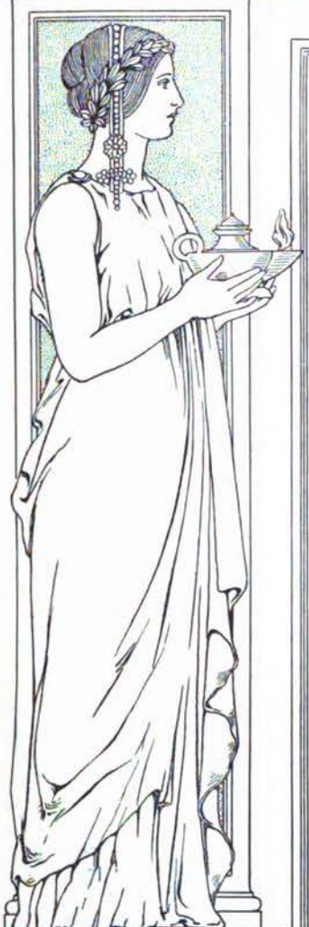
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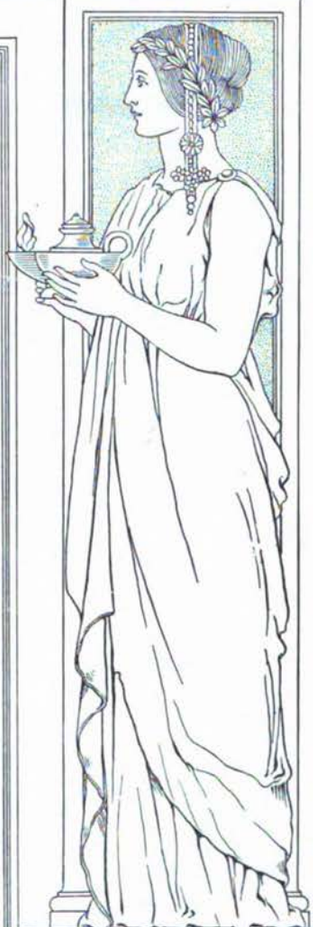
BOSTON, APRIL 24, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

A bill is before the Massachusetts Legislature asking for a charter for "Massachusetts College." The object of this college is to give a college education to those who cannot afford the expense nor the time for attendance at any of the existing institutions. Various high school buildings throughout the state will be used during evenings and become "college centers." Local educators and "traveling" lecturers from other colleges will give instruction leading to the degree of A.B. The cost for a four years' course will be $138.

An effort is to be made in the present extra session of Congress to limit the volume of special pension legislation. Such legislation has grown rapidly, until during the last Congress about eight thousand bills, the object of most of which was to increase existing pensions, were passed. During the present session about one thousand bills providing for pensions not obtainable under the general pension laws have been introduced in the Senate alone.

Bids will be opened in the office of the quartermaster of the army within the next few weeks for the largest consignment of army clothing ever purchased in time of peace. The contract will aggregate about $4,000,000, and represents a year's supply. The largest single item is for eight hundred and twenty-five thousand yards of olive drab cotton cloth of the new shade of khaki, which has been adopted for summer military wear.

A suit which was brought in 1907 by the Metropolitan Securities Company to recover $602,202.82, paid by that company for the purchase of the Wall and Cortlandt Street Ferries Company, New York city, has been settled out of court by the defendants sending their check to the company for the amount they received in the original transaction in 1900. The property was bought for $250,000 and sold for $905,007.19.

The imports of the "Commercial Orient" amount to $2,150,000,000, and the exports $2,033,000,000. Of these imports five per cent are taken from the United States; of the exports, ten per cent are sent to the United States. India is the largest importer and exporter among the thirty countries included within what the Bureau of Statistics designates the Commercial Orient.

The American Sugar Refining Company of New York has completed payment of the duty due the Government on the reliquidation of its sugar entries in consequence of the recent finding in the United States Circuit Court. It was alleged in that case that the sugar was underweighed. The payments amount to $1,239,088.38.

A monument to Henry Wadsworth Longfellow is to be dedicated in Washington May 7. President Taft will participate in the unveiling ceremonies and Chief Justice Fuller will preside. The monument is situated at the corner of Connecticut avenue and M street, Northwest, and is of Bonacord marble from Scotland.

An injunction has been issued from the Circuit Court of St. Louis, Mo., restraining the Missouri railroads from returning to the three cents a mile passenger rate. The two-cent rate passed by the Legislature was pronounced illegal in the upper courts. It is possible that a compromise of two and a half cents may be effected.

It is possible that an order will be issued by the Navy Department to remove the figureheads from all United States war-ships. Many cities and states have gone to large expense to present handsome stem and stern ornaments to the ships which bear their names. Some of these bronze ornaments cost as much as $12,000.

The direct primary bill advocated by Governor Hughes of New York was reported adversely from the judiciary committee and defeated in the Legislature. As in the case of race-track gambling, he will take the issue before the people, and he looks for ultimate victory.

The Supreme Court of the United States has denied the motion for a rehearing in the case of the Waters-Pierce Oil Company, in which the court affirmed a decision by the Texas courts imposing a fine of $1,600,000 on the company, and ousted it from the state.

The report of the referee finds that the borrowing capacity of New York city on June 30, last, was $106,205,714. The permanent debt of the city is placed at $517,844,345.

A bill has been introduced in the New York Assembly to establish savings bank insurance along lines similar to the Massachusetts plan.

International.

The agitation against the operations of steam trawling vessels in the waters adjoining the eastern Canadian provinces is expected to result in the calling of an international conference to consider means of prohibiting steam trawl fishing. It is alleged that the steam trawls are ruining the fisheries, because a large proportion of the fish taken are rendered useless through crushing, and because of the destruction of numerous small fry.

A transaction involving the purchase of four million acres of Guayule rubber land and a dozen factories for manufacturing crude rubber from the Guayule shrub, has been completed by the Continental Rubber Company of New York, a subsidiary concern of the United States Rubber Company. This gives almost complete ownership of the Guayule rubber industry of Mexico.

Senora Castro, wife of the former president of Venezuela, has been refused admittance into that country, and her husband, who remained behind at Martinique, was put aboard a French steamer to be returned to France. The Powers are endeavoring to make it impossible for the ex-president to foment trouble in Venezuela.

The Mexican annual budget of expense carries more than $3,000,000 for a new national theater, $4,000,000 for educational purposes, $11,500,000 for improving irrigation facilities and the water system of the Federal district, and $1,000,000 for a monument to commemorate the one hundredth anniversary of Mexican independence next year.

A Chinese woman, Mrs. Chang, owns and publishes the *Pekin Woman's Paper*, a daily publication. It is her aim to keep before the public four things which she hopes to see brought about: the education of women, woman's rights, natural feet, and the breaking off from the opium habit.

The Portuguese government has decided to introduce a rigid system of inspection in Angola, West Africa, to put an end to the conditions of enforced labor among the native workers on the cocoa plantations, which have resulted in conditions akin to slavery.

The St. John River Log Driving Company last year rafted about seventy million feet of logs at a cost to the lumbermen of $1.05 a thousand feet. Estimates of the present winter's cut showed about one hundred million feet of logs taken out.

A bill has been introduced in the Mexican Congress providing for a subsidized line of steamers to ply between Seattle, San Francisco, and west coast ports of Mexico and Central America. The subsidy will amount to $5,000 a month.

An agreement has been arrived at between the French Cable Company and the Venezuelan government to open the cable service provisionally for the use of the company's private messages and official government despatches.

Industrial and Commercial.

Dr. Schlick's apparatus for preventing ships from rolling at sea has lately given fresh proof of its ability. One of his gyroscopes has been fitted on board the mail steamer Lochiel. While the vessel was rolling through a total angle of thirty-three degrees, the gyroscope was started, and immediately decreased the total angle of roll to three degrees. The apparatus is driven electrically and requires little attention.

The Santa Fé Railroad has just opened the new deep-water port at Bolivar, Tex., for export, import, and coastwise traffic. The Rock Island-Frisco interests and the St. Louis, Brownsville, and Mexico Railroad plan to open a deep-water port at Baffin Bay, near Kingsville, Tex.

The Southern Cotton Stalk Pulp and Paper Company of Atlanta has purchased a site for the location of its paper mill at Cordele. The mill will be not only the first of the kind in the South, but the first to manufacture paper exclusively from cotton stalks.

From Aug. 1, 1908, to April 1, 1909, the total shipment of potatoes out of Aroostook county, Maine, over the Bangor and Aroostook, reached 10,108,837 bushels. In this period also about 1,600,000 bushels were shipped via the Canadian Pacific.

The New York, New Haven, and Hartford Railroad is planning to extend its electrical equipment from Stamford to New Haven. The estimated cost will be about fifteen million dollars.

A Maxwell car recently completed a run of over ten thousand miles, covering a period of twenty-six days, without once stopping its engine.

Precious stones valued at more than $3,350,000 were imported during March by New York dealers.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

EVIL IMPERSONAL.

SAMUEL GREENWOOD.

THE belief of evil masquerades before humanity in the guise of personality. It presses its delusions upon mankind through mortals themselves, and they yield to its suggestions because they do not recognize the deception. Christian Science is humanity's greatest benefactor in removing the personal mask from evil and in demonstrating it to be what Jesus declared,—a lie without origin or power of self-propagation. When mankind refuse to listen to sin's seductive suggestions, because they have learned that only good is real, evil will have no personal agency nor basis for manifestation, and must consequently become self-extinguished. Toward this goal of individual purification Christian Scientists are working for the regeneration and redemption of the human race.

In her work entitled "Retrospection and Introspection," page 64, Mrs. Eddy says, "The sin is the sinner, and *vice versa;*" and in that and subsequent pages she makes clear the vital point of the oneness and allness of God. Sin and sinner are but the premise and conclusion of the belief in life and intelligence apart from God, and are therefore one error. To eliminate sin is to eliminate the sinner also; one cannot remain without the other. This truth is illustrated in the influence of Christian Science upon individual character, a marked moral renovation and improvement of conduct invariably following the change of thought effected by this teaching.

Mortals have been taught to regard sinners as God's erring children, but this teaching would make God also the author of sin, since sin precedes the sinner (*Ibid.*, p. 67). It should be evident that God can produce neither sin nor sinner, inasmuch as good, in its very nature, destroys evil. Neither could God consistently condemn sin, if, as has been generally taught, He imparted to His offspring the power to become sinners, for this would be equivalent to denying the premise while accepting the conclusion. Sin and sinner are in the relation of cause and effect, and must stand or fall together. Evil is necessarily as unlike what God creates as it is unlike God Himself; hence the image and likeness of God never was and never could be a sinner.

From the human standpoint it may seem difficult to separate evil from the personality through which it appears to act, but unless this separation is made, the true concept of man as the divine idea cannot be gained. The only way to think of evil, either as abstract or concrete, consistent with one's belief in the allness of God, is as self-assertive error, as "nothing claiming to be something" (Science and Health, p. 591). Nothing but human ignorance of the omnipresence of good is capable of accepting or obeying the suggestion that there is something besides God, for it is clear that nowhere else could evil seem to have reality and power except in the mortal lack of knowing that God is All. But since ignorance is not a place or a person, since it is not an entity anywhere, evil is shown to be without a real foundation.

Evil is a suggestion of something besides infinite good,—a suggestion of life, mind, power, will, activity, consciousness, apart from God. As good is infinite, and is therefore incapable of knowing evil, evil, as the counterfeit of good, can know only itself. To the sense that recognizes evil as a reality, the true consciousness of man seems dormant, and an evil consciousness claims to take its place, as is the case in the belief of hypnotism; but this evil consciousness is evil itself, and is the whole illusion and delusion. If one could but see the vital importance of preserving a normal and scientific sense of things, he could never be deceived by false suggestions; and likewise, where the divine concept, the Christ-idea, is always active in human thought, evil can find no arena for its asserted activity, and no opportunity to present its delusions.

In human belief there is a quality called anger, another called hate, another called malice, revenge, jealousy; and so on through the list of evils too familiar to all mortals. Now, what is it that is active in one's thought when he is said to be angry? What prompts the wrathful word? Is it something essentially different with each person, or is it the same identical wicked suggestion that has ever incited mankind to evil words and deeds? If anger were a person, who is that person, and of whom was he born? Or if anger is any part of a person, would one continue to be a whole person when he had completely overcome this evil? Is not anger rather the repetition of the same evil suggestion, whenever or wherever it is presented?

Human ignorance or apathy may allow evil to assert itself as personality, but in reality it is the sin itself that sins or is the sinner, and not the man whom God created. The individual in his true self expresses love, not anger; then what can express it, in belief, but anger itself? What but deception can deceive, what but evil can do wrong? Truth cannot utter falsities, and that which does so must be of the same nature, and is itself a falsity. It is impossible for love to hate, or to express itself as a hater; hence that which appears to hate is not related to God, divine Love. Who has not stood, after a storm of passion is passed, and felt that he has been beside himself, that he has acted a false part, has been as one possessed, and has endured agonies of shame at the remembrance? It was plainly an evil sense, and not an inherent personal quality, that thus storm-swept the unwary and unguarded thought and used it for its own base purpose.

But this does not absolve from responsibility the one who consents to become a channel for evil works. A wolf entering a sheepfold through the shepherd's negligence is the doer of the mischief, but the shepherd is held responsible therefor. Every mortal is as a shepherd, keeping watch over his thoughts or leaving them unguarded; and while it is the sense of sin that sins, he suffers who lends himself to its delusions and becomes its dupe. Anger, envy, hate, all the phases of evil which, as wolves that seek to destroy human innocence, to prey upon the holiest aspirations of mortals, murdering their gentler and kindlier feelings of love,—these evils have never been a man or a woman. Let mor-

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tals remember this, and guard their thoughts from these intruders.

One under the control of evil suggestions is in a mental and moral delusion, and the only way to help him is to awaken him from his delusion; but love, not censure, must be the motive power in this work. We may condemn evil without mercy under its own name, but not under the name of its victim. Though others have wronged us, it only makes wrong-doers of ourselves to cherish resentment against them; but Christianly and scientifically to resent or deny the evil impersonally, helps to destroy it. Man's real personality is good, because it is of God; and mortals are in their right mind and express true being only as they are conscious of goodness, "man's real ego" (No and Yes, p. 26). When we understand that obedience to Truth, and its results, deliver us absolutely from any belief in mesmerism, and that the false sense which claims to think and act as person has no reality, we shall reserve our condemnation for the belief in evil, while we keep our brother's place holy in our thought.

"THE SWORD OF THE SPIRIT."

ARTHUR E. JENNINGS.

ERRONEOUS charges of inconsistency in the Bible narratives and sayings of our Lord, are fast melting away through Christian Science. As the errors of sense in mortal thought are uncovered and destroyed, and self-righteousness gives place to humility, the sublimity and completeness of the Word of God becomes understood. This is due in a very large measure to the study of the Bible with Science and Health, as set forth in the Lesson-Sermons of the *Christian Science Quarterly*. There is an understanding gained from this study which we are able to make our own, and yet we get this spiritual insight only as we apply the Christ-Science to our needs.

To the student, the link between Principle and these two books is a revelation, but it takes time to define and express it. The student, then, should not be discouraged because he finds many things "hard to be understood." This simply means that he has farther to go in his own demonstration. In Science and Health there is an answer to every question, and if he will only search he will find it out. The action of truth is "quick, and powerful, and sharper than any twoedged sword," but there are very few who at first understand that it is a help to see and experience more of the difference between Truth and error. True, the two never really meet because of their opposite-ness, and yet when error is destroyed, that is, when wrong thinking and wrong actions are changed, we know that Christ, Truth, has made the correction.

In many parts of the Bible we learn much that is beautiful about the Saviour,—his appearing, his life and example, and much also that seems very like harsh treatment of those who opposed him. Isaiah cried, "Surely he hath borne our griefs, and carried our sorrows." Jesus did this, and then declared, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." His life and teaching here reveal the most loving condition of thought. It is recorded that "he healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet." Now note the effect of the Truth-healing. We find Principle at work as follows: "When he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up." For a while it is difficult to reconcile these seeming differences in the nature and offices of the Saviour, and it is only through experience as well as an understanding of Christian Science that we are able to love the Principle which corrects our errors. This is indeed "the sword of the Spirit,"—the sword of love; not the "flaming sword" which we in infancy pictured as traveling round the garden of Eden, but the knowledge of Truth and its operations.

As we advance we rejoice to have our own faults and mistakes uncovered, and if necessary made known. This experience makes us loving, tender, and meek, and anxious to do our own work with the thought of love uppermost in our hearts. We cannot remain at a standstill in thought or activity. It is not sufficient simply to stop saying unkind things. We must then go on saying and doing kind things whenever the opportunity presents itself. Even a theoretical knowledge of love is better than ignorance on the subject, but to put love into practice is what helps humanity. Sometimes the student is apt to think that if only the older students would explain some delicate point it would be such a help, but he seldom thinks that all are working out their own problems. There are many questions affecting our existence which need to be answered definitely, but we get the answers only as we are ready for them. It is true that we must come out of material sense, but that does not mean the annihilation of the body or the belief that something is wrong with God's creation. While Jesus was on earth he showed what the perfect man may do, because he had overcome material sense.

The difference between the Christian Scientist and the non-Scientist on all questions is a mental difference. The struggle with sin, animality, and hate is caused simply by false belief, and it is the knowing of the truth about God, good, that solves all the problems. The recognition and demonstration of God as supreme in all that pertains to life will melt away false material sense. If we can see that all the changes to come are mental, we shall soon understand that the right concept of existence here is what we most need.

"WATCH YE THEREFORE."

ANNIE M. PAYNE.

ACCORDING to St. Mark, Jesus gave the reason for this command to watch in these words, "For ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping." Elsewhere Jesus said, "Lo, I am with you alway," and if Christ be thus ever-present how can we watch for his coming? The very placing of these texts in juxtaposition at once shows us that this "master of the house" is neither material nor personal, but rather Truth, the Comforter, the "I am;" that Truth, although ever-present, yet "cometh" (is revealed) to the individual thought in the measure that thought is prepared to receive it.

Watching, then, must be a continuous state of resistance to all evil, and loving welcome to all that is good. In the even of rest and security, we watch that peace may not give place to the mists of indolence. In the midnight of wrestling with a sense of bodily or mental suffering, we watch against discouragement and faith's denial. At the cockcrowing, when some new hope startles with its jubilant call old habits of sleep and dreams, we watch against pride and self-complacency. In the glowing morning of "revelation and progress" (Science and Health, p. 591) we watch against the seductive notes of ease, the myriad claims of animal magnetism. Our Lord cometh! omnipresent good penetrates gradually the human consciousness and seeks to

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bring "into captivity every thought to the obedience of Christ."

The need to see in a neighbor only the divine image, brought a few days ago the thought that our Lord might come suddenly in that neighbor's demonstration over the besetting sin, and unless the watch were maintained, one might be still sleepily holding him to it in thought, and so be guilty of malpractice! This consideration revealed another opportunity for watching, for as the above thought struck home, this flashed forth: "But I shall never be able at all times to keep clear of the sense of such a conspicuous moral claim." Lack of trust and humility, induced by the arch-enemy, fear, had now to be routed. Into that "city of God," man's perfect consciousness, "there shall in no wise enter . . . any thing that defileth;" and hence it is indeed our duty to "stand porter at the door of thought" (Science and Health, p. 392). Little daily concessions to wrong habits, indolence, idle comment, audible or silent criticism, are so many "little foxes, that spoil the vines" while the grapes are yet tender, while thought is but learning to free itself from its mortal fetters.

GRATITUDE.

GENEVIEVE BOOTH.

FROM time to time my attention has been drawn to the opposition manifested by some who are becoming interested in Christian Science, to what they deem is the adulation of Mrs. Eddy. It seems to be the last resisting thought of those who might otherwise be benefited by entering in. I have been through this phase of experience myself, and have come to see how little it amounts to. The announcement of the name of the author of Science and Health at the services, and expressions of gratitude to her at the testimonial meetings—why should these ever be obnoxious to visitors? Is it not, perhaps, because gratitude is one of the least practised and understood of all virtues? We know that mankind is so actively engaged in "getting," that even the human idea of love is mainly selfish and depends upon some return, instead of existing by its own inherent worth and by the inestimable privilege of having found a nature noble enough to call it into being. Men, as a rule, do not like to be under obligations to others. They prefer to be considered independent and self-sufficient. Says Shakespeare,—

> Neither a borrower nor a lender be:
> For loan oft loses both itself and friend.

If a person is unable or disinclined to make some return for a favor, the obligation often becomes a cause of estrangement. Here we see that it takes a very lofty nature to sustain an obligation.

At the time that I was struggling with a personal sense in regard to the constant references to our Leader, I had not made a practical application of the Principle and rule of Christian Science. I had, however, been benefited by the work of others, and was convinced of the truth and efficacy of this teaching. Then came a sudden opportunity to apply the rule, and the demonstration was instantaneous. From that time the gratitude expressed for Christian Science ceased to be a stumbling-block, and there has grown up instead a sense of appreciation such as I have never known before. The scientific certainty of the operation of the rule shows me the Spirit of truth guiding into all truth, and no matter how slight the understanding may be, he who is able to demonstrate even a little in Christian Science has "seen a great light," and he begins to gain some small idea of the unselfishness and consecration of the life of her who has brought this knowledge anew to the world's apprehension. Thankfulness to God, and to Mrs. Eddy, wells up in his heart, and this is in itself a call to higher thought and action. Perhaps it is not realized today to what extent Mrs. Eddy's writings have been used by others without her authorship having been acknowledged. The wisdom of announcing the references from Science and Health in our services is patent, *i.e.*, that Mrs. Eddy's writings may not be confounded with those of others.

It does seem, that with the growth of the Christian Science movement and the unnumbered host of its cultured and intelligent followers, the charge of too much gratitude to our Leader should fall of its own weight. The world honors those who have in material ways won distinction in its service. We vie with each other in seeking the acquaintance of those who by their talents cause us to pass pleasantly an hour or two of our time, without so much as approaching the depths of our being or inspiring a thought that would be productive of any future good. We in this country have some reason to be grateful to Columbus for discovering America, and we did not hesitate to express our admiration of that intrepid mariner by celebrating the four hundredth anniversary of the event in a magnificent manner and in erecting statues to him. Is there anything strange in this? Columbus sailed westward on an unknown sea with his inspired idea as his guide. He held his mutinous men in subjection by the strength of his conviction, and found a new world. We do well to acclaim him!

Our revered Leader set sail alone on the sea of mortal thought, with its turbulent waves of sin and disease, and guided by the light of the teachings and life of Christ Jesus has given to each one of us a new world, the world of Spirit and of freedom; the magnitude of whose meaning we as yet but dimly discern. We know the opposition that has met this coming of the Christ-idea, and the courage and faithfulness with which Mrs. Eddy has withstood it all. Said Jesus, "Heaven and earth shall pass away, but my words shall not pass away," and his saying has been proved true. Is it strange that we are grateful? Surely not the least we have learned is to be thankful that we are thankful. Often before we have come to God with our plaints and with our desires, but now we know how to offer Him gratitude, as Mrs. Eddy so beautifully phrases it in one of her hymns, "with love perfumed" (Miscellaneous Writings, p. 396).

THE CHANGED THOUGHT.

ERNESTINE HADKINSON.

A SHORT while ago the writer came across a newspaper cutting referring to a correspondence, dating back to about the middle of the last century, between a Dutch ancestor and the Greek philosopher Adamantios Korais, who had been an eye-witness of the French Revolution. After having given a description of what he believed he saw, Korais ends by saying: "Whosoever has seen such atrocities committed before his very eyes, is even then not capable of seeing the true state of things. Eyes we have, but they see not; ears we have, but they hear not; only the mouth speaks without judgment what the eye did not see and the ear did not hear." The reading of this last passage reminded me of an experience I had, not long ago, on a farm in the interior of Macedonia.

After a few years' study of Christian Science I had been obliged to go back to a place where I had, during seemingly endless years, gone through some of the experiences which Korais describes. Lying awake one night, I was thinking about the villagers, and the bands of discontented men who were that very night passing over the land, ready to give their lives for freedom. Behind them they left crying children and anxious women, who looked forward with dread upon what was to happen the next day.

In "Unity of Good" (p. 56), Mrs. Eddy writes: "Hold-

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ing a quickened sense of false environment, and suffering from mentality in opposition to Truth, are significant of that state of mind which the actual understanding of Christian Science first eliminates and then destroys." It was about midnight that, lying there sleepless, I was trying to prove to myself the truth of these words. Suddenly a cock crowed, and a few seconds after, another answered this loud call in the distance; then from a greater distance and fainter came yet another call, and I knew that the watchword had been passed on, and with this sound there came suddenly a great sense of joy into my awakened consciousness.

Right there, in the midst of this night of foreboding, was the herald of the morning, reminding me of our Leader's definition of morning as "light; symbol of Truth; revelation and progress" (Science and Health, p. 591). In this statement was to be found the solution of the problem of years, this struggle for freedom, and of all other seeming earthly difficulties as well. During the dark nights before the knowledge of Christian Science had come to me, this cock-crowing at night seemed a disturbance to rest; now it was a sound "as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being" (*The Christian Science Journal*, December, 1907). I then saw that as the cock announces the day in the darkness of the night, so our beloved Leader, having seen the truth of being in advance of others, is awakening mankind from the dream of life and intelligence in matter. I also saw that the floods of hate and greed have no impulse, for they have no source from which to flow. God's thoughts are floods of love, and as the heat of the sun makes the waters of stagnant pools to evaporate, so the "Sun of righteousness" will dispel all the beliefs of suffering and of revenge, and establish the brotherhood of man.

THE NINETY-FIRST PSALM.

JOHN ASHCROFT.

WHILE passing through one of those experiences which help us finally to understand the supremacy of Mind, the writer's thought dwelt frequently on that beautiful psalm so dear to Christian Scientists,—the 91st,—and it became a source of great comfort and help.

The authorship of this psalm appears to be unknown. It is sometimes attributed to David; but while he undoubtedly experienced "the terror by night," and was exposed to "the arrow that flieth by day," it is quite possible that the psalm was written by Moses, to whom is credited the one preceding. Some of the expressions used seem to indicate this: "the pestilence that walketh in darkness;" "the destruction that wasteth at noonday;" "neither shall any plague come nigh thy dwelling,"—all these seem to be associated with the thought of the one who led Israel out of Egypt. However this may be, the psalm was certainly written by one who had proved God's goodness and protecting care; one who knew that only by dwelling "in the secret place of the most High," can man "abide under the shadow of the Almighty."

The understanding that man is spiritual, not material, as gained from the study of the Christian Science text-book, alone makes such abiding possible; and begets the confidence which can truthfully say of the Lord, "He is my refuge and my fortress." To the possessor of such confidence there is always the comforting assurance, "Surely he shall deliver thee." Throughout the Scriptures fear is recognized only to be denied and destroyed, and the injunction, "Thou shalt not be afraid," found frequent confirmation in the teaching of our Master. Our Leader also reaffirms this uplifting thought in the Christian Science text-book, Science and Health, and as we put in practice these teachings we come to know that fear can never disturb us if we are constantly conscious of the ever-presence and all-power of God, good."

In the declaration, "Because thou hast made the Lord, . . . even the most High thy habitation; there shall no evil befall thee," there is a constant stimulus to that effort which leads to the realization of the protection of infinite Love. In Revelation we read, "Blessed are they that do his commandments, that they may have right to the tree of life." The definition of angels, given on page 298 of our text-book, illumines the promise, "He shall give his angels charge over thee;" and enables us to understand how we may be kept in all our ways. We are to "tread upon the lion and adder,"—upon the error which we are apt to fear because of its roar and appearance of strength, and upon the evil which seems to glide in unseen, in silence and subtlety.

And now there follows a remarkable change in expression. It is as though divine Love had been listening to the sweet singer, and now takes up the strain; as though the writer heard and recorded the audible utterance of Truth. Again is reiterated the thought of right effort, and its result; of adherence to Principle, and its reward: "Because he hath set his love upon me, therefore will I deliver him;" "He shall call upon me, and I will answer him;" "With long life will I satisfy him, and show him my salvation." In the marginal reading "long life" is rendered "length of days," and our Leader has given the word "day" a new and broader meaning in the Glossary of Science and Health, where she says (p. 584): "Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'"

[Written for the *Sentinel*.]

ATTAINMENT.

ELLEN ALMIRA DOW.

No longer strive thyself to run in mold
  Preparéd for another man; nor make
  A model for thyself; but gladly take
The matchless form that man has borne of old
When morning stars with song did dawn enfold,
  And sons of God with shouts of joy did break
  The silence of the spheres and echoes wake
That through the æons ring in dale and wold.

Forgotten then will be the days of pain;
  The nights wherein no peaceful rest was found.
The sense of loss will never come again,
  For everlasting arms shall fold thee round.
This, passing through the door of Truth, attain—
  Yet know it is not reached by sudden bound.

SENTINELS OF SPECIAL VALUE.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published, and *Sentinel* No. 14, Vol. IX., containing the article "Harvest," also by our Leader. As these articles are of abiding interest and value to the Field the Society will be glad to supply them, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

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SELECTED ARTICLES.

[Extract from speech before the Pennsylvania Legislature.]

[We are glad to present herewith some excerpts from a speech by General Hulings on a medical bill which was under discussion by the upper house of the Pennsylvania Legislature. The speech throughout was deeply interesting, and characterized by a spirit of liberality and progressiveness as well as freedom from mere personal bias.—EDITOR.]

I have a very high regard and appreciation of the members of the medical profession as I know them, and yet I sometimes think they are more prone to professional jealousies than are the members of almost any of the other professions. Twenty-eight years ago, as a member of the House, I found the regular physicians fighting tooth and nail to prevent the recognition of the homeopaths. Today I find the regulars cheek by jowl with their formerly detested enemies the homeopaths, making common cause to keep the other fellows out. Now, it would be all very well to prohibit all persons from practising medicine unless they happen to be of a certain school, if the public were sure that this school knew all there is to be known of the healing art, but there are hundreds of thousands of good sensible people in this state who do not think that any of the so-called schools know all there is to be known.

When John Drawbaugh invented the telephone down here in Lancaster county, his neighbors thought him crazy. He spent much of his time in an upper room of his house, talking into a box, and the wise ones thought him insane; but he was simply putting into operation laws of which his neighbors knew nothing. The wizard of Menlo Park called into operation new laws, and we have the telephone, the phonograph. Marconi, in the discovery of that strange and mysterious power to send messages thousands of miles without even a telegraph wire, created nothing new. He simply called into operation laws which had always existed, but which, until his day, were unknown. These people of whom I speak claim that there are still great things to be known. They claim that there are forces which, properly invoked and set in operation, will add enormously to the power of the healer and his command over disease. So far as I am personally concerned, I have given my faith and adherence to the splendid men of the regular medical profession whom I have from time to time called into my family in case of illness. But I do not shut my eyes to the fact that there are hundreds of thousands of people in this country—in this state—who say that the world is moving; who believe that there have been wonderful discoveries in this regard made in the healing art, and I am not prepared by my vote to say that through legislation of this sort they shall not be at liberty to call to the ministration of their diseases men who practise the arts in which they believe. I am not prepared with my vote to say that they in case of illness shall be obliged to call in as physicians men who practise in a school of medicine in which they do not believe.

[Albert E. Miller in *Philadelphia Inquirer*.]

Your review rather leaves the impression that Christian Scientists cling to their religious belief, to the exclusion of medical treatment, through a fanatical sense of faith in prayer, rather than upon what is believed to be a rational reliance upon medicine.

The average Christian Scientist has had a surfeit of medicine. In many instances he has been reclaimed through Christian Science from a condition of almost hopeless disease. He discards medicine for something better, and naturally prefers to share with his family the benefit of his own experience. If the results did not justify this proceeding in the Christian Science household, it would be speedily deserted and the family physician recalled, for the average Christian Scientist shows at all times a determination to live and enjoy good health. The children of such a household are by no means permitted to suffer without proper attention. Their ailments are carefully looked after and corrected through Christian Science treatment, and the slightest evidence of the presence of contagious or infectious disease is deemed sufficient reason for calling upon a licensed physician to diagnose and report such cases, thus bringing these diseases directly under the supervision of public health authorities.

In their faithful effort to banish disease from thought and conversation, the members of Christian Science households maintain a better order of health and happiness than before awakening to the necessity of excluding from the thought what one does not desire to have manifested physically.

[J. V. Dittemore in *Auburn* (N. Y.) *Citizen*.]

Our critic is right in stating that Christian Science "is nothing if it is not a religion" and a very old one. Webster defines religion as "the recognition of God as an object of worship, love, and obedience." Christian Science accepts this definition and affirms that men's apprehension and understanding of God and His laws will bring to humanity today as of old the full measure of blessings promised by the Master to "them that believe" and understand. It is also true that Christian Science "is an old religion," because God has always existed and His laws have been ever operative and ever available to those who have apprehended and demonstrated their verity. Christian Science affirms that the so-called miracles of Jesus were based on a definite, unvarying, ever-operative, divine Principle: that they were not supernatural and in contravention of law, but that they were the natural and inevitable results of his spiritual understanding and correct application. The supremacy of spiritual power over material conditions has been demonstrated by prophets and apostles of all climes and ages.

The clergyman is wrong, however, in stating that Christian Science "antagonizes every fundamental tenet of the word of God, and entirely undermines the foundation of Christianity." It would be correct to state that Christian Science uncovers and makes plain to mortals the fallacies of man-made theology which have become confused with the true "word of God," and it is also true that Christian Science "undermines the foundation" of that false conception of Christianity which bases its claims on superstition, ignorance, and blind, unreasoning prejudice. The doctor's conception of Satan is certainly interesting. He tells us that "next to God" he is the most powerful being in the world. If there were such a being as Satan, and if he had any power whatever, God would no longer be omnipotent. Fortunately this medieval superstition is today confined to a very small coterie of theologians, and in the light of intelligence the world is rapidly perceiving that the only "devil" is impersonal evil, and the only "hell" the suffering we experience for our sin, ignorance, and obedience to false man-made beliefs.

Our critic has an erroneous idea of the Christian Scientists' conception of the unreality of matter. The entire import of the teachings of the Master was to show that "heaven and earth," the material sense of existence, "shall pass away," but that his "words," the truth he voiced—the spiritual understanding of God and His laws, "shall not pass away." In relation to mortal man he said, "It is the spirit that quickeneth; the flesh profiteth nothing."

The critic is nearer the truth in stating that Christian Scientists affirm sin to be "an error which can be thought away." All sin is of mental procurement. The thought precedes the action. Therefore, as mortals "put off the

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old man" and gain more of that Mind "which was also in Christ Jesus," ignorance and false beliefs will diminish until they disappear, and it will then be obvious that they were destructible, therefore unreal, and no part of the reality or permanence which characterize the true creations of Deity.

The clergyman is forced to admit that "Christian Scientists can quote the Bible freely." This should convince him that they are at least seeking for truth. As a matter of fact, Christian Scientists depend wholly on the spiritual import of the Scriptures. They trust their very lives to its teaching, and surely no better evidence of one's faith in the teachings of the Bible could be given.

[George Shaw Cook in *Oak Leaves*, Oak Park, Ill.]

Our critic's assumption that the Christian Scientist in the treatment of the sick is entirely without discrimination as to differing types of disease, and, as he puts it, sees no "difference between smallpox and pimples," is hardly warranted by the facts. However, it may be truly said that Christian Scientists do not carry the question of discrimination to the extent of saying that one class of diseases may be healed by divine power, while another class may not be so cured. They find no warrant in the Scriptures for concluding that fundamental and nervous disorders may be cured by the power of God, but that organic diseases must be left to the skill of man, thereby putting human skill above the divine power. The psalmist declares that God "healeth all thy diseases," and it is not recorded that Jesus differentiated between the classes of disease in his treatment of the sick.

The success of Christian Science in the healing of physical disease seems to be the feature which is very frequently emphasized in discussions of the subject, probably for the reason that this is the phase of Christian Science which at first most strongly appeals to the average investigator. However, while this successful healing of "all manner of disease" is a matter of intense interest to those who have heretofore been engaged in a desperate and unsuccessful warfare with sickness, nevertheless it is a fact that one cannot be long acquainted with Christian Science without discovering that its chief work is that of moral regeneration. Indeed, one could not possibly be healed in Christian Science without becoming, in some degree at least, less sinful. In this connection it is interesting to note that the critic often makes the mistake of supposing that Christian Science teaches that sin is "best conquered as it is ignored."

No one who is correctly informed on this subject would suppose for one moment that Christian Scientists believe that they can get rid of sin by ignoring it or by simply calling it a delusion. Christian Science woos the sinner from his sin by convincing him that he need not fear sin and cannot love it, because it is not of God. It shows him that God does not create sin, and that He does not permit its existence. It teaches him that sin and evil are entirely contrary to the will of God and that they have nothing to do with God's man. Thus it induces the sinner to abandon his belief in the reality, power, and pleasure of sin, and enables him to win forgiveness by forsaking sin. For this reason it will be seen that it is a mistake to suppose that in teaching the unreality of sin Christian Science encourages the indulgence of sin. On the contrary, it awakens the sinner to the absolute necessity of gaining a love for goodness that will enable him to abandon not only the flagrant forms of immorality and vice, but also the more subtle phases of evil.

[C. R. Munro in *Sarnia* (Can.) *Canadian.*]

Christian Science teaches that in the realm of ever-present Spirit there is no sin; and so does the Bible, as for instance in the text, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God;" but sin is very real to one who indulges in it thinking he finds pleasure therein. Christian Science does not ignore sin, but it does insist that sin was never created by God, who made all that was made and pronounced it "very good." Being no part of His perfect creation, it therefore has no real existence, and hence is only temporal or mythical. The mere denial of sin, however, will not overcome it, and Mrs. Eddy says in Science and Health (p. 29) that Christians "must grapple with sin in themselves and in others, and continue this warfare until they have finished their course." By ceasing to indulge in sin, by putting it aside and by realizing the ever-presence and omnipotence of God, in whom there is no sin, we prove its unreality and its powerlessness over us, and are able to rise above it and destroy it. And this is the denial of sin in Christian Science.

The charge that Christian Science denies the personality of God is misleading. If by "personality" is meant finite personality, then Christian Science does deny that God can be a finite personality, for how can a God who is infinite, eternal, ever present, and all powerful, be at the same time finitely personal? Mrs. Eddy says in Science and Health (p. 116): "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility."

To speak of Mrs. Eddy's book as the "Bible of the sect" is entirely misleading. Science and Health is in no sense a substitute for the Bible, and has never been considered so either by Mrs. Eddy or by Christian Scientists. It is simply what its title indicates, a "Key to the Scriptures;" in other words, it is the Christian Scientists' commentary on the Bible, and they have as much right to use it in that way as the reverend critic himself has to use his denominational commentaries on the Bible.

[H. Coulson Fairchild in *Newark* (N. J.) *Star.*]

We would like to ask our critic if he considers the Mind which was in Christ to be too extreme when this Mind healed all manner of sickness, raised the dead, and cast out all the errors of the human mind with the word of Truth. It seems to us that it is our privilege in this age to know that the Mind which was in Christ Jesus is equal to any and every emergency. There seems to be danger, in this material age, of limiting the power of infinite Mind, "who forgiveth all thine iniquities; who healeth all thy diseases." The tendency of some movements is thus directed toward the human mind or animal will as a curative agent. Now we all know that human will-power is hedged about with limitations. These limitations of the human will preclude any possibility of permanent or successful healing by means of will-power.

Our critic says "it does not logically follow, because the mind can cure one disease, that it can cure all." We answer that if it be the Mind which is God, the Mind which was in Christ Jesus, which causes the sick to be healed and the sinner to reform,—that this infinite Mind is absolutely unlimited. All things are possible with God; hence it follows that so-called functional and organic diseases are healed by one and the same Christlike method.

Christian Science healing admits of no limitations, as it is based upon the omnipotence, omniscience, and omnipresence of God. Our conclusion, therefore, must be that any system which admits its limitations in the healing of sin or disease cannot be depending upon the divine Mind for its healing power. Such systems must therefore be without a real curative Principle, and dependent either upon blind belief or upon faith in the power of the human will, which St. Paul describes as the carnal mind, and which he declares is "enmity against God."

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[Willard S. Mattox in *Toronto* (Ont.) *World*.]

The gentleman who is discussing Christian Science in your columns begins his article by venturing the prophecy that Christian Science "will never become popular—never become the religion of the common people." Unfortunately for his argument, the fact is that Christian Science has already become popular, and a glance at the composition of its churches will prove that it is distinctively the religion of the common people. All classes are represented in its ranks, and the reason for its popularity is that it gives results, it satisfies those who are seeking a whole salvation,—not only a surcease from sin, but a panacea for physical suffering.

Christian Science does not repudiate the Scriptures, as some of our critics would have the public believe. We simply differ in our interpretation of the Scriptures, just as Martin Luther differed from the orthodox church of his day, just as John Wesley differed from the established church of his day, and just as dozens of other religious thinkers have dissented from some form or other of popular religious dogma. In attempting to understand the Scriptural exegesis of the Christian Scientist, its fundamental premises must be kept in mind. The whole teaching of Christian Science is based upon the primary statement that God is Spirit, and since God is declared in the Scriptures to be the only creator, we have in Christian Science the corollary proposition that all causation is spiritual. We have the Scriptural warrant for believing also that Spirit is not matter, nor like matter, but rather that it is the very opposite of matter. Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Holding such views, sustained, as we believe they are, by the Scriptures, it will be understood that the Christian Scientist's interpretation of the Bible is not material or physical, but rather spiritual or supersensible. Now we believe most emphatically in the resurrection, and we also believe that it is "the immediate effect of our Lord's coming," but we hold that the statements as to the resurrection of the dead are to be construed not literally, nor materially, but metaphysically.

Jesus said, "The flesh profiteth nothing:" and at another time he said, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage." These statements do not, in the opinion of Christian Scientists, warrant them in believing that matter is to be perpetuated eternally; consequently they do not think of heaven as a locality peopled with material bodies. We cannot do better than to quote Mrs. Eddy's spiritual definition of resurrection, which she gives on page 593 of Science and Health as "spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding." It will be seen that the resurrection thus defined is "the immediate effect of our Lord's coming," that when the Christ or the spiritual idea appears to man, there takes place that awakening from a sordid material outlook on life to a wider and higher spiritual understanding, which is really the resurrection. It will be remembered that Jesus said to Martha, "I am the resurrection, and the life," and this he declared before his crucifixion and resurrection from the tomb; consequently we feel justified in believing Jesus meant to convey not a literal but a metaphysical sense of the resurrection, else why would he have described himself at that period of his personal existence as "the resurrection."

Basing all of its teachings about life, present and to come, upon the Scriptural statement that God is Love, Christian Scientists find it impossible to believe in the eternal and never-ending death of any part of God's creation. We are, if you please, universalists with respect to the question of salvation. Paul said, "For as in Adam all die, even so in Christ shall all be made alive." Here is no indication that any of God's children are to be consigned to eternal punishment. Jesus is spoken of as "able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." If he "ever liveth," and is always ready to make intercession, then there cannot be a time when man is hopelessly lost, when salvation through Christ is not available. Mrs. Eddy very clearly states the Christian Science view in the third of the tenets of the church: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497).

It would, according to Christian Science, be inconsistent with the teaching that Deity is infinitely good and all-wise, to suppose that He could condemn His own offspring to eternal suffering, and that, too, for a temporal and finite misdemeanor. The punishment would be disproportionate to the crime. No amount of theology or logic or law can make it apparent how the sin of a day or even of a human lifetime could merit endless punishment. Even our human laws are more humane than that, and endeavor to fit the punishment to the crime. Christian Science teaches that sin punishes itself, and that so long as man believes in sin he will suffer, but that when the resurrection comes to us, when we fully understand life in God, there will be nothing left "which deserves to perish or to be punished" (Science and Health, p. 251).

[Charles K. Skinner in *Detroit* (Mich.) *Free Press*.]

A recent criticism delivered at the Museum of Art is certainly a remarkable expression for a thinker of the present hour. A local clergyman said: "I think Christian Science is the most preposterous thing on earth, but I have sent to Scientists patients afflicted in spirit. I knew just what ailed them, and that they were just the kind to be affected by the impressive imbecility of Mrs. Eddy's book." Think of it! Patients afflicted in spirit, sent by a minister of spiritual things to a doctrine of "imbecility" for help! Strange consistency this! The claim of certain of the clergy has always been that Christian Science is not Christian, although some of the broader ministers have admitted that it does heal. Now, if Christian Science is not Christian, why should a Christian minister send patients to it for spiritual help? Imbecility has never been considered a healing agency, neither has it been known to restore confidence in God or man.

Is it not possible that the reverend gentleman knew better than he was willing to admit before his audience of doctors and others? He certainly would not wish to be considered less intelligent than scores of the orthodox clergy and of other professional men who have read and studied Mrs. Eddy's works with such success as to be restored to health and peace, which neither the medical profession nor his own had been able to bring them. The critic was, however, right in sending patients to Christian Science for spiritual help, as thousands of his peers will tell him, for of all the benefits which this religion has to bestow, none is greater than the spiritual uplift which gives to man a higher understanding of God and man's relation to Him, by which he realizes his birthright of dominion.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE COMMITTEE ON PUBLICATION.

RECENTLY we received a letter from a member of the committee on publication, in which he called attention to what he deemed a lack of interest in and support of the work of this important committee; but we cannot believe that this lack is so general as our correspondent would seem inclined to think, for some idea of the splendid work that is being done by this committee all over the field is shown in the several pages of excerpts from their communications which are published in the *Sentinel* from week to week.

Every Christian Scientist is interested to have the misrepresentations of Christian Science which appear in the public press corrected, but he should know that this can be done only through a carefully planned system of organization, which necessarily involves some considerable expense. It is an old saying that "whatever is worth doing is worth doing well," and if, in order to carry on this work properly expense must be incurred, then this expense should be borne by the branch churches as a part of their regular outlay, just as they provide for their annual or semiannual lecture.

The board of lectureship and the committee on publication were established by our Leader as adequate means with which to meet the criticisms of Christian Science that are published or promulgated from time to time, and it is vitally important that both of these agencies should have the liberal support of the branch churches if Christian Science is to be clearly understood and availed of by the world at large.

It has been proved over and over again that the sick are healed and the sinful are reformed by Christian Science, and while humanity's need of the healing gospel of the Master is as great as it is today, no effort should be spared correctly to set before them the revealed truth, this message of salvation from sickness and sin, in order that those who are in need of its immediate aid may not be deterred from a trial of its efficacy by reason of some public misrepresentation of its teaching, which has remained unnoticed by the publication committee through lack of means to carry on the work.

If there is a condition of apathy in any branch church in relation to the support of the committee on publication, it is a matter which should be looked into and the condition corrected.

ARCHIBALD MCLELLAN.

HONESTY.

WE are all familiar with Pope's saying, "An honest man's the noblest work of God," and there are few who would not endorse the sentiment which it expresses. The pity is that so many believe honesty to be of doubtful value, so far as practical results are concerned. They fail to see that it stands for power, in that it represents justice, which is an attribute and quality of God; hence the one who stands alone with God is ever in the majority, and he may well sing with the psalmist, "Though an host should encamp against me, my heart shall not fear."

In Science and Health we read: "The good you do and embody gives you the only power obtainable. Evil is not power." We also read: "Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help" (pp. 192, 453). Christian Science presents the concept of a God who is absolutely just and who is also all-powerful,—not a God who makes us suffer for the sins of others, or who is powerless to deliver us from any and every phase of evil; therefore, having "an honest God," there can be no excuse for a dishonest man. In our Leader's "Miscellaneous Writings" (p. 112) she, however, tells us that we must know "*how* to be just." This of course means that we must also know *how* to be honest, as honesty is the actual working out of our spiritual concept of divine justice. So far from being excused from the performance of our ordinary duties and obligations by the coming of the truth into our consciousness, much more is demanded of us, for the great Teacher said, "Unto whomsoever much is given, of him shall be much required."

The quickening which truth brings should arouse us to meet all our obligations promptly, both for our own sakes and also because Love impels us to lighten the burdens of others in every possible way. The Mosaic law, "The wages of him that is hired shall not abide with thee all night until the morning," may be otherwise rendered, "Thou shalt love thy neighbor as thyself." If we fail to come up to the ordinary standards of honesty, we are apt to have a condemning thought from the one who is made to suffer from our delinquency, and possibly the condemnation of others as well, so that honesty is really "the best policy." If we are prompt and just in meeting our obligations, whether we are employers or employed, we are helping the whole world, for dishonesty is obstructive to progress, consequently unhealthful and unprogressive in every sense of the word.

Christian Science gives the highest and broadest sense of honesty. It insists upon the recognition of absolute right at all times, and demands obedience to divine Principle to the full extent of our understanding. We should gladly acknowledge our obligations to Truth, and to the Cause of Truth, not alone in words but also in deeds, and if we do this we shall not be backward in meeting our obligations to those who serve us in any capacity, indeed we should never incur an obligation which we are unable to meet. We are never hurt by the splendid discipline of self-denial, which invariably brings expansion on the spiritual side of our nature and prepares us for having all things "added" unto us without depriving others of their dues.

It was the Master who said that the "word" must be sown in the soil of "an honest and good heart," and in the early church they chose "seven men of honest report, full of the Holy Ghost," to advance the cause of Christ. Should we not, then, take Paul's advice, and "think on these things"?

ANNIE M. KNOTT.

A HAZARDOUS CONCLUSION.

ILLOGICAL thought is not only profitless, it is misleading, deceptive, and therefore immeasurably harmful in its ever-widening influence. One of its commonest forms is that in which a universal conclusion is drawn from a particular premise; it is the habit of those who ground a final and inclusive judgment on the facts of a particular experience, and against the seductions of this habit we as Christian Scientists have occasion to be no less watchful than others, especially in view of the far-reaching significance of our thought and example to the Cause which we represent.

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To illustrate, it is not infrequently discovered that a patient suffering from a given disease is cherishing a marked degree of envy, jealousy, or other sinful sense, and to the practitioner who has learned that all causation is mental this fact may awaken the suggestion that the relation of the specific sin to the specific ailment is that of cause and effect. If such an experience were repeated, the conviction might be reached that the given mental state is always conducive to the ill thus associated with it, and hence that any one suffering from this ill has been indulging the sin in question. This conclusion would be hazardous, because it is unsupported by the logic of the facts in hand; nevertheless the endeavor to verify it might be prompted, and at the same time the temptation might come to explain a failure to heal by the assumption that the causative sin is unforsaken, though the sufferer may declare that he has no consciousness of its indulgence. This would constitute a clearly defined case of the mental stumbling referred to, and the seriousness of the results attending its multiplication need not be emphasized.

In speaking of the cause of disease, Mrs. Eddy has very definitely stated certain considerations which should affect our judgment in any and every case. She says, "By universal consent, mortal belief has constituted itself a law to bind mortals to sickness, sin, and death." "Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord" (Science and Health, pp. 229, 481).

While a given sin may be the occasion for the manifestation of one or more diseases, the procuring cause of the susceptibility of the individual to this or that phase of abnormity may in human belief be any one or all of a dozen things,—heredity, congenital weakness, lust, previous injury, mental malpractice, etc. Struggling against a swirling tide of these material beliefs, human consciousness would have little hope of escape were it necessary to identify the source and name of every current of the flood in order to realize our dominion over it. Such a necessity would practically involve a science of evil, the establishment of a basis of cause and effect in a realm which is inherently lawless and unreal! Moreover, the belief that every form of physical weakness is traceable to a specific sin which should be known and named as its sponsor, would call for such a devotion to the analysis of evil as would inevitably render the realization of the allness of good a side issue, and thus subvert the fundamental requirement of Christian Science, "Thou shalt have no other gods before me." It would call for the recognition of as many sins as there are diseases, and it would bring to the unwise the temptation to anticipate, if not prophesy, the coming of a definite ill upon every fellow-man who had not yet wholly escaped from the tendency to indulge a given sinful disposition or habit.

The conviction that a specific mental state or offense is probably chief among the many causal contributions to a specific case of sickness may be perfectly clear and satisfying, but it is a far cry indeed from such a conviction to the making of a catalogue of human ills with the assignment to each of its explanatory transgression. Jeremiah is right when he says, "Thine own wickedness shall correct thee." In other words, "the divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul" (Science and Health, p. 240). The need of uncovering error in order that it may be cast out is imperative, but, happily for humanity, the capacity to detect a state of moral obloquy in ourselves or others does not call for a studied analysis and elaborate classification of evils, it demands rather the ever-increasing knowledge of God and His idea.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Kansas City, Mo., March 31, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—I wish to express my sincere gratitude to you for Science and Health. It has explained to me the Science of being, which I had long desired. I did not come into Christian Science through or for the physical healing, but by the understanding of its clear logic. Coming from a strict orthodox family, and not being satisfied with their explanation of the Scriptures, I sought in vain through the now prevalent philosophies for a rational solution of the Science of being,—the cause of my existence,—but not until I carefully studied Science and Health had I the least understanding of the Bible—of man or his relation to his Maker; so I am indeed grateful for your book, which is more advanced than poor humanity can realize, and for which each individual can best express his gratitude to you by daily living its teachings.

Your loving follower,

FRANK HOUSEHOLDER.

Northampton, Mass., April 7, 1909.

Mrs. Mary Baker Eddy.

Dear Leader:—Through you I have learned the saving truth, as expressed by the enclosed lines, that Christ, Truth, lives and heals now as Jesus did when here among men. For the proof you have given of that knowledge, I love you and thank you, for that truth has given me new life, and an understanding of God, good.

Faithfully yours,

LOUISE DELISLE RADZINSKI.

San Francisco, Cal., April 5, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is with the deepest gratitude and love that I acknowledge the good which has come to me from the study of "Science and Health with Key to the Scriptures," and your other writings. I would like you to know how much good has been gained in the last year from "Angels" (Miscellaneous Writings, p. 306) by myself and many others who have referred to those inspiring lines. Also "Pulpit and Press," beginning with line 22 on page 3 and ending with the second paragraph on page 4. I am daily striving to show my gratitude for the spiritual understanding that has come to me from the daily study of this wonderful truth which you have given the world, by bringing forth the fruit which the understanding bears in healing the sick and uplifting humanity.

Six years ago I was given a copy of Science and Health by some friends in Ohio, and from the first day that I began to read I commenced to apply the truth, and by that application sorrow, disease, and lack have been overcome. Instead of looking forward to an old age of helplessness, as I did before the book was given me, I begin each day with an assurance of strength, of might, and of power. I had used glasses for seventeen years, but it is now four years since I put them aside. All that has been gained I owe to the understanding which has come from the study of your writings.

With deepest gratitude,

MRS. SUSAN A. BEAUCHAMP.

St. Louis, Mo., April 11, 1909.

Mrs. Mary Baker Eddy, Boston, Mass.

Dear Mrs. Eddy:—On this beautiful morning I am prompted by the gratitude which fills my heart to write

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and thank you for giving us Christian Science. It has been ten years since I began the study of Science and Health, and during all that time I have relied upon the truth, as taught in Christian Science, to meet and conquer every difficulty that has presented itself. I rejoice to say that added strength has always been felt with every overcoming of error. My prayer is that I may so live as to be worthy of the name of Christian Scientist.

Gratefully yours,
TYNA P. STILLWELL.

New York, N. Y., April 2, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—We rejoice to inform you that a Christian Science Society of Columbia University, New York, has been formed. At this our initial meeting we send love and greetings. We appreciate the wisdom which has made it possible for this society to be organized.

VIRGINIA TAYLOR, *President,*
SADIE LILA JACOBSON, *Vice-President,*
SALLIE B. TANNAHILL, *Secretary-Treasurer,*
EUNICE G. HILLER,
Executive Committee.

[Telegram.]

Montreal, Quebec, April 2, 1909.

Mary Baker Eddy, Chestnut Hill, Mass.

First and Second Churches of Christ, Scientist, Montreal, having assembled in love and harmony to unite as one church, desire as their first act to send you a loving message of heartfelt gratitude, devotion, and loyalty; and we pray that the love which you teach may illumine the life of every member.

KATHARINE MCBEAN, MARGUERITE LYNN,
BLANCHE S. SHANNON, *Committee.*

New York, N. Y., April 5, 1909.

Mrs. Mary Baker Eddy.

Dear Leader:—My heart is so full of gratitude to God for the marvelous healing that has been given to me through Christian Science, that a deep sense of duty prompts me to write to you a statement of the wonderful restoration of health which has brought sunshine into my life. For many years I had been a victim of periodical attacks of asthmatic trouble. I had tried all the material remedies suggested by kind and well-meaning friends, without getting relief. For six years I had also been tormented with a double hernia, had worn various kinds of appliances, and been told by surgeons that on account of my being in declining years there was no cure for me, and that I must expect to wear a truss the remainder of my life. Last April I had an attack of the asthmatic trouble which was very distressing and alarming. My daughter, who had been healed of an agonizing pain in her side by Christian Science, urged me to go to a practitioner in First Church of Christ, Scientist, in New York, who had been instrumental in healing her, and yielding to her wishes, I consented. I frankly stated to the practitioner that I had not been able to accept the teachings of Christian Science, although I had been reading Science and Health, but I asked her to help me. I explained to her my asthmatic condition, but said nothing relative to the hernia. After receiving six treatments the former trouble entirely disappeared, and the morning after my sixth treatment I discovered that I no longer needed the truss, that the double hernia was completely healed. There was no sign of it in evidence,—no more soreness, no pain, no scar from a surgeon's knife,—a perfect healing. Nearly a year has passed since this marvelous healing brought happiness to me, and no language at my command can fittingly express the gratitude in my heart. Christian Science is a glorious demonstrable truth, as shown in the wonderful healing it has given to me.

Most gratefully and sincerely yours,
CHAS. L. DUNHAM.

Sydney, Australia, Feb. 26, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—With deepest gratitude that words can never express, I thank you for your pure, noble life, and for your uplifting books, Science and Health and "Miscellaneous Writings," which have been to me fountains of living water. I had never believed in the church, and had remained aloof from it for many years. To me the prayers were always "vain repetitions," and I always felt that I could pray just anywhere. I have not had a very bright life, and a good deal of it has been spent with an invalid friend, but all the dark clouds are rolling away, thanks to your loving guidance. I have only been in Science barely a year, but have had many demonstrations of the ever-presence of divine Love, two of which were instantaneous.

I never cease to thank God for your pure life. That you "dwell in the secret place of the most High" is shown by your loving care for all your followers.

Very lovingly, your humble follower,
GERTRUDE E. SALTER.

Wiesbaden, Germany, April 1, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—"Science and Health with Key to the Scriptures" has been to me

A shining light, a guiding star;
A loving message from afar;
A book of peace, of hope, of love;
A word to guide to heights above;
A path in which my feet have trod,
To find a home on earth with God.

"Actions speak louder than words," and by mine I am striving each day to thank you.

Obediently,
MARY RICE BRINTON.

Boston, Mass., April 7, 1909.

Dear Mrs. Eddy:—A worker in the news department of our increasingly useful *Christian Science Monitor,* I turn to you in gratitude and love for the privilege we now have of serving our Cause—the Cause of all humanity. My experience here is daily proving for me the power of good, and enabling me to realize more and more your wondrous definition of Love. God is helping us all to show our real affection for you, the revelator of Truth, in obedience and better service.

Faithfully,
JOHN F. PHILLIPS.

THE MANUAL.

The 80th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Sentinel.*

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul streets, Boston.

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THE LECTURES.

LECTURE IN THE MOTHER CHURCH.

The semiannual lecture on Christian Science, under the auspices of The First Church of Christ, Scientist, was delivered by Judge Septimus J. Hanna, Thursday evening [April 15] in the auditorium of The Mother Church. The lecturer was introduced by Judge Clifford P. Smith, the First Reader, who said,—

Twenty years ago there lived in a western city a prominent lawyer, who was practising his profession after having filled honorable positions in the military, civil, and judicial departments of government. Witnessing some of the healing works which attest the verity of Christian Science, he sought and received through its ministry the restoration of his own health. Having become convinced that Christian Science is the law of God, he found himself in the same situation as the men who recognized the call of Truth while casting a net in the sea of Galilee. Like the fishers who left their nets and became fishers of men, this lawyer left his law-books and became an advocate of Christian Science. Since then he has labored without ceasing to awaken all mankind to the possibility of present salvation from sin, disease, and death; and it is not too much to say that through his efforts the kingdom of heaven is more nearly at hand. The man to whom I refer is Judge Septimus J. Hanna, who will now address you.

The Christian Science Monitor.

CHICAGO, ILL.

Mrs. Sue Harper Mims lectured at Seventh Church of Christ, Scientist, on Sunday, March 28. She was introduced by Judge Ben M. Smith, of the Superior Court of Cook County, who said,—

I assume that all here this afternoon attend not out of idle curiosity but for the purpose of learning something that will be beneficial both materially and spiritually. As I understand it, Christian Science does not advise evasion or concealment, but on the contrary invites and welcomes the close inspection and careful, conscientious study of all.

We are living in an age unsurpassed in the investigation and thought of the material and finite, and I believe that we are rapidly approaching an age unequaled in its advancement and learning in the spiritual and the infinite. That Christian Science has had a most remarkable growth all candid and intelligent people must concede. And why this great growth? Is it satisfactorily answered by mere statement—that Christian Science is an illusion or a mere theory of this or of that? Is it a mere theory, so cleverly conceived that it misleads and deceives thousands upon thousands of honest and discriminating people from every avenue of life the world over? Is it a mere theory that when rightly understood and applied the sick and suffering become well and free of pain? Is it a mere theory that God does not recognize sin and evil but acknowledges only the pure and the good? No. Christian Science is not a mere theory—it is a demonstration of Truth, the divine Principle.

A child states, believing it to be true, that three times three are seven. The child fails, but the fact that three times three are nine remains unchanged. So if at times it may appear that Christian Science does not demonstrate the truth, do not acclaim the failure of Christian Science. The individual may be in error and fail, but the divine Principle never—it is the same now and forever. We do not wish to be laggards, moving only as our surroundings force us, but rather should we be ambitious to be among those who seek and strive to attain understanding and knowledge of that which brings order, harmony, and love, which uplifts all mankind and makes of them better men and women.

Christian Science is based upon the Bible, and it is a presentation and unfolding to all humanity of the truth and the love of God. This truth and love have always existed and will always exist. It is for us today as it was in the time of Christ Jesus. He taught it then, and we are but learning it now. To learn, to know, and to practise it, is our highest duty. The attempt to do this—to follow the wise and loving Galilean Teacher in some particulars—is approved by all Christians. To redeem the sinner is glorious to all, but to attempt to obey the command to heal the sick is considered by many to be sacrilege. By what right is that distinction made? By what rule or authority is such judgment rendered? Christian Science teaches that both are right and good. And why not? Has time or have our limitations subtracted or eliminated any part of those teachings and commands? Certainly not. That wonderfully inspiring Sermon on the Mount is in its entirety for us today as it was for the people of that time.

Correspondence.

ST. JOSEPH, MO.

Between twenty-five hundred and three thousand persons gathered yesterday afternoon [March 28] at the Auditorium to hear the lecture, under the auspices of First Church of Christ, Scientist, by Bicknell Young of Chicago on Christian Science. The speaker was introduced by Frederick Neudorff, who spoke as follows:—

I never overlook the opportunity to speak a kind word for the religion of optimism whenever and wherever the occasion presents itself. Though not a member of this church, it has my warmest and sincerest sympathy, and I would be pleased to be numbered as a member with the other good people who make up its membership if the processes of my mind permitted me to understand fully its teaching. My faith in the goodness and the fulness of the love of the All-Father is a precious privilege which I enjoy with these good people, and I rejoice with them in the abundance of optimism that makes of the earth a heaven within the keeping and the enjoyment of those who accept it. One great church has lately canonized that virgin of French history, "The Maid of Orleans," who led the hosts of France to victory in battle; but those who venerate that great woman, the Founder of Christian Science, do so because for them she has banished not only physical pain, but that more intense horror, mental fear of death and future punishment; and in this fact she rises supremely above all the women of history. She has filled her people's world with happiness, the legal tender of the soul; the happiness that fills the eyes with light and every heart with joy.

News-Press.

LECTURES AT OTHER PLACES.

Lancaster, Pa.—Frank H. Leonard, Feb. 4.
Jersey City, N. J.—Frank H. Leonard, Feb. 5.
Meriden, Conn.—Frank H. Leonard, Feb. 7.
Madison, Minn.—Frank H. Leonard, Feb. 18.
Miami, Okla.—Frank H. Leonard, Feb. 23.
Gloucester, Mass. (Second Church).—Prof. Hermann S. Hering, March 1.
Shellman, Ga.—Frank H. Leonard, March 1.
Tallahassee, Fla.—Frank H. Leonard, March 4.
Harvard University, Cambridge, Mass.—Prof. Hermann S. Hering, March 5.
Jackson, Mich.—Francis J. Fluno, M.D., March 7.
Tampa, Fla.—Frank H. Leonard, March 7.
Danbury, Conn.—Bicknell Young, March 7.
Kalamazoo, Mich.—Prof. Hermann S. Hering, March 8.
Beloit, Kan.—Prof. Hermann S. Hering, March 12.

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TESTIMONIES OF HEALING.

It is always such a help and encouragement to read the testimonies in the *Sentinel* and *Journal* that I feel I am not being sufficiently grateful if I do not acknowledge all that Christian Science has done for me. I used to be full of fear,—fear of the future, fear of people, and I was even afraid of the food I ate. Now, all these fears have gone or are fast disappearing, and in all around me I am learning to see God's reflection. Before I heard of Christian Science I wore glasses when I wanted to see off any distance. Without taking any thought on the subject, and while studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, I used my glasses less and less; till one day I found that I needed them no more. I had been interested in Christian Science only a short time when I was stung by a wasp. I did not tell any one, and could not go away by myself to work against the sense of pain, except for a moment, as friends were waiting for me; but I declared the truth constantly, and when I returned home all pain and discomfort had gone. Through the knowledge of this truth I have also been able to overcome colds, internal pain, and other ailments. I have taken no medicine since I heard of Christian Science, now nearly three years.

All this, however, seems small compared to the greater understanding and love of the Bible, and the practical guidance that comes from the daily study of the Lesson-Sermon. I do not live near any other Scientist and sometimes would be glad of advice and help, but I have found that in proportion as I empty myself of all self-will, the needed guidance comes, either through the Lesson-Sermon or through prayer, as understood in Christian Science. At first I did not want to be grateful to Mrs. Eddy, but now I am indeed grateful to her,—grateful for the pure life she has lived, which has enabled her to write Science and Health, and for her wise guidance of everything connected with the Christian Science movement, providing the *Sentinel*, *Journal*, and lectures, which are all such a help to those living out of reach of a church. For all these blessings I am indeed grateful.

MRS. ELSIE UPTON, South Weald, Essex, England.

It is my hope that this testimony may reach some one who is standing where I once stood. Some two years ago, after giving Christian Science what I considered a fair trial, by paying for a practitioner's services, purchasing some books, and going to church, I came to see that it requires something more than that. I failed to get the results which others claimed to have had, although unconsciously I was being healed in other ways which were far greater than physical healing, yet I was half discouraged and on the verge of turning back, thinking I would not get the desired results, when at this point a dear Scientist offered me this helpful parable: "There was a big tree which held the thought, 'I am so powerful that nothing can cause my downfall.' One day, a wood-chopper, who knew from experience that he could fell the tree, undertook to cut it down, but as the tree was of immense size it took some time to do the work. It happened that a little boy who had been watching the slow progress remarked, 'You have been chopping nearly two days trying to get this tree down, and it's just as straight as ever.' 'You are right, little one,' said the man, 'but I know that if I keep on chopping it will come down sooner or later.' Just then he gave one more blow with his ax, and down came the tree."

This little story helped me greatly, for it brought to me the thought that disease and sin were as the "tree of the knowledge of good and evil," spoken of in the Bible as the one to beware of, and this is the tree which we are trying to destroy. The understanding of the truth was the ax, and I was the ignorant, doubting child; but now I know that Christian Science does heal, for I, like many others, have had it proven to me, and if one understands the Principle he can prove it for himself.

MORRIS LEVI, Chicago, Ill.

As it is now over three years since I was healed in Christian Science, I feel that I should like to tell something of what it has done for me. It was in February, 1905, I took my first treatment in Christian Science. At the time I was suffering with severe stomach and bowel trouble, and other complications. I had tried different doctors; change of climate; operations; osteopathy, dieting, and finally "mental suggestion," but the only hope held out was from another operation. I was then induced to try Christian Science, which I considered a beautiful religion, although I doubted its promise to heal. After my first treatment, however, I ate what I wished and all I wished, and have done so ever since. In a short time I did indeed find my freedom, and now, as I look back, I seem to have come from great darkness into a marvelous light. I have found that I can trust God for everything, and I am learning what Love is.

I lately had occasion to visit the home of a neighbor, where there was a case of fever. It seemed to be contagious, as they all had it in turn and were very sick and under a doctor's care. I sat with the little girl for some time to relieve the mother, and a few mornings later I awoke to find myself seemingly very ill, so that it was impossible for me to sit up. I said to myself, What is the trouble? what does all this mean? At once came the thought of contagion, and I at once denied its power. I declared that as God's child I could reflect only good and not evil, and I was very much relieved at once, so that I was able to attend to my morning duties. I kept this thought in mind and did each task as it came. By noon I was entirely healed, and even forgot all about the suffering. I did an unusual amount of work that day, and in the evening, when I did remember, I was indeed grateful for the truth that makes us free. Words cannot express my gratitude for all that Christian Science has done for me.

I was brought up in an orthodox church, and while there is a tender spot in my heart for the old church home, I cannot give up the new, for it has many advantages over the old, and the peace and happiness and the blessings that have come to me are priceless. As I love the parents who guided my footsteps in childhood, so I love the dear ones who brought me the message of hope and life, and I love and revere Mrs. Eddy, who made all this possible. I feel that only loyalty to Truth can pay my debt of gratitude.

MRS. CLARA J. SWANETS, Elmhurst, Cal.

I am glad indeed to express publicly my gratitude for what Christian Science has done for me. I knew almost nothing of this truth, and had never heard of a cure by its means, when I first went to a practitioner for treatment, which was in August, 1907. I had read only things which were unfavorable to Mrs. Eddy, and was prejudiced against her. I had never been strong, and after I was married and my two children came I seemed to have less strength as time went on. I was never well, and was obliged to have help in my work all the time. I tried medicine and osteopathy, with great faith in the latter especially, but I experienced no relief from either.

Finally, to my surprise, my husband suggested that I try Christian Science, as he said it seemed to help some people. I was perfectly willing to try it, though I could hardly believe that it could help me. I took one treatment,

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and bought a copy of the text-book, "Science and Health with Key to the Scriptures." The next day I felt the healing power, and found a new strength which has never left me. I began to do my own work, and discovered that my strength was equal to all demands upon it, and it has been ever since. It is a constant wonder to my neighbors, among whom I have lived for eight years, that I can do things I had never been able to do in all those years, and experience no weariness; but the Bible tells us that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." I had worn glasses constantly for fifteen years, but thinking one morning of Mrs. Eddy's words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and realizing that the truth had thus far never failed me, I took off my glasses, and I have never needed them since.

I feel that the spiritual uplifting which has come to me through Christian Science is a far greater blessing than the physical healing. There is such freedom from worry and care, more of love for all, and less of envy and selfishness. I think I never knew before what constitutes true happiness, but now my heart rejoices in the knowledge that all is good and "evil is not power" (Science and Health, p. 192). My heart is filled with love and gratitude to Mrs. Eddy, who has shown me the way to God and opened my blind eyes. I am most grateful also for those helpful publications, the *Sentinel* and *Journal*, which carry with them such courage and good cheer.

MRS. SUSAN AMES DEERING, Arkansas City, Kan.

It is about nine years since I came into Christian Science. At that time I was attending the Sunday services and the testimonial meetings with other members of the family, and was a slave to tobacco and strong drink. After attending these meetings six times, the tobacco and liquor habits were destroyed. This is only one of the many proofs of the power of Truth that we have had. I wish to speak of another demonstration which I have had recently, with an attack of throat trouble, which was overcome with the understanding of this passage from Science and Health (p. 251), "Divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death." I am indeed thankful to God, and grateful to Mrs. Eddy, for my deliverance from the bondage of sin and sickness.

ERNEST RUOFF, Bucyrus, O.

I wish to express my thankfulness to God for what Christian Science has done for me. For nine years Truth has been our only physician, and we have had great proof of its healing power. There have been times when we have had to ask for help, but in most cases the ailment has been overcome by reading aloud from the Bible and our text-book and looking to God as our deliverer. Two years ago last winter I was injured internally from a fall. Through the reading of Science and Health and the aid of a kind practitioner the injury was overcome in two weeks, and I feel very thankful to God, and to our Leader, Mrs. Eddy, for all the blessings I have received.

MRS. CORA RUOFF, Bucyrus, O.

I wish to express my heartfelt thankfulness for the many blessings received through Christian Science. I suffered greatly from a serious stomach trouble, also a paralytic affection of one limb, and was in constant pain. My physician was very kind, and did all he could to relieve my suffering, but only through the use of an opiate did I find any rest, and in this way I formed the drug habit.

It is now eight years since I was healed in Christian Science. I have felt this healing touch of Truth morally and mentally, as well as physically. I am very thankful to God, and to Mrs. Eddy, our dear Leader, who has so faithfully and unselfishly worked to help us into this truth.

MRS. HATTIE L. PHILLIPS, Littleton, N. H.

Christian Science has done so much for me, it seems that I could not tell it all. At the time when this truth was brought to me I was in despair, all hope gone. I had prayed to God until I felt that if there was a God He had forgotten me. I was suffering from a catarrhal trouble, which was supposed to be hereditary; but, thanks be to Christian Science, I can say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Everything that could be done by physicians was done, including serious operations at different times. I was constantly using medicine, and the thought occurred to me very often, Will I always have to take medicine? It seemed as if there was no other way, but the time came when even medicine was of no avail. My throat had become so affected that swallowing was extremely painful, and my tongue was in a dreadful condition. I was even obliged to sit up in order to sleep, but I had no desire to go to a doctor, for I had lost all faith in them.

When Christian Science was brought to my notice, I said I would try it. The Bible, which I used to read more from a sense of duty than for love of it, because I did not understand it, I now read with joy and gladness, for its pages are illumined by Truth and Love. I thank God for Christian Science, as it has given me a God who is Love, and "perfect love casteth out fear."

MRS. MARY FELTON, New York, N. Y.

Humbly, prayerfully, and with an earnest desire that this may be helpful to some one in need, I write my acknowledgment of benefits received in Christian Science. Never more fully than at the present time have I realized how much I owe to its Discoverer and Founder for her gift of love to the world. For nearly fifteen years I have been reaping the fruits of Mrs. Eddy's sowing, and the seed has indeed proved good, springing up, as it has, from such unpromising soil. After having been a partial invalid for several years, with no hope of ever being well,—being able to walk but little and always with fear, suffering from nervous illness in a chronic form, a loss of muscular power which the doctors claimed could never be regained, and with no love for God in my heart, as I then believed Him to be the author of my suffering,—I was slowly and surely healed when I turned to the life-giving truth, as found in the Bible and the Christian Science text-book.

At first I received treatment from a practitioner, and was freed from the sense of limitation in walking, besides improvement in many ways. Then I took up the task of eradicating all inharmonious conditions from the body by the understanding of the truth. For three years I studied and worked, struggling with recurring symptoms, on account of my inability to become as "a little child," until I at last found myself free. In the mean time, a change far greater than the physical was being made in my mentality, for which I am trying to show my gratitude by striving to follow in the footsteps of the great Way-shower. Having gained, in some degree, an understanding of what God is and of man's relationship to Him, I have been enabled to help others to drop their burdens at the feet of Christ and "bear a song away," thus proving the truth of these beautiful words of our Master: "Come unto me, all ye that labor and are heavy laden, . . . For my yoke is easy, and my burden is light." The light of Love and of spiritual understanding brings no burden.

I. I. HILDRETH, Lowell, Mass.

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I wish to express my deep gratitude for Christian Science—the true understanding of God, Life. In the place of sorrow, unhappiness, dissatisfaction, and restlessness, it has brought me joy, happiness, satisfaction, and that peace "which passeth all understanding;" as some one else has said, it has answered all the longings of my heart. It has explained the so-called mysteries of the universe, and where at one time I did not care to live, I now love life because I know what it is and what it means. Christian Science is each day a grand revelation to me, coming as it did in the darkest hour of need; and I feel as did the psalmist when he wrote, "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent."

While words seem poor to express the deep gratitude I feel, I hope to prove in works my appreciation of this grand truth. Although the spiritual help means more to me than anything else, I have also derived much physical benefit. It has been proven to me many times that God is "a very present help in trouble." For five years I wore glasses, the last two years thinking I could not be without them one waking moment. Now I use my eyes at more confining work than ever before, and have never felt the need of glasses since removing them over a year ago. A skin disease has been healed; headaches, colds, and the like disappear almost instantly, and oh, the freedom I now enjoy compared to the bondage to physical ills and to self before I knew the right way!

I am deeply grateful to Mrs. Eddy for her unselfish years of study and work in following our Master's teachings; in proving them to us, and in helping us to live in the way he taught, leading us day by day "from a material sense of existence to the spiritual" (Science and Health, p. 566).—GRACE N. DEMING, Minneapolis, Minn.

I am glad to be able to add my testimony to those of the many who have been healed and blessed by Christian Science. I was for several months afflicted with an illness which was gradually getting worse, so that I was compelled to lie down a great deal of the time. I could not stand the least exertion and was not able to walk any distance at all. I had medical attendance from the first, but got no help. I became very much discouraged over my condition, as I had a large family to work for and was able to do very little.

My husband then called in a Christian Science practitioner, who talked very kindly to us and thus gained our confidence, for we knew almost nothing of Christian Science. My husband also bought a copy of Science and Health, which we began to read and study, with the result that in two weeks I was much improved. I received a few treatments, and was soon quite well and strong,—able to walk a long distance and attend to my household duties without the least discomfort or fatigue.

It is now one year since I took treatment, and I have had no return of the trouble. My husband has also received many benefits through Christian Science. I am very thankful to God, also to Mrs. Eddy, for what this truth has done for me.

MRS. MARGARET E. HAMANN, Eureka, Cal.

About two years ago I was a complete wreck from the use of morphine, a habit acquired in the endeavor to get relief from suffering. Through a period of over two years I was a slave to the use of this drug, resulting in loss of appetite and sleep. My family were in constant fear that in my partially unconscious state I would end my own life or destroy theirs. I went to a noted sanitarium, where I remained five months. I then took a well-known "cure," and was under the care of the best physicians at different sanitariums, but all efforts to obtain relief were ineffectual and the craving for the drug undiminished.

I had heard of the wonderful cures through Christian Science, but did not think it possible that it could help me; besides, so far as I knew, they had no sanitarium in which to confine their patients, and it was not considered safe for me to have my liberty. I told the Christian Scientist to whom I applied for help that I had no hope, but that I was willing to try this as a last resort. The practitioner assured me that God did not need to put a man in prison in order to heal him of a sinful or diseased habit, and that an absolute trust in God would make me free. Following instructions as best I could, I obtained a copy of "Science and Health with Key to the Scriptures," and continued treatment with a most patient practitioner. Getting my help from the one supreme power, I was entirely healed, and I now have not the slightest desire for opiates or intoxicants of any kind.

For the great blessings that have come to me through Christian Science I am truly thankful.

WILLIAM PECK, Kansas City, Mo.

It is with the greatest pleasure that I submit my testimony to what Christian Science has done for me, trusting it may help to guide some brother on the upward way. I first became interested in Christian Science through the healing of my sister from a long-standing case of eye trouble. I am indeed young in Science, having been interested in this healing truth for only about a year and a half. It was in the autumn of 1906 that I had a serious fall while pole vaulting, and it was over two months before I was able to do anything at all. Even then the doctors told me that I would undoubtedly be troubled with a weak back many a year and perhaps all my life. All that winter I was seriously troubled; so much so, in fact, that in the spring I was obliged to discontinue all work.

At this time a friend advised me to try Christian Science, and finally I did try it as a last resort. I took treatment for nearly two months, the healing being rather slow, yet when it did come I was more thankful and joyful for what this truth had done for me than words can express. Soon after this I was also thoroughly healed of a long-standing eye complaint, for which I had worn glasses over twelve years. For all of these and many other blessings I am truly thankful to God, and to our beloved Leader, Mrs. Eddy, for her wonderful book, Science and Health.

FRANK S. HORNBECK, Chester, Conn.

Before Christian Science was brought to my notice I had come to the conclusion that to be good was dangerous, for goodness seemed to attract calamity. Every sorrow or trouble was spoken of by the good people I knew as a chastening of the Lord, and divine love manifested in divine displeasure did not appeal to me; so while I kept up a perfunctory attendance at church, I wandered away in thought from all religious beliefs and formulated a philosophy,—to eat, drink, and be merry today, for there was no hope in tomorrow,—this composed about all the religion I had. The continual pursuit of pleasure may look amusing to the outsider, but the effort to find any peace or happiness in it is a sad failure. Every material possession turns at last to dust and ashes in our grasp, and the nothingness of everything I reached out for became appalling.

I was buried in materiality, and I feel that Christian Science has been my resurrection. It has taught me to understand the omnipotence of God in place of having a belief in the omnipotence of evil. It has brought me health, happiness, and peace, where before there was sick-

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ness and discontent. My gratitude to God for Christian Science is beyond measure, though I hope to prove my sincerity by loyal obedience and service to this Cause for which our beloved Leader, Mrs. Eddy, has done so much.

JEAN C. GREEN, Jamestown, R. I.

Seven years ago I learned what it means to "trust in the Lord with all thine heart." For years I had hungered and thirsted after righteousness, and had prayed to be made unselfish and good, but when I think of my present happiness and then go back in memory to the days before I knew about Christian Science, I am indeed thankful to God. I did not come to Science for relief from physical suffering, but from a sorrow which seemed almost unbearable, and now in place of worry and grief I find peace and joy in the understanding of divine Love.

My constant desire is to live so that I may reflect the saving truth that has been revealed in Christian Science. My husband was healed of organic heart trouble, and my little girl, nine years of age, has never tasted medicine since she was two years old. I am filled with gratitude to God, and to our dear Leader, Mrs. Eddy, who through her faithfulness has led me into the path of peace.

MRS. W. J. CANTONWINE, Walla Walla, Wash.

My heart is full of gratitude for my understanding of Christian Science as revealed and taught to us by our loving Leader, Mrs. Eddy, and I am anxious to contribute my testimony of healing, in the hope that it may lead others to follow in the path of love and truth. For nearly thirty years I had spells of mental trouble, and was often an inmate of asylums, where I remained for several months at a time, or until I was restored to my right mind. Three years ago, while working on a farm in Century, Fla., I became insane, and my employer, under the state law, was compelled to take me again to an asylum. Before I left, my employer's wife, who is a Christian Scientist, recommended to my wife that I have treatment in Christian Science, and said she would write to a practitioner; which she did. In the mean time I was sent to the asylum, but in six weeks I was a well man. I returned to my home and work, and now three years have passed and there has been no return of the trouble. I enjoy the *Christian Science Quarterly*, and every day I arise early and go over the sections before going to my daily labor. At times I feel a sense of the old trouble creeping over me, but after reading the Lesson I know I can do a good day's work, as Truth casteth out error.

My wife has had several demonstrations, and we know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). A number of our colored friends are becoming interested in Christian Science, and we hope in time to have a society, where we can meet and go over our Lesson-Sermon. I am very grateful to our dear Leader, who has shown us the way to declare the truth.

ANDERSON JEFFERSON, Former Pastor, Missionary (colored) Baptist Society, Century, Fla.

In gratitude to God for all the blessings which have come to me and mine through Christian Science, I gladly bear testimony. Seven years ago, when suffering from severe rheumatic trouble, a dear friend advised me to try Christian Science treatment. I rather laughingly consented, not understanding in the least what it was. I was also advised to tell the practitioner of a trouble in my foot of twelve years' duration. I had when a child seriously injured a bone in my foot, with the result that the least wrench would cause it to be exceedingly painful. Material remedies had never given any more than slight temporary relief. I promised to mention this to the Scientist, but said I did not believe anything could help that, as every one said this trouble would increase with age. I also had other physical ailments of less serious character. Imagine my joy when I found myself perfectly healed in less than a week's treatment by a faithful student of our beloved Leader. This practitioner advised me to study Science and Health, assuring me that it would indeed prove itself to be a "Key to the Scriptures," and that each one might find God a very present help.

Space will not permit me to enumerate the blessings we as a family have derived from Christian Science, but I would like to add that since my healing seven years ago our family of four has never in any way made use of material remedies, every manifestation of disease being quickly overcome through the prayer of understanding taught in our text-book. For the constant help received from our authorized literature, and for our church services, including the Sunday School, I take this opportunity to return thanks.

MRS. CAROLINE A. BREADNER, Ottawa, Can.

It is with deep gratitude for Christian Science that I tell of the healing of our little girl, aged twenty months. She seemed a dangerously sick child. She had high fever, was not able to eat anything, and had large lumps on the jaw and neck. She lay very still in her father's arms, and he became frightened and said that something must be done. So we sent for a practitioner, and in less than ten minutes after her arrival baby was resting quietly, without a sign of fever or suffering, and neither returned. Again, about a month later, while playing on a high porch she fell, striking her head on a nail. A young lady who heard the child cry ran out, but when she went to pick her up she found the nail had penetrated the forehead so deeply that considerable effort was necessary to get it out. We called the same practitioner as before, and all evidence of the injury was quickly destroyed. Many of the neighbors saw the child fall, and when they came to inquire how she was, and saw her playing happily, they were astounded. She has never taken any medicine.

These are only two instances of help out of many which we have received in our home. We have found, thanks to Mrs. Eddy, the ever-present help. How glorious is the Bible, when understood and taught aright.

MRS. NINA M. BALL, Alpena, Mich.

[Written for the *Sentinel*.]

REASSURANCE.

MARION COOK STOW.

GOD'S thought is not our thought, His infinite care
Deviseth ways and means beyond our ken,
And all unseen by our blind selves, as when—
In spite of seeming darkness here or there—
A waiting glory showeth us how fair
His slightest promise is; how groping men
May know His tender love, or now or then,
And in this love find rest beyond compare.

Know patience then, O hungry, questioning child!
Let error spend itself—thou art secure,
The everlasting arms around thee thrown!
Truth knoweth not a lie, but, undefiled,
With consciousness as powerful as pure,
Shall lead thee gently upward to thine own!

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

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FROM OUR EXCHANGES.

[*Christian Register.*]

Out of our daily life has gone the meaning of primitive Christianity, and just as surely has departed the call of the Puritan. We are not now preparing for another world. The Calvinistic God is as dead as the god of Homer, and no amount of preaching, in one church, or in ten churches, can awaken him. We need a church to help us live, and not to help us die. We need a church that shall teach us to love our neighbors as ourselves, in the violent struggle of modern life. Shifting the ground to lectures on economics and on poetry does not meet the demand. Taking out of our sermons everything vigorous does not fill up the need. Man is yet alive to the same vast spiritual requirements. The business of the church is not to sprinkle him with water, nor is it to feed him with sweetened pap and bid him believe. We are in an age of vigorous thought; the common people are here. They cannot be satisfied with homilies on the saints or on the sacraments, or with mere fellowship, without any twang of quarreling. We must grapple with the problems of a higher manhood and stronger character.

[*Universalist Leader.*]

We must dig deep if we would discover the spiritual unity of the experience of Jesus. His intimacy with men is inseparable from his intimacy with God. His perfect sympathy with men is the sequel of his perfect sympathy with God. Yonder he is lost in his sense of his Father. This way he is lost in humanity. Our Master has arrived. He has reached the spiritual goal. He has completed his humanity, yes, and his true divinity. Through perfect expression of that will in his love for men he has become the Son of man. Only let us be reminded once more that these things are spiritual, not metaphysical, and as spiritual things must be spiritually discerned, so also spiritual relationship with God and man must be spiritually achieved.

[*Churchman.*]

One of the most encouraging signs of the soundness of popular opinion is the loyal spirit in which present-day Christianity is criticized. From all parts of the world, entirely irrespective of church traditions or affiliations, or the absence of both, come these appeals for reform. Those who would do away with religion altogether receive only slight popular hearing anywhere, while those who would make the churches more efficient in the life of the world are everywhere eagerly listened to. It is felt that there is an unused mass of spiritual force outside the church, only waiting wise and statesmanlike guidance to be placed under the service of Christ.

[*Christian World*, London.]

The social conscience is practical Christianity. It is the gospel of the kingdom coming at last to its own. Not in cathedral fanes, not in ceremonies, or in priesthoods, or in theologic dogmas is it coming, but in the hearts of the people, in inspirations there to a common good, the highest there is, a highest which is to be shared by all.

[*Christian Work and Evangelist.*]

Service is becoming more and more the practical and national expression of religion. All churches are recognizing that, important as creeds may be, still that church is a Christian church which is trying to be in the world what Christ was and do what Christ did.

[Rev. C. A. S. Dwight in *New York Observer.*]

Do the necessary duty, but decline the unnecessary burden. Be all that God wants you to be, but do not essay the thankless task of trying to be a hundred things besides.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has decided to discontinue its custom of furnishing free of charge to branch churches and societies copies of the *Sentinel* for distribution after lectures. Orders sent before this notice is received will be filled as heretofore; on subsequent orders the usual quantity rates will be charged. It is believed that many periodicals will, in the future, be contributed for distribution by subscribers who otherwise might not put them in circulation.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 35.

BOSTON, MAY 1, 1909

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ITEMS OF INTEREST.

National.

There is no longer any necessity for polluting American cities with volumes of smoke, as practical smoke-consumers can be obtained at reasonable prices and operated with economy. Such is the assertion of the technologic branch of the Geological Survey. The experts assert that in their experiment station at Pittsburg they are successfully operating a smokeless plant and making steam economically with a coal heretofore regarded as refuse and delivered at the station for eighty-eight cents a ton. They declare further that they have found similar conditions in a number of mercantile establishments, and that the belief that smokeless plants cannot be operated on a commercial basis is without foundation. The experts say that bituminous coals high in volatile matter can be burned without smoke; that large plants can be operated without smoke, and that by the use of proper appliances great pecuniary saving will be effected.

Senators Cummings of Iowa and Bailey of Texas have each introduced bills in the Senate for the taxing of incomes. The bill of the former provides for a graduated tax from two to six per cent upon individual incomes exceeding $5,000, and lays no tax upon the net incomes of corporations as such. Incomes of $100,000 or more would pay a tax of six per cent. This would raise a revenue of about $40,000,000 a year. The bill of Senator Bailey, which would raise about fifty million dollars, specifically exempts incomes from federal, state, county, and municipal securities.

The action of the Burlington Railroad in announcing a two and one-half cent rate in Missouri as a compromise rate, is regarded as a diplomatic move which will end the litigation between that state and the railroads, all of which are expected to follow the Burlington's lead. The state two-cent fare law was declared unconstitutional, whereupon the railroads announced their intention of resuming a three-cents-a-mile rate. The state secured a temporary injunction restraining them from this action, and the roads have since continued to operate at two cents a mile.

Nearly three millions of acres of fertile western lands will be made available by President Taft for home-seekers during the next nine months if the plans of the Department of the Interior are followed out. The settler may make his selection in any one of the three states of Idaho, Montana, and Washington. The sections under consideration include 310,000 acres at Cœur d'Alene, Idaho; 64,000 acres at Lemhi, Idaho; 1,200,000 acres near Flathead, Mont.; 153,600 acres near Spokane, Wash., and 1,145,000 acres in the vicinity of Yakima, Wash.

In a recent trial for damages for personal injuries caused by an automobile, Justice Fitzgerald of the New York Supreme Court instructed the jury to find for the plaintiff and to disregard the fact that the owner of the automobile was not an occupant of the vehicle at the time of the accident. The case establishes the principle that the owner of an automobile is responsible for the negligence or recklessness of his chauffeur, irrespective of whether or not he is himself an occupant of the machine at the time of the display of this negligence or recklessness.

Secretary of War Dickinson, accompanied by a party, embarked from Charleston last week on the naval yacht Mayflower for Colon. The secretary expects to be away about a month, most of which time he will spend in the Canal Zone, familiarizing himself with conditions there. On his return trip he will stop at Havana for a short time.

Last week a balloon, which ascended at North Adams, Mass., reached Byfield, Mass., a distance of 110 miles, in two hours and forty minutes. The landing-place was about thirty miles from Boston, the objective point. The first "point-to-point" race in the state was also started from North Adams in August of last year.

The United States Government has filed in the United States Circuit Court a bill in equity against the alleged combination of fiber and manila paper manufacturers, praying for a decree dissolving the combination and prohibiting the members thereof from operating further under such combination.

An increase of about fifty per cent is reported in the number of applicants for civil service positions in New England for the last year. Throughout the United States the increase has been fully eighty per cent in the number of applicants for civil service positions in general.

The expenditure of $3,250,000 on the Canal Zone during the month of January has brought the total expenditure of the Zone, toward the construction of the canal, civil administration, sanitation, and plant building, up to $93,915,000.

A bill to provide the President of the United States with $25,000 traveling money is before the Senate.

International.

Nearly if not quite $500,000 of American money goes annually to Turkey for the support of the various missionary enterprises and to conduct the large number of American colleges, hospitals, and printing establishments. There has been invested in real estate and in buildings for the purposes of these various institutions and enterprises $6,000,000.

The Spanish Minister of Finance has introduced a bill in the Chamber of Deputies authorizing a four per cent loan of $200,000,000. The bill provides that this money is to be devoted to public works, such as colonization, reforestation, irrigation, and the construction of canals, bridges, highways, and public buildings.

The extension of the railroad system of China is proceeding steadily, if rather slowly. At the present time the total amount of road in active operation is 2,170 miles. There are 806 miles of new road under construction; provision has been made for the construction of an additional 2,232 miles; and 3,286 miles of new line are projected.

Japan will be represented at the opening of the Alaska-Yukon-Pacific exposition on June 1 by a training squadron of two cruisers commanded by Admiral Ijichi. The squadron is expected to arrive on the Pacific coast this week, and will remain until June 10.

The official scandal disclosed by the arrest of nine members of the lower house of the Japanese Diet in connection with the alleged misconduct of the officers of the Japanese Sugar Company, is growing, and more arrests among the legislators are expected.

Industrial and Commercial.

The head waters of the St. John River are in Maine, but its mouth is in Canadian territory. The timber cut along its banks in Maine is floated o mills in New Brunswick, leaving only stumpage fees to Maine owners. In order that the double profit from timber and lumber may remain in the state, interested parties are planning the construction of a railroad from the "Allagash" region of western Aroostook county southward, to connect there with existing railroads that reach the Maine coast. This great river basin contains approximately 944,000 acres, rather more than the area of the state of Rhode Island. On the lands tributary to the St. John River system in Maine, of which system the Allagash is the chief stream, there are now standing about seven billion feet of spruce timber, more than four hundred million feet of pine, about two billion feet of cedar, and vast quantities of hard woods. It is estimated that the annual growth or natural increase of the spruce alone in the valley of the Allagash is eighty million to one hundred million feet. The Allagash River is about one hundred miles long, and from Chamberlain Lake to its confluence with the St. John the stream falls 308 feet. Ample water storage is afforded by 127 square miles of lake surface, and it has been estimated by competent engineers that five dams constructed on the main river would afford thirty-five thousand horse-power, or, if the waters of Chamberlain Lake were to be included, about fifty thousand horse-power for twelve hours in every working day.

The Mauretania, on her last trip from New York to Liverpool, concluded the last portion of her trip from Queenstown to Skerries Islets, about two hundred miles, in six hours and ten minutes. This works out to the very high speed of twenty-nine knots an hour, a feat never before accomplished by an ocean liner.

It is proposed to have the projected line of the Grand Trunk Railway in New Brunswick operated by electricity. Electric power for manufacturing and other purposes, estimated at a minimum of 120,000 horse-power, would be available.

The physical merger of the Mexican Central and the National Railways has become effective, and the Mexican government has taken over 7,012 miles of line.

The Boston and Maine Railroad has adopted plans involving an expenditure of nearly five million dollars for new equipment and a repair plant.

The cargoes unloaded on the wharves of Duluth and its neighbor Superior last year ran to 6,594,915 tons and represented a value of $66,664,997.

It is stated that French silk manufacturing plants worth about ten million dollars are soon to be transferred to the United States.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE PUBLISHING SOCIETY.

BLANCHE HERSEY HOGUE.

LONG ago the prophet Isaiah wrote: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The Christian Science Publishing Society, which has been established in Boston in connection with the other activities of the Christian Science movement, is an open doorway for a salvation of mighty import and of far-reaching influence. This work of publishing salvation was inaugurated by the Leader of the movement, Mrs. Eddy, by the publication in 1870 of her first pamphlet on the subject of Christian Science, and carried on through the first issue of her complete book, Science and Health, in 1875, and through her other writings, up to the establishment of the Christian Science periodicals,—the *Journal, Quarterly, Sentinel,* and *Monitor.* With formal provision for their continued publication, the effort of this one woman to publish "good tidings" has broadened into a great institution for good, the extent of which cannot at present adequately be measured. Manifesting law and order, carrying on its great work for the purification of a self-darkened world, standing as a gateway through which the word of God and the testimony of those who bear witness to the healing power of the word of God may enter human consciousness, this Publishing Society embodies the highest and best of twentieth century human endeavor; and it should commend itself to all Christian peoples, since it really belongs to every student of the Scriptures who would make any effort to quicken the understanding of God's Word in the world at large.

For its wide-spread and ever-growing circulation of the Scriptures, for the word of revelation which the Christian Science text-book brings to him who would better understand the Scriptures, for the ever-widening opportunities opened for those who long to prove the healing promises of the Scriptures, the entire world owes to The Christian Science Publishing Society a debt of gratitude. The outward and visible sign of a mighty spiritual impulse which is opening to mankind a highway of thought heavenward, this Publishing Society is the inheritance of all men, though universal thought may not yet see nor understand the glory in its midst. Those, however, who have been touched by the redemptive healing action of Christian Science in their own experience are divinely constrained to join the goodly company of those who publish salvation, and to them The Christian Science Publishing Society becomes a personal possession.

One may ask, "How can I, unfitted to speak or to write or publicly to testify, discharge my obligation to this duty of publishing good tidings?" And divine Love may answer that Love's ways for spreading Love's message are manifold. Just the moral and financial support of the publishing work in Boston, with subscriptions for and circulation of its publications, does much, for the Society's swift-winged messengers carry the word of redemption to the thousands where the individual can speak it only to the tens, and the message that each individual witness to God's goodness would bear to his fellow-men is thereby indefinitely multiplied. Again, the Christian Scientist learns that The Christian Science Publishing Society is not alone a set of buildings, nor a set of printing-presses, nor a staff of individuals fulfilling the duties attending the editing, printing, and circulating of publications, but rather the entire company of individuals whose thoughts and deeds and lives publish the glad tidings of Christ's coming in the hearts of men. He finds himself an integral part of that Society, bearing his mental relationship and responsibilities to it, and knows that his good deeds have their place in the spreading of God's message. That student of Christian Science who is the most remote from Boston is as near the Publishing Society as is the resident of the city in which the Society's presses are doing their work, for the spiritual activity itself is not materially placed or confined. A center of activity must be maintained, but the boundaries of that activity are so broad as to include the most geographically isolated Christian Scientist, and this individual is as entitled to feel that the work is his to maintain and to enjoy as if he were under the same roof with the actual labor of it.

It becomes, therefore, the Christian Scientist's joy to be a "publisher" of salvation in every way that is open to him. The silent lesson of a good example, quickened by his study and application of the Word of God, is his greatest testimonial. Springing from this, the intelligent effort to bring healing to his brother, the spoken word of love and cheer which is a cup of cold water to his thirsting neighbor, bear witness. The springing forth of church buildings in which the inquirer may be sheltered when he seeks to hear the Word of God, in prayer and Lesson-Sermon; the maintaining of public Reading Rooms in which a quiet hour may be found by all who would rest beside "still waters;" the cheerful and punctual attendance upon all church duties which bespeaks the growing of the structure of the church of Christ in the heart,—these things publish, through self-sacrifice, the Word of Life. And a consistent worker does not confine his efforts to his branch church or his home field, but lifts his eyes to the privilege of supporting the center of the publishing activities of the Christian Science movement. Though there may be many to help with the center and few to help at each remote point on the circumference, yet any one of the few in any small group who gives broadly enough to include the central work, finds he has more for his local work. A loved hymn reads.—

> Ceasing to give, we cease to have,
> Such is the law of love.

Only as the Christian Scientists properly house and equip their publishing efforts in Boston, only as they support lovingly every step toward increasing facilities and multiplying opportunities for spreading God's Word, only, in fact, as they eagerly and gladly give of what God has

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given them for the detail of buildings and equipments which serve them but which they may never see, can they expect abundant increase in the work which they do see, for nourishment must enter through roots and trunk ere branches may blossom. Contributing to the source, its richness flows outward. Supporting the greater, the dependent lesser more vigorously lives. Christian Scientists are learning that their work knows no "mine" nor "thine," and they are coming to see, in like manner, that the demands of the Christian Science movement know no "here" nor "there." One Father, one human family on earth, and one unbroken redemptive work upon the earth, is revealed to him who is single of purpose and pure in heart, and the "publishing society" upon the earth is truly the united purpose and effort to carry the message of a practical salvation into every sin-clogged, pain-burdened nook of consciousness, that human living may be cleansed and eased.

To this end, may the Christian Scientists, this company of publishers, blending their efforts with the superb achievements of their Leader, so support the outward and visible sign of their activity, The Christian Science Publishing Society in Boston, that through its ever-broadening channels all mankind may be reached, quickened, attracted to the grace of goodness, and lifted to the highways of right thinking which compass redemption. Then indeed may it be said that its feet are beautiful upon the mountains, for, obeying Christ, it carries world-wide "good tidings of good;" it "saith unto Zion, Thy God reigneth!"

"WAIT PATIENTLY."

MYRA B. LORD.

DURING the past few months the equal suffrage question has been unusually to the fore in this country, due in a measure, perhaps, to the propaganda carried on by visiting suffragists from abroad, where, largely because of vigorous governmental opposition, the campaign is waged with somewhat more of aggressiveness than obtains here.

We are apt to think of equal suffrage as a comparatively modern movement, but the argument therefor harks back to the creation. When God who made all things pronounced them "good," man, whom God had created "in his own image, . . . male and female," was included. The sameness of nature and the common right to equality of opportunity of the two sexes, as well as their mutual interdependence, were thus established from the beginning; but as time went on, women came to be considered as merely personal chattels, regarded by the head of the family as

Something better than his dog, a little dearer than his horse.

Those were the days of barbarism, and to elevate the sex again to the plane of equality was the task set themselves by the women of later centuries. One by one the barriers have yielded, and one open door has led to another. Recalling the marked success that has attended their efforts for higher education, for security in property rights, for admission to professional and business life, there is no room for doubt that ultimate triumph awaits the endeavors of women to obtain the ballot, in order that they may have a voice in the making of the laws they obey.

Some one has said that "there are no arguments against woman suffrage, but there are many prejudices;" and prejudices are apt to be the more stubborn and difficult in the overcoming. But when it is recalled that less than seventy-five years ago suffrage for women was limited to a very few places in Europe, a glance over the field today shows a marvelous gain. In nearly every country of the civilized world some form or other of suffrage is gaining a footing; and once that is secured, the ascent of the ladder is a matter of patience and persistence, qualifications in which women have had a dear schooling.

Amid the conflicting opinions of intelligent and progressive women as well as men respecting this question, it is clear that if the protection of the home and the children is indissolubly related to the casting of the ballot, then this privilege belongs to woman as a functional and inherent right. Upon the wife and mother the larger responsibility for the purity and protection of these fundamental interests certainly rests, and it is not difficult to see that, in seeking to meet her responsibilities in this regard, woman may and often does find herself utterly thwarted and defeated by social conditions which are subject only to the governing power of the municipality or state. Under these circumstances, the righteousness of her demand that she shall be permitted to aid the moral forces of the community in the endeavor to remove these causes of the corruption of her home and the degradation of her children, can but appeal to all, and the long and heroic struggle waged for the privilege of exercising this right has won the cause many a champion, even among the sterner sex. Half a century ago Henry Ward Beecher said, "Since the world began, to refine society has been woman's function. You may be sure that she who has carried refinement to the household, to the church, to social life, to literature, to art, to every interest except government, will also carry it to legislation and the whole of civil and public procedure, if it is to be carried there."

Mrs. Eddy's clear-sighted judgment on the question of the rights of women led her to say: "Our laws are not impartial, to say the least, in their discrimination as to the persons, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil without encouraging difficulties of greater magnitude, let us hope it will be granted" (Science and Health, p. 63). In "No and Yes" (p. 45) she says: "Let it not be heard in Boston that woman, 'last at the cross and first at the sepulcher,' has no rights which man is bound to respect. In natural law and in religion the right of woman to fill the highest measure of enlightened understanding and the highest places in government, is inalienable, and these rights are ably vindicated by the noblest of both sexes. This is woman's hour, with all its sweet amenities and its moral and religious reforms."

Quite recently Judge Lindsey of Colorado wrote: "We have in Colorado the most advanced laws of any state in the Union for the care and protection of the home and the children,—the very foundation of the Republic. These laws, in my opinion, would not exist at this time if it were not for the powerful influence of woman suffrage." In another article he said, "It does not take any mother from her home duties to spend ten minutes in going to the polls, casting her vote, and returning; but during those ten minutes she wields an influence which is doing more to protect that home, and all other homes, than any power or influence in Colorado."

So much for the influence of women in a state where suffrage has been tried. Not long ago Prof. Borden P. Bowne of Boston University, who presided at a meeting addressed by two prominent English suffragists, said: "What might be the outcome of granting suffrage to women, no one could certainly tell. I should not myself anticipate any immediate entrance of the millennium. I should, however, expect a good many improvements in our social and political life from giving women the vote, and I am somewhat confirmed in this opinion by the present character of the opposition. But, even if this were not the case, I should still insist upon it as something that ought to be done for the removal of a great injustice; and I believe it is always safe to be just, and that in the long run justice will vindicate itself by its results."

With such open champions of the cause of woman suffrage as these, it is to be regretted that both in this country and abroad the call in some quarters for militant

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methods has found numerous adherents, and the movement which has been slowly but steadily gaining ground by a series of ever-lessening defeats would seem to be in danger from overzealous partizans in its own ranks. "What is worth having, is worth working for," runs an old saying, but in our impatience for results we are too prone to tear open the bud, and thereby ruin the fair fruition of all our hopes. We cannot do better in this, as in other problems that confront us from day to day, than to seek divine guidance. The psalmist said, "Rest in the Lord, and wait patiently for him: . . . those that wait upon the Lord, they shall inherit the earth." Our Leader's counsel is along the same line. She says, "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work'" (Science and Health, p. 454).

In any righteous cause the few must win the victory for the many, but in all history there is no parallel to that movement which owes its inception and success to the courageous woman who forty-four years ago gave to the world the healing truth she had discovered, and faced alone the storm of protest and opposition which the publication of Science and Health aroused. She who could then counsel, "Wait patiently," bore unmurmuringly "the burden and heat of the day," and gently and persistently she won her way. Confident in the ultimate triumph of the right, her life has been a practical exemplification of the Scriptural teaching, "Be not overcome of evil, but overcome evil with good."

So should it be with the cause of equal suffrage. The woman who was created on an equality with man was dowered with an inalienable right against which national and state constitutions shall not always prevail. The educative campaign which is being carried on in the home and in every department of social life, in the school, the church, and the public press, is wielding a silent but tremendous influence that can but result in victory. A cause which has for its object the protection of that sacred institution the home, is a cause that must prevail if its adherents but work, watch, and "wait patiently,"—

> For right is right, since God is God,
> And right the day must win.

THE CHRISTIAN SCIENCE PRACTITIONER.

WENTWORTH BYRON WINSLOW.

ONE of our Lord's greatest utterances is found in the 3d chapter of John's Gospel, where he says to Nicodemus, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." This statement may be pondered daily by every student of Christian Science, with profit to himself and others. Not infrequently we hear reasons assigned by Christian Scientists as to why such and such a case was not healed while under Christian Science treatment. The failure is seldom laid at the door of the practitioner, but is often attributed to the unreceptivity of the patient's thought, to his environment, perhaps to the antagonism of his family, or mayhap the prejudice of old orthodoxy in the town wherein he lives; but the teachings of the Bible as understood in Christian Science prove conclusively that such statements will not bear careful analysis.

It goes without saying, that if we give power to aught but good, then that other seeming thing (evil) immediately becomes powerful to us in belief; and therefore, just to the extent that we allow it, no more and no less, both ourselves and our patients are subject to this belief in the power of evil. St. Paul says, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." It is doubtless true, that when we first learn of Christian Science we have less understanding than in later years, but that does not excuse the practitioner nor put the blame on the patient. It is far better manfully to acknowledge one's failure, and resolve to fast from materiality more, and to pray more constantly, rather than to attempt to justify oneself by giving outside reasons for failure.

Jesus met the same conditions that we meet, but we never read that he blamed others for his failure to accomplish perfect results. Thus, unlike his Galilean experience, concerning which it is related that "he did not many mighty works there because of their unbelief," he healed the ear of Malchus, the servant of the high priest, in the very teeth of the malice, venom, hatred, and unbelief of the Jewish mob. From the foregoing it seems probable that Jesus was not as conscious of the omnipotence, omnipresence, and omniscience of God in the earlier years of his ministry as he was in the latter, and from the same records it may be deemed proven that the surrounding thought made no difference whatsoever to Jesus when he more fully understood God; hence it becomes the practitioner's duty so to understand and know God as to overcome the opposing belief even as the Master did. These are his words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

It is to be noted that when Jesus healed the blind man whose case is recorded by the apostle John, he did it through his own reflection of divine Mind; moreover, he was not prevented from healing him by the antagonism of the people. Certainly he did not receive any help from the man's parents, who appear to have been fearful and who plainly stated that they knew nothing of the method which Jesus used. So, too, when he healed the impotent man at the pool of Bethesda, it is clearly proven that the man's receptivity was not taken into consideration, for he evidently had no thought that the Christ-healing was about to be made manifest in his own case. In fact, when the man was asked if he would be healed, he replied that he had no one to put him in the pool,—direct evidence that he believed in material means of healing. Did Jesus take his mental blindness into consideration? No. He said, "Rise, take up thy bed, and walk;" and the man did it immediately, despite the fact that so much antagonism surrounded the case that the Jews "sought the more" to kill Jesus.

To show more conclusively that Jesus knew that neither mortal mind nor minds had any power whatsoever to prevent him from healing through his reflection of the divine Life, let us note the healing of the epileptic, as recorded by Matthew. On this occasion his disciples had failed to heal the boy in question, and having witnessed the marvel of his restoration, they asked Jesus why they had been unable to do so. Did Jesus say it was because the people were antagonistic, or the boy's mother did not believe in his method, or that the father only wanted the truth applied to heal even as he would administer a dose of medicine, or because the boy was not receptive? Not so. Jesus said, "Because of your unbelief." And Mark, who relates the same incident, records that he also said, "This kind can come forth by nothing, but by prayer and fasting;" which seems to imply that the disciples were solely to blame, because of their insufficient understanding of God and lack of consecration.

Do not all these cases go to show that the power of God reflected by the faithful worker is able to cope with and destroy the sin, disease, or discord of those who wish to be healed? It is the practitioner's work to be so consecrated to God and so confident of God's power and omnipresence that evil or error of whatever sort in or around the patient is absolutely of none effect. Concerning this our Leader says in Science and Health (p. 424), "It is not more difficult to make yourself heard mentally while others are thinking about your patients or conversing with them,

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if you understand Christian Science;" and she says again (*Ibid.*, p. 149), "If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science."

THOUGHTS ON HUMILITY.

GERTRUDE BALDWIN.

TRUE humility comes only as we gain true knowledge. A little learning often puffs us up; we think we know so much and possess so much, and we are very proud of our knowledge until we discover how little we do know. The more real knowledge we gain concerning the object we are pursuing, the more we realize all there is for us to know. The farther we travel, the wider the expanse stretches out before us that is still to be traversed. It is only as we ascend the mountain that we begin to realize how much climbing there is to be done before its summit is reached.

There is more pride manifested in the child's little "first piece" of music than in the grand oratorio of the true genius, because the knowledge gained reveals limitless possibilities and the ever unfolding beauties of harmony. This is so in all things—the clearer the view, the wider the horizon, the more we really see and know, the more humble we must become, for we can but bow in silent wonder before the infinite vastness and beauty of God's creation. As Christian Scientists we know that all true knowledge is but the reflection of divine Mind. As we grow in knowledge of God and man, it uplifts our thought, broadens our outlook, deepens our sympathies, and teaches us how to understand another's need, how to put ourselves in the place of others and see from their view-point, and so get at the true motive and incentive behind any seeming mistake. Only then are we able to give the right word of encouragement and help, the understanding touch of love that heals pain and wrong which otherwise might have met with only a rebuke.

It is often but our false concept of things that makes them appear wrong to us, and we need to learn how to put aside our own opinions and seek humbly to see things as they really are, to look below the surface and judge according to motive and not according to mere appearances. As we do this we shall love our brother more and understand him better, and we must learn somewhat of this lesson before we can help each other as we should, and we shall grow more humble in the learning; indeed we can but be humble when we know ourselves and others as God knows us.

If a thought of pride or self-conceit comes to us because of some knowledge gained, something accomplished, it is because we have not gone far enough; we have but to go a little farther and we come to the experience that must come to all true seekers, viz., "the valley of humiliation," the starting-point of all true work for God, for it is there we get a view of the work that lies before us and there is no room for pride, only an humble, earnest striving after the infinite knowledge of God, good. It is only as we really grow in knowledge that we grow truly humble, for as some one has said, "It takes a lot of knowledge to show us how ignorant we are."

God doth not need
Either man's works or His own gifts; who best
Bear His mild yoke, they serve Him best; His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

MILTON.

SELECTED ARTICLES.

[Judge L. H. Jones in *Lexington* (Ky.) *Leader*.]

In my last article I said, "It is not recorded that Jesus ever authorized anybody to preach that he did not immediately couple with the commission an injunction to heal the sick." The doctor quotes this statement of mine and immediately adds: "Again I have my critic where quibbling and explaining will not avail. The 'great commission' is given three times, and in only one of these is the question of healing referred to." Then he quotes Matthew and Luke and continues: "The commission as given by Mark does assert the healing power, but at best this would be a ratio of two to one. It will not do to say that Christ implied it in the two other instances."

Now what does the doctor mean? He seems to imply that the "great commission" was given at three different times, and yet he certainly knows that it was given but once, and that his quotations from Matthew, Mark, and Luke are but three different accounts of a single occurrence. Does he mean to discredit Mark's account of what occurred, and to insinuate that because Matthew and Luke omit the injunction to heal from their accounts that Mark has added something which did not occur? Alas, to what straits a good man may be driven! He evidently suggests a possible contradiction between the three accounts and implies a rejection of Mark's version "at a ratio of two to one." Having thus arrayed two of the Gospels against the other, he quotes from Paul's letter to Timothy, as if to array Paul against Jesus. "Here, then," exclaims the doctor in exultant glee, "is a command to preach, and yet not one word about healing."

Very well, doctor, if you prefer a commission from Paul to the "great commission" from Jesus, very well; you are at least consistent. But if you undertake to preach under a commission from Jesus you must heal the sick; for, as I have said, he never commissioned anybody to preach that he did not join inseparably with it an injunction to heal the sick.

Continuing, the doctor says, "It is cheerfully admitted that Christ did confer the power to heal on some in the beginning of the gospel, but this, according to the verdict of history, was confined to the apostolic period." Now, I beg your pardon, doctor, but I do not find any such verdict in history. On the contrary, it appears to be the universal verdict of history that the healing of the sick was a matter of common occurrence in Christian communities for several centuries after the apostolic age. Irenæus, who died A.D. 202–3, says, "And oftentimes in the brotherhood, when, on account of some necessity, our entire church has besought with fasting and much supplication, the spirit of the dead has returned, through the prayers of the saints."

Commenting upon this, Philip Schaff, the learned editor of "Nicene and Post-Nicene Fathers," Vol. I, page 121, says, "This resurrection of the dead recorded by Irenæus is very difficult to explain, as he is a truth-loving man and we can hardly conceive of his uttering a direct falsehood. Even Augustine (A.D. 354–430), 'the iron man of truth,' records such miracles, and so the early centuries are full of them. The Protestant method of drawing a line between the apostolic and post-apostolic ages in this matter of miracles is arbitrary, and based on dogmatic, not historical grounds. The truth is that no one can fix the point of time at which miracles ceased."

But, says the doctor, the power that Jesus conferred raised the dead! In reply I say that the fact that the Christian Scientists do not raise the dead is no more proof that they are not using the power of Jesus than the fact that the apostles failed to heal the epileptic boy proves that they were not using Jesus' power. For further reply, I say that

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one of the greatest hindrances to Christian healing today is the effort of the ministers to destroy the faith of the people in Christian Science healing by discounting, limiting, and explaining away the healing promises and power of the word of God as contained in the New Testament record. In this manner they weaken the faith of the people in the healing power of Jesus' gospel and create an atmosphere of doubt and antagonism such as obtained at Nazareth, the home of Jesus, where, it is said, Jesus himself "did not many mighty works there because of their unbelief."

The doctor shares the mistake of so many in supposing that the power to heal the sick was a gift in some way belonging to the personality of Jesus, which he transferred to certain favored persons. But Jesus said, "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." Jesus came to reveal the Father, and he always revealed Him as a healing Father. Wherever there was suffering, sickness, or pain, Jesus revealed this gracious Father by destroying it. These works Jesus called the works of the Father. Is not this Father present in the world today as much as He ever was, and are not his works "the same yesterday, and to day, and for ever"? "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." This revelation of God as an active healing presence in the world is the gospel of Jesus, and no man can believe and preach the gospel of Jesus without preaching it as a healing gospel.

Why should any Christian Scientist take the extraordinary trouble to produce for the inspection of the doctor or his committee persons who have been healed in Christian Science? The monthly and weekly periodicals of The Christian Science Publishing Society are full of testimonies of healing from persons whose names and addresses are attached, and he has the liberty enjoyed by any one else of making his own investigation. Instances of such healings are daily multiplying on every hand, and he has but to hold himself amenable to the ordinary avenues of information to know of them, as well as another. Why should these people be supposed to be either deceived or deceiving? One certainly may be supposed to know when he is sick and when he is healed. Thousands of them are quite the doctor's equals in any and every respect, in point of achievement, in education, in social standing, in intelligence, in integrity of character, in Christian living.

What possible motive could they have for falsification? They offer their testimony about facts of which they have the most intimate personal knowledge, knowledge that comes from personal experience of the healing. Many of them came to Christian Science for healing in a critical and skeptical attitude of mind, not because they either believed or wanted to believe in Christian Science, but because they were driven to it by the sore stress of circumstances and not until they had abandoned all hope of other deliverance. If further confirmation of their sincerity were needed, it is to be found in the transformed lives and spiritual regeneration of those who have been healed by this truth.

As to the sick friend for whose healing the doctor offers his certified check for a thousand dollars, I can but repeat to him what Jesus said, viz., if his gospel be preached to her and she believe, she will be healed. Jesus said so, and I cannot hope to offer a Christian minister better authority than Jesus. I will not say to him what Peter said to a certain pert gentleman who offered him money on a not altogether dissimilar occasion, "Thy money perish with thee."

The doctor demurs to my allusion to Gamaliel, because, as he says, he "was not a Christian," yet his advice was certainly in the spirit of true Christianity. He advised against the persecution of Christians, while the doctor not only persecutes the Christian Scientists, but cites with approval their arrest and imprisonment. Gamaliel did not believe Jesus when he said he was the Messiah, and the doctor apparently does not believe him when he says his gospel will heal the sick. After all, the difference between them is one of degree merely, and that not always in the doctor's favor. But, if he will not take Gamaliel's advice and let the Christian Scientists alone, perhaps he will take the advice his Master gave to the disciple John, who on a certain occasion became unwisely zealous in his Master's cause: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

I have said that a thing may be unreal and yet be more than "purely imaginary:" and any school child should know this without consulting a dictionary. Everything that is purely imaginary is unreal, but everything that is unreal is not purely imaginary. The doctor's idea that he has administered a spanking to anybody in the course of this correspondence may, however, be safely pronounced "purely imaginary."

[Mabel S. Thomson in *Onlooker*, London.]

One of the most common objections made to Christian Science is, that it cannot be a spiritual system because it is so largely concerned with the healing of the body. But it is remarkable that when the disciples of John the Baptist came to ask Jesus if he really were the Christ, he did not refer them to the spirituality of his teaching or of his way of living, but to the fact that the sick were healed, "confident," as Mrs. Eddy says, "that this exhibition of the divine power to heal would fully answer the question" (Science and Health, p. 132). Christian Science deduces from this incident the fact that true spirituality should have a healing effect, and the honest student of Christian Science makes the proving of this fact an essential part of his practice, thus establishing a most stringent test of his spirituality, in that he is thereby called upon to prove his faith by his works.

Again, a very common belief regarding spirituality is that it should entail some kind of asceticism. The hollow cheek, the deep-set eye, the careless dress, the abstraction from ordinary matters, are all indications in the popular mind of what it vaguely thinks is spirituality. No one could be farther removed from asceticism of any kind, one would think, than the Founder of Christianity, who went in and out among the people, rich and poor, attended their weddings and their feasts, and shared their common daily life, yet gave out such a tremendous spiritual power that the demons cried out at his approach. These two points will sufficiently indicate that Christian Science regards spirituality as being entirely removed from the sphere of the emotions, of sentiment or of asceticism, but as being such an all-pervading, animating force in consciousness that it governs every thought, and therefore every detail, every trifle, in daily experience, in sickness as in health.

The spirituality of Christian Science has as its basis the First Commandment, "Thou shalt have no other gods before me," and in obedience to that great law the genuine Christian Scientist allows the things of the Spirit to take the first place in his thoughts, and the things of the flesh the second, believing, as he does, that this command entails the abandonment of every acknowledgment that there can be any power, any will, any desire but that which is spiritual. It follows, then, that he must regulate his thoughts and actions by the understanding that his being is governed by a spiritual law which is irresistible and unchangeable, and that, in so far as he acknowledges God in all his ways, and leans not to his own understanding, or to the impulses

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of the human will, the troubles, worries, and fears, the diseases and terrors which beset the human mind and body, disappear, and, as a natural consequence, he becomes a more reliable member of society.

It is not difficult to see that one whose mind is thus dwelling constantly on the spiritual and moral facts of being must become largely free from the petty contentions of the "daily round,"—from the jealousies, resentments, intrigues, and embarrassments which pursue the average man and woman. In such a case those conditions must necessarily dwindle into very secondary importance, and therefore his mind will be capable of a clearer, larger grasp of affairs, he will be less swayed by opinion, by selfish considerations, or by personal ambition. Also, he will be less subject to the fluctuations of capacity produced by changes of health. Spirituality, as viewed by Christian Science, can thus be brought into and made the dominating factor in every relation of life, and in proportion to his mastery of that fact does the individual begin to realize within himself something of the "peace of God, which passeth all understanding."

[Olcott Haskell in *San Francisco Call.*]

It should be noted that the majority of those who turn to this Science for relief do so only after all other means have failed, or after they have seen for themselves convincing proof of its safety and success. It is well known that Christian Science is one of the most effective means for the cure of insanity, and in nearly all of its churches may be found persons who thankfully testify to having been saved from depression and despair, and even from suicide, through the joy and peace brought by its teachings. These are the natural results to be expected, for, as our critic himself admits, the relief of mental troubles also relieves the body; and since Christian Science teaches unlimited reliance upon God,—upon the all-power and all-presence of a loving Father,—it should follow that its mental (and consequent physical) relief to those in distress must be more complete than that offered by any other system. Years ago, in answer to a question, Mrs. Eddy, the Discoverer and Founder of Christian Science, explained that this teaching could not prove injurious to any one, and that it would, where properly applied, heal the insane.

Christians should remember that a science which inculcates the highest standards of morality; which encourages daily prayer and Bible study; which reiterates Jesus' commandment to love one another, and which causes every adherent to strive for that Mind to be in him "which was also in Christ Jesus," must prove strengthening and uplifting to all who come under its influence.

[Gray Montgomery in *Silver and Gold,* Boulder, Col.]

Christian Science is not a speculative theory nor a man-made philosophy of the human mind, it is a system of divine metaphysics based wholly upon the Bible; the definite rule for its application being completely and logically presented in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Rev. Mary Baker Eddy. The spiritual interpretation of the Bible as given in this text-book, teaching that God is infinite divine Mind, that man in the image and likeness of God is perfect and spiritual, destroys sin and disease, freeing mankind from the darkness of despair and bringing him into "the glorious liberty of the children of God." This absolute and spiritual sense of the allness of divine Mind and its manifestations precludes the belief in the real or eternal existence of mortal mind or matter.

The doctor's statement that the cures of Christian Science may "be explained as the result of suggestion," is diametrically opposite to the correct *modus operandi* of Christian Science, for the healing is purely the result of prayer, the effectual, righteous prayer of understanding which enabled Jesus to restore sight to the blind, to make the lame to walk, to cause the winds and waves to obey him, to multiply the loaves and fishes to feed the multitude, to bring back from the dead the rich ruler's daughter, and finally to accomplish his own glorious ascension.

[James Phelps in *Milwaukee* (Wis.) *Sentinel.*]

The dominant thought of the critic's discourse is that Christian Science is getting ahead of the other churches. He also charges Mrs. Eddy with purposely digging a chasm between her organization and the other churches, which is the exact reverse of the truth. Considering the vast number of denominations into which the Christian church is split, isn't it passing strange that our good brother should be so exercised over one more division? I assume that each denomination exists because it has a different interpretation of the same Bible which Christian Scientists use; a different idea of some of the essentials of religion. Why then berate our denomination for having a different idea than all others, for forming our own organizations and worshiping God according to the dictates of our own conscience? We attend strictly to our own business,—preach the gospel, heal the sick, and strive to reach the perfect stature of manhood which was exemplified in Jesus of Nazareth. In none of the thousand or more pulpits of the Christian Science faith from which the gospel is expounded every Sunday, is any other denomination assailed.

Another glaring inconsistency in the critic's position is that he insists that Christian Scientists heal by means of suggestion or autosuggestion, as he claims to do, yet he admits that his methods cannot possibly effect the cure of an organic disease; while Christian Science is healing organic diseases every day. He claims divinity, not only for his own methods, but for the methods of physicians and surgeons; yet there is no authority in the Bible for either medicine, surgery, or suggestion. Those divine rules of conduct and of living, known as the Ten Commandments, are silent on the subject. David tells us that it is God who "healeth thy diseases;" Christ Jesus healed the sick without physicians and drugs. He said: "The Father that dwelleth in me, he doeth the works," "I can of mine own self do nothing," "Not my will, but thine, be done." Such statements as these surely do not sound like suggestion or autosuggestion.

[Written for the *Sentinel.*]

ILLUMINATION.

MIRIAM ORMONDE SMALLWOOD.

NIGHT covered me. My blinded eyes
Saw not the gracious rays
  Of Love's soft light—
  Power infinite
To cheer and bless my days.

My dulled ears heard nor sound nor word,
And reason slept, unheeding
  The gracious call—
  Lo, God is All,
And with thee pleading!

Till, crushed by error, doubt, and fear,
I reached out for Thy hand—
  Now Truth is here,
  The way is clear—
I see and understand.

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THE LECTURES.

TACOMA, WASH.

Prof. Hermann S. Hering of Concord, N. H., delivered an interesting and able lecture to a large audience at the Tacoma Theater last night [March 22] on "Christian Science, the Science of Salvation." Professor Hering was introduced by Clarence C. Eaton, who spoke in part as follows:—

Inasmuch as Christian Science does not need you or me, but we need it, I understand that no attempt will be made by the speaker directly to urge any one to augment the number of its adherents. All questions concerning the well-being of mankind Christian Science treats as paramount and privileged ones, and the believers in this Science would rejoice to see relegated to a deserved oblivion the practices so commonly resorted to in religious meetings of attempting to influence men unduly upon spiritual questions. The public addresses provided for by this movement are not designed to persuade individuals to think as we do, but to think independently for themselves. We plead for a candid and unprejudiced investigation of all spiritual truths. It is of first importance that we know the truth, because the promise of Christ Jesus is that our freedom from sin and disease is contingent upon such Christian knowing. Moreover, life eternal is to be obtained through a knowledge of Truth. Christian Science promises much to the world, and in the light of its accomplishments thus far, there is every reason to believe that these promises, and even more than we can think or ask, will be naturally, lawfully, and scientifically fulfilled through the truth.

As all that concerns our present happiness and future joy rests upon the acquirement and conscious possession of a knowledge of God and His Christ, I am constrained to urge that, to the extent we are privileged to exercise our volition this afternoon, the speaker's message receive our impartial judgment and consideration, in order that we as listeners, individually and collectively, may profit by the vital truths to which it will be his great joy to give expression.—*Tacoma Ledger.*

RUTLAND, VT.

A lecture on Christian Science by Bliss Knapp was given March 28. He was introduced by H. L. Hindley, editor of the *Rutland Herald,* who said in part,—

Religious and social life, especially, is in a condition of evolution. We have passed the stage of revolution, and a great many standards fixed by churchmen and religionists of the past have been found insufficient. I will not say that they have been found not good, but insufficient. The growth of Christian Science has been so phenomenal, and the character of the citizenship attracted to its churches so superior, that it has long passed the stage of being scoffed at or treated with indifference. Unwise and meddlesome people have also been attracted to this movement, just as they have been attracted to all others, and their sins and errors, using the word in no cryptic sense, have sometimes overshadowed the propaganda set up by a rather quiet, tolerant people, whom we find intelligently behind the churches of Christian Science.

The latter, in your experience and mine, are living evidences of the effect of their belief. However they may have reached it, and whatever the explanation, we must confess that their lives, their works, and their serene confidence prove them to be Christians, and I use the word in its broadest sense of Christ-men and Christ-women. Whether they are also scientific is the question that you and I have before us to decide this evening. Many of us believe that all Science is Christian, but few of us would say that all Christianity is scientific.—*Correspondence.*

KOKOMO, IND.

Bicknell Young lectured on Christian Science at the Sipe Theater March 30. Conrad Wolf, who introduced the lecturer, said,—

During the nineteenth century there was a great growth in the human mind, and a great growth in the knowledge of the reign of law. This growth was along the line of natural science. It was a great growth, but along with it the reign of natural science finally came to have a grip upon the human mind, until it seemed to many people that under what has been called, and truly called, materialistic science, the human mind was no longer free. Even the Almighty Himself was a prisoner within His own laws. Then the human mind began to revolt against that thing, unconsciously with some and consciously with others, and out of this revolt came a great movement known as Christian Science. Many of us are not Christian Scientists,—we do not accept the system for its teachings as a whole,—but I think we may all say tonight that so far as it looks in the direction of freedom, as it has its face set toward the light, just so far at least as it helps to lift and bear the burdens of humanity, we may all bid it welcome.—*Correspondence.*

PALO ALTO, CAL.

A crowded house greeted the lecturer on Christian Science last evening [April 1] at the Christian Science church. The speaker, Prof. Hermann S. Hering, was introduced by E. A. Totten of Palo Alto, who said in part,—

Nearly two thousand years ago there lived a prophet who said, "And I, if I be lifted up from the earth, will draw all men unto me." The influence of Christ Jesus has outlived the ages. There has been no man in history whose words and acts have so left their imprint upon the minds of men as have his. Like many great men, he lived in advance of his time. He lived in advance of this present age, and, like many great reformers, his mission was not understood, neither is it fully comprehended today. His life and teachings form the moral and religious standard by which the Christian world is governed. Out of his life has grown the greatest power for good the world has ever known. The beginning of Christianity was quite crude, being fettered by dogma and tradition.

Christ, our Exemplar, never missed an opportunity to do good. He never turned any one away who sought the truth. His whole life was given over to others. Among the first injunctions he gave to his disciples and followers were "Heal the sick" and "Cast out devils." His fundamental thought was to give man help here and now, striking at the very foundation of social and religious life—healing the fountain that the stream might be pure. This healing of the sick and destruction of evil was lost sight of after the apostolic age. The church slept for centuries. Every great event, whether it be political revolution or social and religious reform, forecasts its shadow. Out of this darkness came the great Reformation. This was a long stride in advance. Then came the period of unrest, infidelity, researches, and criticisms. It did not measure up to human needs. At this juncture a discovery was made by Mrs. Eddy which brings back to earth the Christ-life—the Mind of Christ. Her teaching is not dogma, or mere traditional Christianity. It is Christ. He is the center around which men cluster and reflect his image. "Let this mind be in you, which was also in Christ Jesus."—*Palo Alto Times.*

LECTURES AT OTHER PLACES.

Pittsfield, Mass.—Judge William G. Ewing, Jan. 24.
Key West, Fla.—Frank H. Leonard, March 14.
Trenton, N. J.—Bicknell Young, March 14.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"GOD'S WILL."

WE take pleasure in quoting the following item from the *New Rochelle* (N. Y.) *Press*, for in taking this broad-minded Christian stand Dr. McGregor honors both himself and the denomination which he serves as a minister:—

Rev. Robert Gardner McGregor, of the North Avenue Presbyterian Church, spoke on "Christian Service" last Sunday, but one of the papers inadvertently made the notice read "Christian Science." The minister, in correcting the misapprehension under which a number doubtless attended, said:—

"As long as I remain in this pulpit or Christian sect, those striving to do God's will, will not be preached against, and as for this particular sect, my position in regard to them is found in Acts 5th chapter, 38th and 39th verses: 'And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God.'"

The real test of any form of Christianity is whether it encourages its followers to strive to do God's will, and at the same time gives them some reasonable hope of success in their endeavors. Jesus said to his disciples, "My meat is to do the will of him that sent me, and to finish his work." In order to learn what Jesus accepted as the will of the Father who had sent him into the world as a means of salvation for sin and disease-burdened humanity, it is only necessary to scan the record of his earthly ministry. The list of so-called miracles which he performed, as enumerated in the cyclopedic concordance of the Oxford Self-Pronouncing Bible, number thirty-six in all, and twenty-six of these are instances in which he healed the sick or raised the dead.

When we take into account the fact that practically one half of the four Gospels is given over to the account of this ministry of the Master, there can be no reasonable doubt as to the will of God as manifested through His Son, Christ Jesus, and no doubt whatever about the legitimacy and lawfulness of the healing work thus described, unless Jesus was entirely mistaken about his mission, and his enemies justified in their assertion that "this fellow doth not cast out devils, but by Beelzebub the prince of devils."

Unless the healing of the sick, which was so prominent in Jesus' ministry, is to be accepted in these days as it was accepted then,—as the coming of the Christ to human apprehension,—then we are without proof of the truth of present-day Christianity and its availability for the redemption of the race. Jesus gave an authoritative and comprehensive definition of a Christian, and an infallible test by which his followers might be known, when he said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We shall do well to consider the pertinent question which Mrs. Eddy asks in Science and Health (p. 37): "When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works?" Whether the teachings of Christian Science are enabling its followers to do the works which Christ Jesus said should "follow them that believe," is a question of great importance to humanity, and it behooves the sensible man to investigate these works which are being done today "in his name." Until he has done this, he should heed the words of Gamaliel so aptly quoted by Dr. McGregor.

ARCHIBALD MCLELLAN.

HAVING AND GIVING.

THE world's greatest story-book has few tales that are more touching and instructive than that of the widow of Zarephath, whose "fiery trial" and obedient faith were made known to the Christian ages as the result of a prophet's plea for a bit of bread.

The famine had brought the weak and decrepit to such extremity that but for its wearisomeness death seemed not uninviting, and for this event the poor woman was calmly preparing when the man of God appeared upon the scene and assured her that her own supply would not fail if she would but give him a part of her remaining morsel. The readiness with which she believed and acted upon his word, regardless of the wailing of her famished child,—this tells of a faith which had surely reached the threshold of spiritual understanding. No doubt she had been thinking, as have most of us all our lives, that though with much labor good things may be gotten, their possession is a matter of such uncertain tenure that it is ever attended by care and anxiety. Human thought has come to entertain the belief that it is even more difficult to keep coveted things than to gain them, and the consequent fear of loss is ever present to mar human joy in having and, so far as it can, to stay generous impulse in giving, until, like the Preacher of old, many a man who has gotten "much goods" has been led to say with heaviness of heart, "All is vanity and vexation of spirit."

The way in which Elijah spoke to this needy woman makes it apparent that he had a sense of possession which was in marked contrast with this still prevailing human thought. He had come to understand one of the fundamental and revolutionary teachings of Christian Science, namely, that all true wealth is in consciousness, and hence that no real possession can be lost; it can neither be taken from us nor can we give it away. Though we share it with all the needy, our cruse will not fail, our store will not be lessened. The bread and the oil still serve as the common symbols of the supply of common needs, but an uncommon realization of spiritual reality has given us that new and true sense of both having and giving which made the prophet's ministry so genuine and so adequate.

Every real possession is an eternal possession. It is a divine impartation to man. It has become a factor of consciousness, and it can never be taken from us. It was to this comforting and inspiring truth that the great apostle referred when he exclaimed exultingly, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." To attain to this realization is not only to begin to solve our own problem of supply, it is to find freedom and fitness, the loving impulse and the perception of real need which will enable us to give wisely and well, for the real betterment of others and for the abiding joy of our own hearts. We begin to see that to give truly and helpfully one must have and bestow an heavenly manna; he must be a Christ-man, and then give himself as did the Master.

The Christian world has been saying that Jesus gave his material body and blood for the world's redemption, but Christian Science reveals the greater gifts thus symbolized, even his consciousness of spiritual reality, his pos-

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sessions of Truth and Love. This higher sense of having and of giving opens a way of escape not only from the fear of want and from the stinginess and unbrotherliness of human sense, but from the mistake of failing to make our every contribution to the relief of physical distress and want a vehicle and expression of that nobler giving which constitutes and exemplifies the ministry of Christ.

JOHN B. WILLIS.

"AN HELP MEET" FOR MAN.

IN the spiritual record of creation, found in the first chapter of Genesis, we are told that God's likeness was expressed in the male and female of His creating, of whom Mrs. Eddy says, "The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love." She says further, that man and woman are "unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle" (Science and Health, pp. 517, 588). In the second account of creation, which is based upon the belief of a material origin, and of creatures with qualities wholly unlike the spiritual, we are told of the coming of a woman who was to be "an help meet" for Adam. Unfortunately—for themselves and the whole race—the woman, according to this allegory, partook with her husband of the forbidden fruit,—the knowledge of good and evil,—and together they lost their way to the "tree of life." In spite, however, of the woman's mistake, the promise of redemption came in the declaration of Truth, that there should be perpetual enmity between the serpent and the woman, until her seed should bruise the serpent's head—crush out error.

Throughout the entire history of the human race we find that woman has been made to hold a subordinate position, whenever and wherever materiality dominated the beliefs of any people. On the other hand, we see that when spirituality has prevailed woman has been accorded her rightful place, at least to the extent of having an opportunity to prove her fitness for sharing in the heroic task of elevating and purifying the race, and thus establishing universal righteousness, with its inevitable harmony and peace.

At this period, as never before, thought turns to the life and inspired teaching of Christ Jesus, and it is indeed refreshing to discover therein the honored place accorded to woman. Beginning with the adoring song of the virgin mother, we have a continuous record of woman's ministry, up to the resurrection morn, when the risen Lord commissioned Mary Magdalene to go and tell the unbelieving brethren that he had triumphed over death and the grave. We also read that women were present with the apostles at the founding of the first Christian church, and in spite of some evident prejudice on the part of St. Paul, we find many passages in his epistles which tell of the prominence of women among the early workers, notably in the 16th chapter of Romans, where he classes them among the saints. He reaches the truth, however, in his statement that when we "put on Christ . . . there is neither male nor female," for all are to be one in Christ Jesus.

Much may be said respecting the rights and privileges of women, but Christian Science makes it clear that only as woman gains in spirituality does she attain to the true sense of power; then divine Mind opens up to her each and every channel by means of which she best becomes "an help meet" to man, whether in the home, the church, the place of business, in courts of justice, or in legislative assemblies. In no way can woman so mightily help man as in strengthening his faith in the reality and power of good,—of purity, of justice, of absolute right; and this she must do, if at all, by her own unwavering allegiance to divine Principle, at all times and under all circumstances. In the presence of this glorious task, the follies and frailties of the sense world can make no appeal, for Truth bids woman to rise to the heights and come to her own,—the reflection of Life and Love.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

North Yakima, Wash., March 23, 1909.

Dearly Beloved Leader:—Having just finished my daily study of the Lesson-Sermon (Reality), I am filled with such an overwhelming sense of the magnitude of the service you have rendered mankind in pointing out the straight and narrow way between all the "'isms" and "ologies" of these later days, that I am impelled to add this to the burden of thanksgiving that is pouring forth from so many appreciative hearts to you. No words of mine can portray the mental distress from which your teachings have saved me. As a professional nurse I was burdened with a sense of the world's great need of healing, both physical and moral. I longed to be a help, but many failures caused me to cry, Oh, how utterly helpless is a woman to baffle sin! It was my ambition for many years to take the training needed to become a missionary,—a medical missionary among the unfortunates in the city's slum,—but many things seemed to prevent, and in my discouragement I prayed that God would open the way.

This prayer was answered when I turned to Christian Science for relief in time of great need. Ere this need was fully met, the Christ-idea dawned on my consciousness, and I beheld my missionary work made plain. I entered the service at once by reforming the slums which Truth revealed to me in my own mental city. The surest way to reform the world proved to be the reforming of my own consciousness. The Bible has proved a treasure-house of healing balm for the mental, moral, and physical ills of mortal man, when unlocked by the "Key" you have given, but best of all, the personal striving for the redemption of souls was calmed, for Christian Science is our missionary; the healer and the healing; the preacher and the creed. And woman is not helpless, but "mighty through God," for our work is to rejoice in ever-present Love; as the "voice of one crying in the wilderness" of mortal woe.

In proportion to my capacity to rejoice have I been able to prove the efficacy of the prayer that "availeth much" to meet all human need. Could there be anything for which one should feel more grateful, than for a given rule by which to work out all life's problems? And who is there who would deny me the joy of loving you for so great a blessing! Through obedience to divine Love, God helping me to apprehend, I would prove my loyalty to you and to humanity.

Your grateful student,

LEONORA HEARLE.

St. George, N. Y., April 2, 1909.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Staten Island, N. Y., in annual meeting assembled, wish to express to you our deepest love and unswerving loyalty. It is our earnest prayer that this branch of The Mother Church may ever rest on a purely spiritual basis; and we realize that this can be accomplished only as each member builds in consciousness "the structure of Truth and Love" (Science and Health, p. 583).

Lovingly yours,

LUCY S. SEAMAN, *Clerk.*

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Buffalo, N. Y., April 5, 1909.

Dear Mrs. Eddy:—We, the members of Second Church of Christ, Scientist, Buffalo, N. Y., in annual meeting assembled, with one voice wish to express to you our love and willingness to serve you and our Cause in sincerity and truth. We appreciate with growing gratitude our periodicals, especially the new departure in journalism, *The Christian Science Monitor*. Your spiritual insight and unselfish application of Principle have indeed brought abundant blessings to mankind.

From our hearts we thank you, and pray that within us a clearer, deeper, more abiding realization of the oneness of man may find expression in deed.

GEORGE L. VAN ALLEN, MRS. MARTHA K. BARDING,
MRS. LENA R. DAYTON, *Committee.*

Pasadena, Cal., April 8, 1909.

Mrs. Mary Baker Eddy, Boston, Mass.

Beloved Leader:—We, in meeting assembled, turn to you in deep and grateful appreciation, that we may share with you our joy over this mile-stone in our progress—the laying of the corner-stone of First Church of Christ, Scientist, in Pasadena. We recognize that "the corner-stone of all spiritual building is purity" (Science and Health, p. 241), and further, that as each member of the church strives "to reach the Horeb height where God is revealed," the walls of our church will rise above the corner-stone which was placed with prayerful ceremony March 30, 1909.

Through your unswerving fidelity to Principle we have your inspired definition of "church," and this is the premise for all our church work, "rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (*Ibid.*, p. 583). "To square accounts with each passing hour" (Messages to The Mother Church, p. 91), is only one of the many lessons we have already learned from church building, and our listening thought is ever ready to receive from you, through the channels you have provided, every message which illumines for us the path of progress, which is the law of being.

In this church building may we "reflect in some degree the Church Universal and Triumphant" (Church Manual, p. 19) which you, our revered Leader, have established in consciousness in the revelation given us in Science and Health.

In obedience and love,
FIRST CHURCH OF CHRIST, SCIENTIST,
Pasadena, Cal.

Memphis, Tenn., April 9, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Long ago the psalmist wrote, "Out of Zion, the perfection of beauty, God hath shined." Today, recognizing in part how your life example and our priceless text-book, "Science and Health with Key to the Scriptures," have come to us through your demonstration of Truth, dispelling the darkness and revealing God to our apprehension, we, the members of First Church of Christ, Scientist, of Memphis, in quarterly meeting assembled, send you greeting of love and deep gratitude. If we cannot yet bring the full sheaf of wheat to add to your garner, we can bring, as the dove brought back to Noah, a leaf from the branch of olive. Our church structure is not complete, but we are building it, and have been able to worship herein since January. Through knowing, as we read in Genesis, that "God saw every thing that he had made, and, behold, it was very good;" and as John tells us, that "all things were made by him; and without him was not any thing made that was made," we are able to destroy error and discord of many kinds.

Humbly and fervently, "we watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497), to love one another, and to strive, as you have bidden us, to follow you as you follow Christ.

With dear love, gratefully and loyally,
MRS. DAISY B. NORRED, MARY VILEY LITTLE,
CHARLES N. CHURCHILL, *Committee.*

Detroit, Mich., April 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Friend:—The members of First Church of Christ, Scientist, of Detroit, in annual meeting assembled, desire to express their heartfelt thanks and love to the great Giver of all good, for this most wonderful truth of Christian Science, which has come to the world through your spiritual receptivity, loving-kindness, patience, and gentleness, expressed at all times and to all persons. We are grateful to you for the encouraging word, the wise and timely advice, and, when needed, the stern rebuke to wilful sin. We are learning more and more the truth of your words on page 186 of Science and Health, "If mortal mind knew how to be better, it would be better." We are earnestly striving to give the living testimony of daily deeds, which are only possible through the understanding of divine Principle made operative in cleansing the sinner and healing the sick, as shown by your words and life.

May the realization of the words, "There is no separation in love," grow stronger and stronger in the thoughts of mankind toward you.

With tender affection we are,
ELIZABETH L. LEIGH,
CHARLES K. SKINNER,
Committee.

Ogden, Utah, April 9, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—In behalf of the members of First Church of Christ, Scientist, I herewith enclose copy of resolution which was adopted at our last quarterly business meeting, April 8, 1909.

With love to you for your untiring efforts and ceaseless prayer for humanity, and earnestly praying that we may be faithful to our trust,

Loyally yours in Christ,
SOPHIE C. ROBERTS, *Clerk.*

[Following is the resolution to which reference is made. —EDITOR.]

Inasmuch as we, the members of First Church of Christ, Scientist, of Ogden, Utah, are enjoying numerous blessings, notably a goodly share of harmony and all that goes hand in hand with it, and believing that this most desirable condition is largely due to the unity which prevails in our church as a result of the uniting of members of former First Church and those of the former Christian Science Society, for the purpose of bringing out the most good to all:—

Be it resolved: That we, in quarterly meeting assembled, unite in returning our beloved Leader, Mary Baker Eddy, our heartfelt gratitude for the many blessings, both spiritual and physical, which have come to us, and for making it possible for us all to live in brotherly love and work shoulder to shoulder for the advancement of our beloved Cause, Christian Science, which is enlightening the world.

Be it further resolved: That a copy of this resolution be mailed Mrs. Eddy by our clerk.

Members of First Church of Christ, Scientist.

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AMONG THE CHURCHES.

LONDON, ENG.

Third Church of Christ, Scientist, in London, which has hitherto made its headquarters in the Portman Rooms in Baker street, has, we are informed, acquired a valuable site in Curzon street, where, as soon as the ground has been cleared, a church of its own will be built. The purchase price of the site alone is said to have amounted to £40,000, while the building will cost at least an equal amount.

Onlooker.

OAKLAND, CAL.

Plans have been accepted by the Christian Scientists for a new church at the southwest corner of Central avenue and Walnut street, and building operations on the edifice will begin shortly. The church will be of the old mission architecture, and similar to the Adelphian club hall, directly opposite the property owned by the Christian Science church. It will be built on a larger scale than the club-house and will have a seating capacity of eight hundred. The estimated cost of the new edifice is twenty-five thousand dollars.—*Oakland Tribune.*

ASHEVILLE, N. C.

The regular eleven o'clock service of First Church of Christ, Scientist, will be held this morning [April 4] in the Auditorium Building. This change is made on account of the building which has been used for services being moved to the rear of the lot at 64 North French Broad avenue, preparatory to beginning the erection of a new church building on the front of this desirable lot. The plans for the new church are being prepared, and show a very attractive building of Grecian architecture.

Asheville Citizen.

LOS GATOS, CAL.

The Christian Science Reading Room and chapel at Los Gatos has been completed at a cost of thirty-five hundred dollars. It will meet all the requirements of the congregation until the permanent church contemplated is constructed on the same lot. The exterior of the building is very attractive in finish. The auditorium is finished throughout in Oregon pine and furnished in harmony. It is twenty-five by thirty-four feet in dimensions. The building covers a ground space of forty-eight by forty-nine feet six inches, and the auditorium will accommodate over one hundred and fifty people. The construction and fitting expense of the house of worship has been fully met.

San Francisco Chronicle.

HOQUIAM, WASH.

Christian Scientists who live about the Harbor have just reason to be proud of the stately edifice erected by the Christian Science Society. The new structure, which stands in architectural beauty at the corner of Seventh and L streets, has been building for five months past and is already in daily use as regards the ground floor. Material for the dome has arrived and is being placed in position this week [March 18]. All of the rough work in the main auditorium of the church has been completed by skilled artisans, and by May 1 the congregation expects to be holding services in the main room of the edifice, where a seating capacity of three hundred and fifty has been provided.—*Gray's Harbor Washingtonian.*

GALESBURG, ILL.

An arrangement has been consummated by the terms of which First Church of Christ, Scientist, has come into possession of the fine property at the southwest corner of South Cedar and West South streets. It is the intention of the members of the church to remodel the house already on the property and make a chapel out of it, though how soon this will be done is not definitely known at this time. At present services are being held in Beecher Chapel, which is leased for the purpose until the second Sunday in September. It is the object of the membership to have some day a fine church edifice on this corner, and certainly a finer location could not be had. It is considered ideal in many respects, one being that its surroundings are as good as could be secured. There are two lots in the plot, which is eight rods by eight rods, and the church when built could set well back from the street in both directions.

First Church of Christ, Scientist, is in a very flourishing condition at present, and could well undertake these increased activities. Until last September, it will be remembered, there were a First and a Second church of this denomination in the city, but the two were joined and the united branches are doing most excellent work, and a very satisfactory growth has been made.

Galesburg Republican Register.

HORNSEA, HULL, ENGLAND.

On Jan. 6, First Church of Christ, Scientist, Hornsea, was dedicated. This is a small field in a very out-of-the-way part of England, cut off by the sea on one side, and the Humber on another, but we are sure that the report of the progress of the work here will prove of interest to other small fields and an encouragement to them in their undertakings.—*Correspondence.*

BALTIMORE, MD.

Owing to the large increase in members and attendance at Second Church of Christ, Scientist, it has been found necessary to seek larger quarters, and as a result the main auditorium of Albaugh's Theater has been secured. The church owns a lot at St. Paul street and Mt. Royal avenue, upon which it is proposed to build a church.

Baltimore American.

NEWMAN, ILL.

First Church of Christ, Scientist, held its opening service in "The Cottage" on North Broadway last Sunday [April 4]. The usual order of service was observed with the exception of the reading of a short history of the local church by the First Reader. "The Cottage" has been made into a very pleasant and attractive place of worship and work.—*Newman Enterprise.*

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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TESTIMONIES OF HEALING.

For about eleven years my only healer has been "Science and Health with Key to the Scriptures" by Mrs. Eddy. When our Leader's writings were handed me by a kind friend (with whom I am now privileged to be a coworker), I at once recognized what I had always desired to know, viz., how Jesus healed the multitudes. By reading the Christian Science literature, in faith believing, I was healed of many ailments,—severe stomach trouble of years' standing, rheumatic and neuralgic trouble, headaches. All these thorns of the flesh left me, and the habit of constantly worrying, which was worse than physical suffering, was overcome completely. I had also worn eye-glasses for fourteen years, and was unable to do any kind of work which required the use of my eyes without them. It took longer to lay aside the glasses than to get rid of the other errors, principally because I was so anxious to read all I could about Christian Science. I felt impatient at spending so much time in trying to read several sentences without glasses; but finally I came to see that it was time gained to read ever so little without them, and when I did this I found that each day I was able to see better and read more. It was only a short time until I was able to do all kinds of work, even sewing or anything that required close application. This was about ten years ago, and I do rejoice in the understanding that sight is spiritual.

At a time when grief seemed so intense that nothing in the whole world could bring comfort, Christian Science, as revealed to this age, was proved to me beyond a doubt to be the promised Comforter. It brought me sweet rest and peace, so much so that my tears were dried and sorrow turned into joy in giving comfort to others. At first a copy of the *Journal*, and then "Miscellaneous Writings," were my constant companions. Later I became the owner of a copy of Science and Health, which together with the Bible has been my healer, my preacher, my friend, my guide, and my counselor day by day. For all these blessings, and many more that Christian Science has brought to me and others, I am daily grateful. Above all, I am so glad that this teaching dawned upon my consciousness as the truth. In the Preface to Science and Health (p. vii.) we read, "The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal."—Mrs. Christie McLean Numan, Canton, O.

Having found my health and a priceless and practical truth in Christian Science, I gladly testify of it, hoping it may help a weary searcher for the truth and for health, such as I was about three years ago. While I was visiting in Johannesburg, an acquaintance advised me to go to the Christian Science Reading Room just opened in that city. The first *Sentinel* which came to hand interested me, and after I had read a bit I asked the lady in attendance whether there were any practitioners in South Africa. I was then a sufferer from hereditary asthmatic trouble, besides other ailments, all of long standing. I had tried several doctors, various remedies, etc., all without getting any permanent relief. It was then that Christian Science treatment was given me, and I received in a week more help than in all the previously given material treatments combined.

Under the application of this blessed truth a peace of mind came to me such as I had not experienced since childhood, which left to me no doubt as to the truth of Christian Science. Life had seemed a burden to me, but through the study of "Science and Health with Key to the Scriptures," health and happiness have been restored and life is now a blessed privilege. Being a Hollander, I thank God that I got acquainted with the English language, and I am now rejoicing in the beautiful unfolding of the truth, which has made the Bible a new book to me. I thank God, and am grateful to His faithful messenger, Mrs. Eddy, for giving this pearl of great price to the world and to me. I am striving meanwhile to live a life worthy of the name Christian Scientist.

J. W. Reinders, Potchefstroom, Transvaal, S. Africa.

With thanks to God, and to dear Mrs. Eddy, our beloved Leader, I will tell some of the good I have received through Christian Science, as I could not enumerate all of the blessings that have come to me through this healing truth. A little over three years ago I suffered from a second attack of abdominal trouble. I was packed in ice and my people thought I could not recover. The physician was very kind and did all he could for me, and while I did recover from this attack, yet I was unable to do any work whatever, and I was continually oppressed with the fear that I might at any time have a relapse. I was advised to have an operation, but to this I would not submit, even though I was very tired of living constantly in pain and fear. I also had a number of other ailments,—rheumatic and catarrhal trouble, headaches, etc.

One day a dear friend said to me, "Come up to my house tomorrow and I will tell you of something better than an operation." This was just like having a stone lifted from my heart, to hear of something better than an operation, and I lost no time in availing myself of her invitation. This friend told me that her mother, then seventy-eight years old, had been healed in Christian Science, and she gave me a dear little book to read, "Rudimental Divine Science," by Mrs. Eddy.

One statement that I read in this book, "The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease" (p. 2), especially appealed to me, as I was at that time a member of an orthodox church and very well satisfied in my belief, also an earnest worker in the church. My sister urged me to see a Christian Science practitioner, and I did so, thinking I would first investigate, and learn if the healing came from God. When I asked the practitioner this question, he informed me that in Christian Science God is understood to be Love and all-power. I then asked about the Ten Commandments, and he again kindly explained that Christian Scientists believe that when they keep the First Commandment they keep all of them. I had never before realized there is so much in the First Commandment. I then asked for treatment, and in about two months I was entirely healed. After the first few treatments I walked about a half mile to and from the practitioner's office. I am happy to say that all the other ailments have left me. My eyes also had troubled me, so that I had to wear glasses, but I have not put them on since having Christian Science treatment and my eyes are perfectly well. Here I would like to say that I have not taken any medicine since my healing in Christian Science, and I am feeling better then I ever did before.

Need any one wonder that I am thankful to God, and to our beloved Leader, Mrs. Eddy, for this truth that has made me free? The Scriptures say, "Ye shall know the truth, and the truth shall make you free," and I find in the Lesson-Sermons my daily food and inspiration. Although physical healing must come through spiritual understanding, yet to know the truth about God and man means most to me, and it is my earnest prayer to grow in the understanding of Christian Science. I am realizing more every day that I can show my gratitude best by right thinking and living, and we can all learn how to think rightly by studying our inspired text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am glad to say that through its study the Bible has become a new book to me.—Miss Margaret C. Von Essen, Santa Ana, Cal.

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It is with deep gratitude that I give the following testimony. I sought Christian Science about a year ago, not because of any serious physical illness, but because of a severe mental strain. My condition was such at this time, that it seemed to me I would have to give up everything. I seemed to be a nervous wreck, but with a few treatments in Christian Science I found that the trouble had all disappeared, and with it all my fears. This was a revelation to me, but even this paled into insignificance when I found the spiritual healing, for it brought that joy and peace which passeth all understanding.

I am deeply grateful to God, and to our dear Leader, Mrs. Eddy, for what this truth has done for me.

CLINTON B. WEAMER, Atlantic City, N. J.

On a bright Sunday morning in August, 1907, a railroad train was speeding through a canyon of the Rocky Mountains toward the region of everlasting snows. I was sitting in the train, entranced by the beauty and grandeur about us, when I found myself suffering with the symptoms of heart failure. This ailment had seemed to hold me for months previous, and it had not been without some fear that I had set out on a trip which would take me to some of the highest points in the mountains. But I knew, as one of our beautiful hymns phrases it, that it is "in atmosphere of love divine we live, and move, and breathe," so I had undertaken the trip, determined that I could and would trust God as fully upon the hilltops as in my own home. Now I must prove my reliance to be genuine. There were no Scientists present, so I turned to my books, sat apart from our party, and read the Lesson of the day, which was on "Mind." Never had a Lesson seemed so clear or meant so much to me. When the last word was finished I again looked out upon the surrounding beauty, and my heart sang, "How beautiful upon the mountains are the feet of him that bringeth good tidings"! Every sign of discomfort was gone, and I was breathing naturally. We were then nearing the top of Marshall Pass, an altitude of nearly eleven thousand feet. I spent some days in the mountains, climbing and tramping, without experiencing the slightest return of the disease, and on our homeward trip over Tennessee Pass I was still entirely free.

This is but one of the blessings which have come to me since I learned of Christian Science through the healing of those dear to me. A predisposition to heavy colds has been overcome, and twice I have had all the symptoms of a fever met within three days. In an every-day business life one learns the truth of the promise, "And the rough ways shall be made smooth." I am indeed thankful for Christian Science and its many blessings. By right thinking and right living, thereby bearing witness in our daily life to the healing and uplifting influence of this great truth, do we express true gratitude to our Leader, Mrs. Eddy, for her many years of self-sacrificing work to teach mankind the true way to God, who is "a very present help in trouble." I pray that as the years pass I may be able by living aright to show the true gratitude which fills my heart today, but which words fail to express.

MISS HARRIETTE L. PHINNEY, Denver, Col.

It would take pages to tell even a portion of what Christian Science has done for me and my family. For fifteen years we have been endeavoring to understand and to live the truth as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures," and her other writings, and we have been convinced times without number that Mrs. Eddy has given to the world a correct knowledge of God and man's relation to Him. On page 197 of Science and Health Mrs. Eddy says, "Many of the effeminate constitutions of our time will never grow robust until individual opinions improve and mortal belief loses some portion of its error." This statement applied to my case exactly. I seemed delicately constituted and was liable to almost any ailment. A predisposition to catch cold had resulted in an unhealthy condition of my whole system, and I often suffered almost the entire winter season. I became subject to severe headaches, which continued throughout my girlhood and motherhood and increased in severity as the years went on. Weak heart action caused much anxiety to those dear to me, on account of a predisposition to faint. I experienced serious discomfort whenever it was necessary for me to inhale air that was not pure, and traveling seemed a great hardship.

When I began the study of Christian Science I was afflicted with a disease considered incurable, and many physicians agreed that nothing but the removal of the troublesome organs would bring relief, but I am now entirely free from this disease. I am indebted to Christian Science for my healing, and contrary to the verdict of physicians a child has been born to me since I was healed. About four years ago I took my seat in the coach of a suburban train, thinking that I would rest a little before the train started on its way. I fell asleep, and was awakened by the coughing and sneezing of many of the passengers. On looking about me for the cause of all the commotion, I discovered that our coach was filled with dense smoke and coal gas. I was breathing naturally and not suffering in the least. This caused me great surprise, for all my life I had been subject to asthmatic trouble, and to inhale gas of any kind, or air laden with dust or smoke, brought on distressing attacks. I then realized that I had been healed of this ailment also! The children have passed through most of the ills said to be common to childhood with no serious inconvenience. In nearly every case I have been able to do the healing work unaided, and to one held in the bondage of fear as I was,—lest one of the children should pass beyond,—this freedom brings me the greatest happiness and gratitude.

We have with some measure of success applied the Principle of Christian Science to whatever difficulties have beset us during the period of time from 1893 to the present. Space forbids my telling in detail of the spiritual uplift which we have gained by demonstrating in a practical way —the way which Mrs. Eddy teaches—that All is Mind; there is no matter.—LOUISE S. ANDREWS, Chicago, Ill.

I would like to give expression to the gratitude I feel for the benefits received through Christian Science. Fifteen months ago I was drinking to excess; the habit seemed to be fixed, and I was in despair. I resolved time and again to abstain, but was powerless to do so. A friend of mine, who saw the probability of my ultimate ruin, asked me to go with him to a Christian Science practitioner, but at first I refused. I had taken several drinks that morning, so I asked him to wait until some other time, as I did not want to present myself to a practitioner with the scent of liquor on my breath. He insisted, however, and more to please him than for any other reason, I went. Of course I wished to be healed, but had no faith whatever in this method. Thanks be to God, and to the teachings of Mrs. Eddy, I was healed by the first treatment.

Our home has been transformed from one of discord and misery to a happy and contented one. We have had several demonstrations in our family of the power of Truth over disease, and we are truly grateful for the spiritual understanding that has come to us. I have gained many friends, and my business has improved wonderfully since I was healed. I am not yet a member of any Christian Science church, but expect to take this important step very soon.—GASTON D. PHARES, Wilmington, N. C.

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It is with joy and gratitude to God for the truth that has come to us through the teaching of Christian Science, which has done so much for suffering humanity, that I give this testimony. Some years ago I was suffering from a stomach trouble, for which I had taken medical treatment five years, all to no benefit. Indeed I rather grew worse, as no food or drink could be retained and even the medicine would be rejected. The last physician I consulted informed me that it was of no use to take medicine longer, and advised an outdoor life and simple food. I could see nothing left but to make this change, and was getting ready to go away when I learned of Christian Science and went to see a practitioner. After listening to a few convincing words of truth, I knew that Christian Science was what I needed, and I started to take treatment. I can say truthfully and joyfully that I was healed and reformed. For misery, sorrow, and pain I now have peace and gladness; for the bondage that sin brought I have liberty. Christian Science is lifting me out of sin and ignorance and teaching me the reality of life, for which I am thankful to our dear Leader. She has made the truth so plain to us through the teaching of "Science and Health with Key to the Scriptures."

J. W. O'BRIEN, San Diego, Cal.

Our baby girl had been ailing for some time with a serious bowel trouble, and as it was her second summer conditions were considered very serious. We were looking for her to pass on at any time, as the physician said he could give us no more hope. At this time a neighbor, who was a Christian Scientist, called, and asked us to try Christian Science treatment for her. We were in such absolute ignorance of this teaching, that we did not know a baby could have treatment, but supposed the patient would have to be a person who could understand and have faith. However, this dear woman's presence inspired us with courage, and we were glad to have her try to help the child. She asked us to leave her alone with the baby, and she stayed with the child that night from nine to eleven o'clock. She then came out of the bedchamber and told us that all was well with our dear little one, that she was resting quietly, and that she would likely remain asleep until the next morning. She also advised us to go and rest. The baby slept all night, and awakened between eight and nine the next morning greatly improved. When our doctor arrived he could not understand her rapid and strange recovery. The practitioner gave the child a treatment each morning and evening and she soon recovered her health. We have also noticed a sweetness and quietness to her disposition, while previously she had a certain nervousness and irritability from her illness.

We feel that Christian Science cured our little one, and through the knowledge of its healing efficacy which we obtained from that experience, we realize the wonderful power of divine Love. We have the text-book, Science and Health, and although we have not united with the church, we are thankful for the blessings we have received in Christian Science and we are firm believers in its healing power.—MAY T. D. ZANE, Atlantic City, N. J.

Eleven years ago a wonderful case of healing through Christian Science took place in my home, at a time when the attending physicians had given the patient but a few hours to live. This so impressed my husband and myself that we at once purchased a copy of "Science and Health with Key to the Scriptures," and took up the study of God and man according to its teaching. Since then we have never turned to material means for help, as this truth has met our every need.

Six years ago a son came to us, and I can bear witness that the curse has been removed which said, "In sorrow thou shalt bring forth children," for peace and joy were with me during all the time. With but one exception the child has never been ill. An eruption appeared on his back, but with the thought of our Father, the one name to be hallowed and revered, the disease was completely healed in a short time. An older child, after having been ill a week with every indication of acute lung trouble, was almost instantaneously healed with the declaration and realization of the truth. This same child had a horse step on his little bare foot, and as I was away from home at the time, he did his own work in Science. Upon my return home another member of the family told me of the occurrence, in wonder at the child's courage and endurance.

A disease, diagnosed as a skin trouble by a physician, attacked me at one time. My grandparents had contracted this disease during the Civil War, from nursing the soldiers, and had passed away within a week of each other. In consequence, my family were much alarmed at my illness, and predicted many calamities if medical attention were not given me. My grandfather had practised medicine very successfully, according to the allopathic school, yet could not save either himself or his wife; so I felt I was safer in God's hands, and with the aid of a Christian Science practitioner I was completely healed in ten days. With deepest gratitude to the sincere and faithful workers in our midst, my prayer is constantly to strive for more humility, purity, and consecration.

MRS. ANNIE M. NEWBOLD, Louisville, Ky.

About nine years ago I was having trouble with my eyes. For nearly two years I had been unable to see, and was obliged to stay in a dark room at times. Five doctors in Chicago had done everything they could for me, without being able to effect a cure. Some of them advised the removal of one of my eyes, hoping thereby to restore the sight of the other, but I could not bring myself to consent to that. The doctors agreed that my case was a strange one, and there must have been twenty or thirty different doctors who examined my eyes on various occasions. One of them lectured before a medical society on my case and wrote it up for a medical journal. I was terribly discouraged, but about this time I became acquainted with a lady in Chicago who told me of Christian Science. I had no faith in it, and became very angry whenever she talked about it, but one day, after a very discouraging interview with my doctor, I decided to try Christian Science as a last resort. That evening I told my friend of my decision, and made an engagement to go next day to visit a practitioner. I did so, and after a few weeks' treatment I was able to read and go to work again, and ever since I have had no trouble whatever with my eyes.

It came to the knowledge of the practitioner that besides the trouble with my eyes I was a drunkard, and that whisky had a pretty firm hold on me. She became interested in me, and sat down and talked to me as no one ever had before. I had never known a mother's love, and she impressed me, but I told her that I had will-power enough never to let whisky make a slave of me, and I would not listen to her helping me on the liquor question. Well, I drifted along, drinking at times, and finally went to California. There I would be sober for a month or two, and then I would go on a regular spree, sometimes for a month at a time. I can truthfully say I never loved liquor, and I fought against it with all my boasted will-power, but I kept getting worse, and after I had gone through the horrors of the calamity which struck the beautiful city of San Francisco, I lost all control of myself. When I look back and think of what a life I led my wife those years, I do not see how she ever stood it. We came East, and I got so bad that she just had to give me up. At last I

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found myself with no money, home, or friends; in fact, I had reached the end of my rope. Finally I was obliged to sober up for want of money to buy drink; then I began to look around me. Where were my friends? I could not get a dollar to save my life. After thinking the matter over, I made up my mind that right here was where I needed Christian Science, and I needed it badly! I sat down and wrote my former practitioner, begging her to help me. I shall never forget the letter she wrote me! She certainly showed me who and what I was. I had sunk about as low as a human being could and live, but she said that if I was in earnest and really wanted to be taken out of the gutter and become a man, she would do all she could to help me. Strange to say, not an angry thought entered my mind while I was reading her letter, for I knew that every word of it was true, but a feeling of peace and thankfulness came over me, and from that moment I have never had the least desire for liquor.

I am very grateful to dear Mrs. Eddy for showing us the way to accomplish what was done for me. I know I am thoroughly healed and my life is happier in every way. My wife is again with me. She knows she has no reason to fear that I shall ever again yield to the temptation to drink. My business is getting better, in fact everything is better than it ever was before, and I do hope that some poor unfortunate, as I was, will be benefited by reading my story and be led to go to the only source of all real help, through Christian Science.

J. E. HIBBARD, Oshkosh, Wis.

I became interested in Christian Science about two years ago, and it is a great pleasure to speak of the benefits I have received from it, both for myself and family. When my baby girl was about six weeks old, my mouth became very sore. I thought it would be all right soon, but instead it grew worse rapidly, until I could neither talk nor eat. I called in a Christian Science practitioner, who gave me faithful attention, and the trouble yielded slowly but surely to the truth. What a glorious thing it would be if every one would seek to understand this practical Christianity. To love and help one another in truth is my desire.

MRS. GEORGE R. CLEMENT, Lovelock, Nev.

In December, 1907, I met with an accident which injured my hip and was very painful. Not believing in material methods, I asked my wife to write to a Christian Scientist, as there was none near us. She did so, and I was relieved as soon as the practitioner received the word, and I was healed in a short time. I also wish to say that a year ago I had a nephew treated for the liquor habit by the same practitioner, and he now rejoices in his freedom from such bondage. Words cannot express my thankfulness for what Christian Science has done for me and mine. I am striving to learn more of the truth which our Leader has discovered for us.—JOHN R. MCVAY, Baker City, Ore.

I feel it my duty to acknowledge publicly what Christian Science has done for me. A little more than a year ago it found me without God or hope in the world, a great slave to personal idols and to sin. Today I not only have a God, but one that I know, one I can understand and love, a God who is Love. Through the study of the Bible, which had been a closed book to me for years, and Science and Health, together with the help of some dear Scientists, these conditions have all been overcome. It is indeed with a deep sense of gratitude, both to God and to dear Mrs. Eddy, that I hereby acknowledge these great blessings received through Christian Science.

GEORGE B. CAMPBELL, Los Angeles, Cal.

Before coming to Christian Science I was an invalid, unable to attend to my household duties, and obliged to lie in bed most of the time. I had severe stomach and bowel trouble, and the doctor said it would be a long time before I got over it, if I ever did. One of my neighbors, who had been treated by Christian Science, brought me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the nurse who was attending me at the time read it to me, as I thought I could not read for myself. Both the nurse and I thought it was very good, and after a while I asked my neighbor to take me to a Christian Science practitioner. I had been treated but a very few times when the bowel trouble left me; in a week or two I could use the sewing-machine all day long, for which I was very thankful. It seemed as if I could not do enough, and soon I was able to do all of my work, including the washing and ironing for a family of six.

About the same time my daughter was cured of an intestinal trouble for which the doctor thought she would have to be operated upon. Some months after this, my son, then a boy of twelve years, was taken very sick. My sister, who was with me at that time, had had a good deal of experience in fevers, and she said it was a severe case. I called a Christian Science practitioner on Saturday, and the next Wednesday my son rode ten miles on his bicycle and was as well as ever. Since that time many ailments have been overcome in my family, for which I am very thankful.—MAY S. SMITH, Barrington, R. I.

For three years, from 1899 to 1902, I suffered from a complication of diseases,—heart, stomach, catarrhal, and bowel trouble. I was attended by three eminent physicians, one of whom said my recovery depended entirely upon my diet. I followed directions, but continued to grow worse and was finally confined to my bed with no hope of recovery. As a last resort I decided to try Christian Science, and called in a practitioner. Within ten days I was about the house and able to do my housework.

Three years ago, while my son was working in a shingle mill, he cut his hand badly on a saw. He went to a physician and had the cut sewed up and dressed, after which he was treated in Christian Science. He suffered no pain whatever, and within three weeks his hand was entirely healed so that he could resume his work. I am thankful to divine Love not only for this demonstration through Christian Science, but also for many others which my family and myself have received.

MRS. JULIA FRENCH, Alpena, Mich.

One night I was suffering so badly from stomach and bowel trouble that I felt I could endure it no longer, so I called up a Christian Science practitioner and asked for treatment. The lady treated me that night and the next morning, and I was immediately relieved, and have been free of the trouble ever since. I am very thankful for the physical and also the spiritual help I have received in Christian Science.

MRS. CHARLES E. PURDOM, Lawton, Okla.

It isn't raining rain to me,
  It's raining daffodils;
In every dimpled drop I see
  Wild flowers on the hills.
The clouds of gray engulf the day
  And overwhelm the town—
It isn't raining rain to me,
  It's raining roses down.

ROBERT LOVEMAN.

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

How little those have understood this book of the divine life in men, who have tried to draw from it fixed and unchanging interpretations of the life of God in the souls of men. Had the genius of the book been like that of an Augustine or a Calvin, where truth is riveted into iron-bound inelasticity, it would have passed out of the world's experience long ago. The greatness of Biblical faith lies here: that the last man, the man of today, educated or ignorant, finds himself at the end just where those men did. He stands on the edge of the world and looks off across land or sea toward the unknown. And he knows with his soul, even when with his lips he denies, that he would give all to face that mystery with the splendid confidence of those old heroes of the faith. We have yet to learn the deepest lesson of Biblical religion, which is this attitude of open-minded anticipation, this taking the world on trust, this ability to push off our boat or set our sail toward the great mystery of tomorrow or eternity with an exultant cry of anticipation and an unquestioning confidence in the universe and in God.

[*Churchman.*]

The leaven of the resurrection is changing the ideals, strengthening the faith, and cheering the hope of humanity. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." The resurrection is not the cause of new life, but it is the revelation of the power of him who is the resurrection and the life. And wherever his power over sin and death, over ignorance and oppression, over isolation and indifference is made manifest, through a resurrection from these and every other form of evil into a life of self-sacrificing service to God and to fellow-men here and now, there is not only the promise but the reality of the power of the resurrection.

[*Examiner.*]

The great desideratum is that the minister have a message from God to the people and that he worthily fulfil his office as an "ambassador for Christ." His supreme duty may be said to be that he be efficiently "a worker together with God" in all his ministry. His power with the people will be mainly in the measure in which the Holy Spirit operates through him upon the hearts of his congregation. When under his ministry the hearts of the people "burn within them, as he opens to them the Scriptures," because in him and in his message Jesus really talks with them by the way, then he will surely be fulfilling, really filling full, his ministry.

[*Standard.*]

It should be remembered that there are some things concerning which Jesus did not express himself. He laid down great inclusive principles, and from these deductions may be made concerning every emergency in life; but it is well to call them by their true names. If they are our deductions, let us say so, and not call them the "truth as it is in Jesus." Our deductions may be correct, and of course we consider them so, but even then it is better to catalogue them among the results of our personal cogitation rather than assign them to Jesus.

[*Living Church.*]

If the church were doing her duty toward society, we might abandon all direct missionary effort, for the inevitable result of such a condition would be that all well-meaning men would flock into the churches, because they would perceive their value.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 36.

BOSTON, MAY 8, 1909

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ITEMS OF INTEREST.

National.

Two hundred and twenty-six commercial organizations, representing a membership of several hundred thousand merchants, manufacturers, and business men of various lines throughout the country, have joined in a movement to stop the present tariff agitation and provide for a board of experts to study the whole question and revise the schedules in the light of their researches. The movement has grown out of the national convention for a tariff commission held in Indianapolis last February. Some of those who are interested in the subject estimate that about $10,000,000 a day is lost to merchants and manufacturers by the bickerings in Congress and what they call grasping selfishness of overprotected interests.

The Board of United States Army Engineers which was recently designated by the War Department to make a survey for the construction of a continuous water-way, inland were practicable, along the Atlantic coast, met at Providence last week. The proposed water-way from Boston to Long Island Sound includes a water-way from Narragansett Bay through ponds and lagoons lying along the southern coast of this state, from Bissels Cove at Wickford, to Watch Hill, the route to be continued to Fisher's Island, thence to New York bay, across the state of New Jersey to a suitable point on the Delaware river, or bay; thence to Norfolk, Va., to the sounds of North Carolina, and Beaufort Inlet.

With a view to reducing the number of fatal accidents on street-car lines, the Public Service Commission of the First District of New York has issued orders that every street railway company operating within the limits of greater New York must equip its surface cars with fenders or wheel guards, and in some instances with both. The safety devices must be approved by the commission, but various types are offered for selection.

The Governor of Colorado has signed the campaign expenses bill, which provides that the state shall contribute for campaign expenses, every two years, twenty-five cents for each vote cast at the preceding general election, the sum to be divided among the political parties according to the vote cast for their respective candidates for governor.

Last week, for the first time in the history of Rhode Island, a jail sentence was pronounced upon an automobile operator convicted of violating the speed laws. In Massachusetts, also for the first time, a reckless driver of an automobile was sentenced to a term of imprisonment instead of the payment of a fine.

That a city can compel a railroad company to bridge its street-crossings when the street has been established subsequent to the laying of the railroad tracks, just as it can when the tracks follow the laying out of the street, is a late decision of the Supreme Court of the United States.

By a decision of the United States Circuit Court at Columbus, O., the Hocking Valley Railroad is ousted from ownership and control of coal-mining interests and required to confine itself strictly to its business as a carrier. This decision has an important bearing upon other similar combinations.

The Governor of Kansas has established an ozone scholarship at the Kansas State University. The fellowship is for $1,000 a year, and provides that the student is to devote his entire time to the investigation of ozone and find practical uses for it.

The Governor of Pennsylvania has signed a bill providing for a graduated registration of automobiles. The New York Assembly has also passed a similar bill, and makes a speed of thirty miles an hour presumptive evidence of reckless driving.

The Governor of New Hampshire has appointed a commission to consider plans for the construction of a dam at the entrance of Great Bay. This would provide a deep-water basin sufficient to accommodate the navies of the world.

The National Association of Cotton Manufacturers met in Boston last week.

International.

The *Government Gazette* of Southern Nigeria recently published a statement showing that the quantity and value of lint cotton exported from the two British colonies, Northern and Southern Nigeria, during the calendar year 1908 were 5,232 bales, with a total weight of 2,204,356 pounds, valued at $259,382, and cottonseed in bags, with a total weight of 5,591,076 pounds, valued at $29,777. Seven years ago no cotton was raised for export in this region. This cotton sold for twelve cents during the first quarter of the year, for eleven cents during the second quarter, and for eight and a half and nine and a half cents per pound during the third and fourth quarters. It is claimed that fully fifty thousand bales, of an average weight of four hundred pounds each, are produced in the Niger country annually, nine tenths of which is manufactured by the natives into native cloths.

The British Chancellor, David Lloyd-George, estimates the revenue in 1909-10 at $741,050,000 and the expenditure $820,760,000. It is pointed out that the increased expenditure is due mainly to old-age pensions and appropriations for the navy. Dealing with the past year's finances the Chancellor says that nearly all branches of trade and industry suffered serious depression, the foreign trade returns showing diminution in value to the amount of nearly $570,000,000 as compared with 1907.

The annual meeting of the Permanent International Association of Navigation Congresses is to be held at Brussels on May 17. This congress is held at intervals of about three years, and at its sessions questions concerning inland and maritime navigation are considered and other matters connected with the improvement of water-ways discussed. Each of the countries represented at the congress pays an annual subsidy, Belgium paying the highest amount, $1,600, while the United States, France, Germany, Italy and other countries subscribe about $1,000.

The Russian column under General Snarsky is continuing its march toward Tabriz, regardless of the reported understanding between the Shah of Persia and the Nationalists. The Foreign Office believes that it would be injudicious to recall these troops, no matter how many fair promises the Shah may make, since the danger to Europeans in Tabriz would again become acute immediately this pressure was removed. The expedition will be kept in Persia until the Shah's pledges to institute a proper government actually are put into effect.

Abdul Hamid, Sultan of Turkey, was last week taken prisoner by the army of the Young Turks, and, by a vote of the Parliament and a decree of the Sheik-ul-Islam, later deposed. His brother was immediately proclaimed Sultan in his stead. The late Sultan is now a prisoner in a palace at Salonica, where he is likely to be brought to trial. It is probable that the barracks and parade grounds of the Sultan's army will be converted into a residential quarter and that the imperial palace at Yildiz will be used as a museum.

The Bundesrath has ratified the new patent treaty between the United States and Germany. The new pact eliminates the requirement that the article be manufactured in the country issuing the patent. The result of this is to permit the issuance of patents by either country and have them continue in force if the article patented is manufactured in another country and imported. The treaty was ratified by the American Senate April 15.

Servia is considering the proposal of an American corporation to build a navigable water-way through Servia and Macedonia, along the course of the Morava and Vardar rivers, connecting the Danube with the Gulf of Salonica. This enterprise will, it is hoped, bring new capital into Servia, and tend to promote trade and agriculture, in addition to creating a cheap system of transportation.

The birth last week of a daughter to Queen Wilhelmina was made an occasion of great rejoicing by the Hollanders.

Industrial and Commercial.

The report that Mr. Harriman had commissioned leading corporation counsel to devise a plan for merging the New York Central lines into a billion dollar corporation, with a central management and one treasury, has been denied by the president of the road. This, if effected, would operate more than twelve thousand miles of railroad, including the New York Central, West Shore, Lake Shore and Michigan Southern, Cleveland, Cincinnati, Chicago and St. Louis, Pittsburg and Lake Erie, Lake Erie and Western, Canada Southern and a number of other lines now controlled by or allied with the New York Central.

For the seven months of June to January inclusive, the importations of domestic merchandise from the States to Hawaii were of the value of $9,832,703, and exportations for the same period to the States were $18,747,243. The chief exports were sugar, raw and refined, coffee, fruits, nuts, wool, and rice.

An expenditure of about four million dollars on improvements in Massachusetts in 1909 has been decided upon by the Boston and Albany Railroad.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE LIGHT OF THE WORLD.

WILLIS F. GROSS.

IN Science and Health (p. 270) we read, "The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth." Isaiah's clear discernment of the eternal truth of being lifted the veil of material sense, and he saw that God would be revealed to human consciousness in a larger and fuller sense than the world had ever known Him. Concerning this revelation of Truth, which he doubtless foresaw would come just as soon as the world was prepared to receive it, he wrote, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." In the fulness of time the prophecy was verified. Suddenly and unexpectedly a man appeared to confound the wisdom of the ages with his words and works. He came "not to destroy, but to fulfil." The great work of liberating humanity, which Moses had begun nearly sixteen hundred years before and the prophets had carried on according to the light that was given them, could not suffer at his hands. It is true that many errors were rebuked and many misconceptions were corrected, but nothing was done that did or could in any way conflict with law or prophecy.

Even though the personality of Christ Jesus was unknown to Isaiah, yet his character was clearly discerned and portrayed, as may be seen by comparing the words of the prophet with the teachings and works of the one in whom the prophecy was fulfilled. The forerunner of the Messiah was "a man sent from God, whose name was John. . . . He was not that Light, but was sent to bear witness of that Light." The preaching of John the Baptist was more spiritual, and hence it was better adapted to humanity's need than was the preaching of the accepted religious leaders of his day, but the fulfilment of law and prophecy was not to be found in his life and words. He spake of himself as "the voice of one crying in the wilderness." To his disciples he said, "Behold the Lamb of God, which taketh away the sin of the world." Again he said, "He must increase, but I must decrease. . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

In Jesus of Nazareth the saving Christ was made known to the world,—the Christ that saved and still saves humanity from sin and sickness. There never lived a man who claimed less for himself or ascribed more power to God. "My doctrine is not mine, but his that sent me," he said when the people marveled at the wisdom of his utterances. Of the wonderful works that were wrought through him he said, "I can of mine own self do nothing." It is evident, then, that whenever he speaks of himself he in no wise refers to anything that a mortal man might seem to have, or be, separate and apart from God. He realized man's helplessness without God, and he also knew his power to overcome all evil when he was conscious of what belonged to him as the Son of God. And here let it be said that Jesus claimed no more for himself than he realized belonged to every one of God's children. He affirmed and reaffirmed that all which he did was possible to all who obey God's law, since God, the one infinite good, changes not and is no respecter of persons. His oft-repeated declaration of his unity with the Father is in strict accord with the teaching of Christian Science that the real man cannot be separated from God and that "he has not a single quality underived from Deity" (Science and Health, p. 475).

Because man's unity with God is not understood, many sayings of the Master are not readily understood. On one occasion he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This utterance, being the word of Truth, is just as true now as when it was first spoken to the disciples. So we ask, What is the I, or ego, that is the light of the world? It cannot be anything that was a part of or belonged exclusively to the human Jesus, otherwise the light would have ceased to shine when the earthly life of the Master was ended. The I, then, must be something unknown to, or unrecognized by, the material senses. The light of the world is here, even though it shines in the darkness and is not comprehended. When mortal belief is corrected, the "eyes of the blind shall see out of obscurity, and out of darkness," and the light of Truth and Love will illumine the way. That which made plain the way for Jesus was what he knew about God and man. He must have referred to this spiritual understanding when he said, "I am the light of the world." The understanding of what God is and what man is, emanates from divine Mind; it cannot originate in that which is mortal and material. This understanding dispels the darkness of ignorance, doubt, and fear, and how true it is that he who has this light "shall not walk in darkness, but shall have the light of life." When it is understood that all the discord and suffering of earth, all the sin, sickness, and death, are the shadows of darkness, it will be seen that the light of spiritual understanding is the one and effectual remedy.

Evidence of the correctness of this interpretation of the Master's words is found in the Sermon on the Mount, when he said to those who had risen above mortal sense sufficiently to gain some spiritual perception, "Ye are the light of the world." His words could not have referred to the personality of his hearers, but they did refer to the sense of good that was manifest through those earnest seekers for Truth. A single ray of light cannot dispel the darkness of midnight, but it does not shine in vain. And so it was that the slight spiritual discernment of the disciples was worthy to be called "the light of the world." The understanding of the disciples was not to be compared with that possessed by the Master, but it was not to be esteemed lightly. For this reason the command was given: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In other words, let what you know about

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God and man find expression in deeds, and those who have eyes to see and ears to hear will accept the proof of "God with us" and will rejoice in the revelation of His goodness and power.

Those who walk in the darkness of mortal, material belief know not whence they came nor whither they are going. Fear, doubt, and uncertainty beset them on every hand if there is no spiritual perception to illumine the darkness. Jesus knew the origin and ultimate of man's being. He was able to distinguish between that which is and that which only seems to be. Because he knew whereof he spake, he was able to say, "I am the light of the world." This is the light spoken of in Genesis when "God said, Let there be light: and there was light." Without this light no man is able to see things as they are. His sense of things is no nearer the reality of being than is the child's concept of the object that is dimly seen in the darkness. The fear and uncertainty occasioned by the darkness often ascribe to familiar objects the hideous shapes and power for evil that these objects do not and could not possess. So mortal man, dwelling in the darkness of materialism, has a very erroneous concept of God's creation, and that which was pronounced "very good" in the beginning is believed to be the source of evil and must needs be feared accordingly. Isaiah said, "Woe unto them . . . that put darkness for light, and light for darkness;" and Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness!" If the darkness of materialism is the only light a man has wherewith to direct his steps, what a crooked path he must travel in his efforts to find harmony and reality.

The teaching of Christian Science is Scriptural and in strict accord with the life and works of the Master. God is Spirit. Man made in His image and likeness is spiritual. Man can be, or do, only what God created him capable of being or doing. He is subject to the law of God and to no other. Claiming no life, intelligence, or substance apart from God, he is forever saved from the discords resulting from the belief that man is material, that he has a mind which is capable of thinking evil, and that his life is mortal and inheres in a material body.

The difference between the material and the spiritual view of God, man, and the universe, is the difference between darkness and light. The physical, mental, moral, and spiritual benefit experienced by those who are forsaking the material for the spiritual, is proof positive that those who are following the Master because they understand his teachings, at least in part, and in some degree comprehend his works, are not walking in darkness but have the light of life. They have heard and responded to the call of the prophet, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." They are learning from experience that the kingdom of heaven, the reign of eternal harmony, is at hand, and that life—not death—enables them to enter.

THE TRUE IDEA OF HEALTH.

ALICE M. SWARTHOUT.

MANY who seek for healing in Christian Science are looking for this harmony to be manifested according to their present sense of what constitutes health. They little realize that the only way to health and harmony is in rising to that divine consciousness where one knows that harmony is already established through the word of God and not according to the way of mortal man's appointing. The externalization of the true health comes with the advancing steps of spiritual understanding, and cannot be found by watching the body to see whether or not it is manifesting certain organic or functional conditions which mortal mind declares necessary for health.

For many years mortal man's sense of health has been established through the testimony of the material senses. So fixed have our beliefs become in regard to this, that when the body does not manifest that which human sense says is health, we become fearful, and this very fear serves to intensify the inharmonious condition. It has come to be that we are quite as much the slaves of our beliefs about health as we are to our beliefs about disease. Jesus said, "Take no thought for your life," and Mrs. Eddy says (Science and Health, p. 261), "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality." Since we are to look away from the body, let us see how Jesus brought about the healing which he accomplished. We have no account that he made any study of disease or had any knowledge of the remedial agents used in that day, or that he ever made any concessions to the so-called laws of health. Before he began his healing ministry, he went into the wilderness, where he overcame the temptations of the devil (evil) and was enabled to return in the power of the Spirit into Galilee.

In the New Testament records which follow this return into Galilee we find that Jesus everywhere turned thought to Spirit, God. In the power of the Spirit he laid hands on the sick and they were healed, the lips of the dumb were opened, the lame walked, and the dead were raised. Christ Jesus came refuting the testimony of the material senses. He came in the power of spiritual sense, and Mrs. Eddy defines spiritual sense as "a conscious, constant capacity to understand God" (Science and Health, p. 209). On the other hand, she says, "Material sense can report only a mortal temporary sense of things" (*Ibid.*, p. 298). It then follows that should the material senses declare the body to be healthy, this is merely a temporary sense of things, a mortal sense of health which, being based on material sense testimony, is subject to change at any time the individual's beliefs about himself become changed.

How then shall we find the true health and harmony? Must it not be in the way of God's appointing? That is, we must pass through the wilderness of human conjectures and beliefs of health and disease, and overcome these, one by one, until in the advanced understanding which follows we see the real man of God's creating and know that he is neither sick nor sinful; that he is subject to no material laws of health or disease, but is above them. Then we have found the true idea of health, and from it there can be no relapse into the darkness of mortal discord.

The preceding line of thought was forcibly impressed upon the writer while she was living in the same house with a physician, who made numerous statements as to material laws of health. The constant repetition of these statements about the body seemed to arrest my attention to such an extent that I found myself watching my body to see if it manifested what mortal mind called health. Previous to this time I had been unusually well, but with this constant watching to see if certain functional conditions coincided with the material sense of harmony which I heard voiced so constantly, I found myself manifesting a variety of ailments, and before long was scarcely able to be about. It was only when the realization came that mortal mind standards of health are quite as illusory as its concepts of disease, that I came to an understanding of the true idea of health which externalized to human sense a healthy body. This made clear to me that whatever human sense says about the body is a temporary sense of things, a false estimate of harmony and the foundation of human discord; that if we would be healthy we must find health not through consulting the body, but through the spiritual apprehension of man as God's idea, governed by divine Principle.

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THE TURN OF CAPTIVITY.

MARY I. MESECHRE.

It has been said that human life is made up of contrasts. To us who have begun to know life in its true meaning, as interpreted through Christian Science, it is given to see more and more clearly the disparity between our former sense of existence and our present attainments, and to foresee in some measure the growth which will bring us to a realization of the standard of ultimate perfection which hourly demands our unceasing efforts, and to whose loving insistence we gladly and gratefully yield.

At some point on our journey "from sense to Soul" (Science and Health, p. 566), this contrast between past and present is so startling as to impress itself upon our consciousness with the effect of a sudden awakening. Till then we have been dreamers, we have been sleep-walkers; we have grown, truly, but as it were in darkness, dimly conscious of light. But in an instant our consciousness is flooded with the knowledge of that ineffable light which has so long shone upon our closed eyes, of that insistent Love which has so long enfolded us in its tender ministering, of that invincible Truth whose voice has so long sounded vainly to our dulled ears—and the dream breaks, we begin to awaken, to find ourselves no longer the hopeless bondmen of materiality, but the freemen of God. We have passed from serfdom to sonship; we have reached the turn of our captivity.

The psalmist sang: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." Is there anything equal to the joyousness of a newly awakened soul? It is a new creation, for all things "are become new." We wonder how we could have dreamed so long. We forget everything but the joy and freedom of being awake. All sense of bondage has fled, and we speak only to rejoice and sing praise to Him who hath turned our captivity into freedom. But there is more than this to freedom. Joyousness is so rare that it is proportionately attractive, and all about us are those still fettered by material sense, longing in the midst of their bonds for the touch of the liberator, and our joy makes known to them our release from captivity, and they begin to say of us, "The Lord hath done great things for them."

Truly "the Lord hath done great things for us; whereof we are glad;" and we must not be selfish in our rejoicing. Nothing can be possessed which cannot be shared. Our gladness must bring brightness to the careworn; our joy must distil its oil for the anointing of all who mourn; our freedom must tend to liberate those still struggling in bonds; our gratitude for all that God has done for us must so illumine our faces that they who still wander in the desert of materiality will be drawn thereby to seek "the Father of lights," and there find surcease from all their loneliness and doubt. And because we begin to realize that we have still much to overcome within our own consciousness, the more we become conscious that the eyes of others are resting upon us, the more are we led to watch and work that we be not again entangled in bondage, and that we may so manifest the liberty of the truth as to exemplify to all about us that increasing dominion which is the heritage of all of the children of God.

Nor is this all. Beyond our grateful review of past deliverance, above our joyous recognition of present blessedness, it is given us to glimpse somewhat of the ultimate reward of the faithful,—the assurance of attainable perfection; not ours alone, but free to all mankind. We see that tearful sowing is always succeeded by joyful reaping, until all tears are wiped away and our joy is full. To all who bear the precious seed,—the word of God,—though our going forth, our sowing, may be attended by sorrow and weeping, there comes the comfortable assurance that we shall not return empty-handed, but we shall come rejoicing, laden with our sheaves. "Turn again our captivity, O Lord, as the streams in the south." Give us a constantly increasing consciousness of that liberty which is our rightful heritage, until we, and all mankind, awaken fully from our dreaming, to be "satisfied with thy likeness."

THE TESTIMONY MEETINGS.

EDWARD W. DICKEY.

A Christian Science testimony meeting is for the purpose of making known to a suffering world that our redeemer still lives, and that today, as in the days of primitive Christianity, people are being healed of all manner of disease and reclaimed from all forms of sin. These meetings should, therefore, be a matter of deep concern to every Christian Scientist. Those who have tasted of the fruits of the Spirit should strive that no obstacle arise in these meetings which would in any way prove a stumbling-block to "the stranger that is within thy gates." There should attend every meeting a dignity that would mark it as a place whose atmosphere is spiritual. Its tone should be such as would say to every wave of sin and sorrow, "Peace, be still." The reading should be such selections as emphasize the healing power of Christ, Truth.

The testimonies should be simple and concise. A brief statement of one's condition at the time of turning to Christian Science, and the physical, moral, and spiritual benefit derived therefrom, will always suffice. (See Art. 8, Sec. 24 of Church Manual.) Testimonies should not be given that would be likely to cause visitors to go away in confusion or in a spirit of opposition to Christian Science. In order that this may be avoided, it is always well to be careful of the testimony given, as well as the manner of delivery. This does not mean the exclusion of any case of sickness or sin, or that the delivery should be polished. It does mean the exclusion of all testimonies that cannot be readily grasped by the inquirer, and the avoidance of all technical terms.

From time to time articles and editorials have appeared in the *Sentinel* which request that we avoid the use of the word "claim" in our testimonies. Why this request? Because the ordinary inquirer does not understand its use in this connection, and the value of the testimony is wholly or partially lost. This also applies to an unexplained use of the phrases "mortal mind," "demonstration," "error," and "belief." Christian Scientists are rapidly learning the unreality of all disease, but they are certainly not afraid to say they had suffered from what was to mortal sense some particular disease, when by so doing they can help a suffering brother. It is, however, usually better to speak plainly, rather than to say, "I had a claim," or "I had a belief," and thereby possibly cause some one to go away in uncertainty as to the speaker's meaning.

The chief purpose of the Wednesday evening meetings is that testimonies of healing may be given. These may be of physical healing, mental enlightenment, or spiritual benefit. So manifold are the blessings of Christian Science that there should never be a lack of good testimony. A testimony may be repeated many times to advantage. It will never be told in quite the same way and some one will no doubt hear it for the first time. Do we not read and reread chapters in the Bible and pages from our textbook, and are we not benefited thereby? Would not the same be true of a well-told testimony? The kind of testimony known as "hearsay" has no more value in a Christian Science testimony meeting than it has in a court of law. This by no means excludes the recital of cases known by the speaker to have been healed, but it does exclude all those known only by "hearsay."

No one can measure the good done by the testimony meetings. Thousands turn to Christian Science for help

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solely from the "good news" voiced by those who testify. To hear one recite his escape from some dread disease or bad habit carries conviction to the auditor. The maximum good will be attained when we address ourselves to those who are strangers to Christian Science, and speak in language that they can understand. We shall be aided in these efforts when we realize the significance of giving a testimony for Christian Science. It means far more than the rehearsal of benefits received; it carries with it the power of the Word.

There is also a peculiar sacredness to a Christian Science testimony, and we should be careful that we do not criticize the speaker. It is no small task for the average person to speak in public and we should be most cordial in our approval of his efforts. When we needlessly criticize one who is endeavoring to express his thankfulness to God for His loving care, and to our Leader for her heroic efforts to give us Christian Science, we are heaping condemnation upon ourselves, which ere long will bring its own fruits. We all have great cause for gratitude, and let us do all we can to help each other in the important work of voicing it to the world.

SHADOW VS. REALITY.

MARY V. LITTLE.

IN the seventh book of Plato's "Republic" there is a dissertation on education and a description of the philosopher or teacher, which is very suggestive of the unreality of the world of material sense. Plato says:—

"Imagine a number of men living in an underground cavernous chamber, with an entrance open to the light, extending along the entire length of the cavern, in which they have been confined from their childhood, with their legs and necks so shackled that they are obliged to sit still and look straight forward, because their chains render it impossible for them to turn their heads round; and imagine a bright fire burning some way off, above and behind them, and an elevated roadway passing between the fire and the prisoners, with a low wall built along it, like the screens which conjurors put up in front of their audience, and above which they exhibit their wonders.

"Also figure to yourself a number of persons walking behind this wall, and carrying with them statues of men and images of other animals, wrought in wood and stone and all kinds of materials, together with various other articles, which overtop the wall; and, as you might expect, let some of the passers-by be talking and others be silent."

"You are describing a strange scene and strange prisoners."

"They resemble us. For, let me ask you, in the first place, whether persons so confined could have seen anything of themselves or of each other, beyond the shadows thrown by the fire upon the part of the cavern facing them?"

"Certainly not, if you suppose them to have been compelled all their lifetime to keep their heads unmoved."

"And is not their knowledge of the things carried past them equally limited?"

"Unquestionably it is."

"And if they were able to converse with one another, do you not think that they would be in the habit of giving names to the objects which they saw before them?"

"Doubtless they would."

"Again: if their prison-house returned an echo from the part facing them, whenever one of the passers-by opened his lips, to what, let me ask you, could they refer the voice if not to the shadow which was passing?"

"Unquestionably they would refer it to that."

"Then surely such persons would hold the shadows of those manufactured articles to be the only realities."

"Without a doubt they would."

"Now consider what would happen if the course of nature brought them a release from their fetters and a remedy for their foolishness in the following manner: Suppose one has been released and compelled suddenly to stand up and turn his neck round and walk with open eyes toward the light."

To quote further is hardly expedient, but Plato goes on to describe this one's progress in becoming acquainted with realities instead of shadows, and he considers the result when the liberated one returned to his companions in the cavern and told them of the real world, and also when he endeavored to break their chains and lead them to the light; how he was considered a laughing-stock, and would even have been put to death were such a thing possible.

In representing the objects of material sense to be unreal, Plato's illustration offers a parallelism to the teaching of Christian Science. But the recognition in Christian Science that the material sense world is a counterfeit of the spiritual world, does not authorize the assumption that the tragedy and abnormity of material sense has its counterpart in the realm of true being. In Christian Science we perceive that mortal man is bound by chains of false sense; that he is looking upon shadows, and hearing only echoes, and the truth has come to break in pieces these material bonds, to open the dim eyes, and to unstop the dull ears. One great and brave woman, our beloved Leader, Mrs. Eddy, broke from her own bondage and stepped into the radiant light of Life, Truth, and Love, knowing God as the All-in-all. By working, reading, praying she attained an apprehension of the divine realities contained in the Scriptures and demonstrated by Christ Jesus. Then, remembering her former companions living in the cavernous chambers of sense, the belief of life in matter, she embodied the great truths which she had gained, through cross-bearing and prayer, in the Christian Science text-book, "Science and Health with Key to the Scriptures." For these many years has she struggled and labored with patience and love to lift sin-sick humanity to perceive man's God-given dominion over sin, sickness, and death. Though persecution and ridicule have attended her, yet to her clear thought, these, too, were but lies, which disappear before the effulgence of Truth.

Is not Christian Science the way out of all error? Shall we not strive, watch, and pray that we may clearly discern spiritual realities, and that we may be strong and fearless in upholding the standard so nobly borne forward by our Leader?

[Written for the *Sentinel*.]

"THE TRUE LIGHT NOW SHINETH."

ADIN E. BALLOU.

THE wisdom of this world, so Paul once said,
Is foolishness with God! And still men pore
O'er lettered Dead Sea fruit and sigh the more
For something lacking in the volumes read;
There's a heart-hunger that demandeth bread!
There is a thirsting for the perfect law;
Yet vainly searching man tries many a door,
Only to turn away uncomforted.

But now is come salvation, and the light
Shineth again unto the seeing eyes,
While Truth, joy-vibrant for the hearing ears,
Gives peace to those new-learned to seek aright,
And all the sorrow of the centuries
Shall vanish in the reign of Love's own years.

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SELECTED ARTICLES.

[Editorial in *Los Angeles* (Cal.) *Daily Times.*]

We claim neither authority nor ability to determine the controversy between the orthodox churches and Christian Science on the merits of the case. Our only interest is that of the general public. Looking at it from this point of view, it seems to us that the way in which a New York clergyman attacks Christian Science will not succeed. There are certain fundamentals involved in this controversy, and certain facts in the case which must not be overlooked. The fact is that a very large number of thoroughly intelligent persons have adopted the form of religion known, whether accurately or otherwise, under the name Christian Science, and from all outward appearances they are as sincere and earnest in their profession of faith as any other religious body in the country.

It appears to many lookers-on as if the success of Christian Science has depended very largely upon a few plain facts. In the first place, there are very few persons in this generation or in any former one entirely of sound health of body. Our ailments are many, various, and involve the whole race. A remedy for our ills is at all times the thing which occupies our thoughts. Anything that promises alleviation to our physical and mental sufferings will always command attention. Again, Christian Science, in promising relief from bodily suffering and mental woes, is dealing with the every-day life of the people, with the things in which they are most intimately interested.

We do not know, of course, but only reason from analogy in asking what kind of a religion this clergyman preaches to his people. Is he concerned with their every-day life, with the concerns of the people whom he addresses? Or, on the contrary, is his gospel concerned only about their salvation at some future period of life, their existence in some future world under conditions unknown to us, unknowable to us here? Or does he openly preach politics and tell his people how they shall vote? If such is the preaching of this clerical critic, he will have a hard time to hold many of his congregation steadfast in their faith and protect them from the "insidious lies" of Christian Science, as he terms it. The fact is, whether this cult is scientific or Christian, the teaching of the Founder of the Christian church was very much concerned with the every-day life of the people as they found themselves then and there. There is in the Gospels very little preaching about a future state of existence and the preparation therefor, or of a future salvation. The whole tenor of the fragmentary teachings of Christ that we possess is salvation. The pulpit which concerns itself more with "the recognition of friends in heaven" than the recognition of neighbors upon earth will probably continue to lose its hearers to a cult which concerns itself largely about their every-day life here, its concerns and its blessings.

No form of faith was ever broken down by being branded as "idiocy" and "lies" by somebody intent upon building up a congregation upon some different creed. After all, the Founder of Christianity, we are told, spent all his life going about "doing good," not sitting still talking about some future world and some state of existence different from that now. Has any one ever known a congregation, whatever its theoretical creed may have been, which imitated the Founder of Christianity, did good in its day and generation, saved men from suffering, sorrow, and sin right now in this world in which we live, and failed? If this clergyman will set his people earnestly at work doing good among their neighbors, he will accomplish more in holding together his own congregation, in building it up and protecting it from the "insidious assaults" of those professing other creeds, than he will by any fulmination in the way of coarse abuse of those who differ from him —or by preaching politics and demonstrating his ignorance of what he is talking about.

[William Royle in *Manchester* (Eng.) *Guardian.*]

Christian Science depends for its healing entirely upon the realization of God as the divine Principle or Mind of all that is or that has reality, and it is through this understanding of the divine Mind as a fixed Principle, or the operation of law, not in a miraculous but in a divinely natural way, that Christian Scientists are enabled to heal not merely nervous or functional diseases, but organic and structural ills also, and in ever-increasing numbers. The human mind is not in the least degree a factor in Christian Science healing, and if an attempt were made to heal any one by personal suggestion or hypnotic influence it would be contrary to the teaching of Christian Science, and consequently would not be Christian Science. The elimination of the personal element and the recognition only of the divine Mind, is necessary for both the understanding and practice of Christian Science.

The religion of Christian Science is not "morbid psychology," since it embraces not only the healing of all manner of disease, functional and organic, but also includes among its beneficiaries the drunken, the vicious, and the profligate. Not only have these widely differing one-time sufferers been healed, but no human personal suggestion or hypnotic influence could have maintained for these beneficiaries such immunity as they have received through Christian Science. It is the spiritual and therefore the better way.

[James D. Sherwood in *Dallas* (Tex.) *Times Herald.*]

Our critic is mistaken in his statement that Christian Scientists "place Science and Health above the Bible." All religious denominations have their books and commentaries which are intended to assist their students in making a careful study of the Bible. In like manner Christian Scientists have their commentary, which is the text-book of Christian Science and entitled "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science.

Some persons with a very limited knowledge of a given subject undertake to teach others, and thus are liable to misrepresent what they do not understand. In such cases it would be wiser for one thoroughly to acquaint himself with the matter before undertaking an explanation of it. Such a course would prepare him to demonstrate what he knows well, just as it is with mathematics and music. In this instance a proper understanding of Christian Science would qualify our critic to prove for himself that the claims of Christian Science are demonstrable. A correct knowledge of God enables one to heal the sick, and thus prove for himself and for others the promise of the Master, "He that believeth on me, the works that I do shall he do also." Christ Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

In his reference to Mrs. Eddy the language of our critic indicates his ignorance of her true character. Mrs. Eddy only claims to be what she is, the Discoverer and Founder of Christian Science. This Science is applied Christianity. Its teachings bring comfort and hope to sorrow-filled hearts. Its practice demonstrates the gospel of divine Love, which comes with healing in its wings. Unnumbered persons who have come out of great tribulation are testifying daily of the marvelous blessings they have received through the healing ministrations of Christian Science.

[M. S. Bruen in *Irish Independent*, Dublin, Ire.]

It is to be regretted that some members of the medical profession should allow themselves to believe that any

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Christian system which aims at—and accomplishes—the lessening of disease in this country, is an enemy. The heroism of the doctor who unselfishly devotes himself to the alleviation of suffering is beyond praise. We cannot believe that the noble members of this profession do not welcome every right means of cure, whether in line with their preconceived ideas or not. All reasonable people will agree with their wish—expressed at the meeting of the Leinster branch of the British Medical Association last week—that there should be a proper supervision and regulation of drugs and patent medicines. Many of these are harmful and poisonous, according to their experience.

Christian Science does not use drugs, and is on quite a different plane. Christian Scientists have no wish to enter into competition with doctors, but their mission is so to live that they themselves, and those whose aim is in the same direction, cannot help being finer and healthier specimens of humanity. They take the words of their great Exemplar, Christ Jesus, quite literally, and believe it to be the duty and happiness of every Christian believer to "heal the sick" in the same way that he did. Christian Science shows that the healing of sickness and the destruction of all kinds of evil follow necessarily on the practice of his teaching. The first Christians were all healers, without using medicines or drugs of any sort. It was only when Christendom lost something of its earliest ideal, and tried to combine the old with the new, that Christians returned to the use of pagan methods.

Why quarrel with Christian Science because it has returned—or rather advanced—to a purer practice, and has shown in thousands of well-authenticated cases that the power of God is now present to heal and bless mankind? The primary object of Christian Science is not the healing of the sick, but the reformation of the human race. It is the tender call of the Shepherd to His flock, the message of peace and good will to men, which constantly reminds us that man is not the child of sin, but the offspring of God; that his nature is spiritual, and not animal. This regenerating influence is blessing all the world.

[Charles K. Skinner in the *Commercial*, Three Rivers, Mich.]

It is not pleasant to think that one professing to be a follower of the Master would wilfully distort and misrepresent the teachings of other professing Christians. For that reason I prefer to consider that the clergyman whose sermon recently appeared in the columns of the *Hustler* has been a superficial reader of the text-book of Christian Science, and that his views are misapprehensions based on a wrong conception of the real teachings of Christian Science.

This critic told his hearers that "Christian Science denies the Bible teaching regarding sin, the personality of Christ, and the reality of matter." It is true that Christian Science teaches the unreality of sin and sickness in the sense that God is not their creator, nor is He responsible for them. The Bible teaches plainly that God made all that was made and without Him nothing was made. It also states that "God saw every thing that he had made, and, behold, it was very good." From this view-point there is but one of two positions for any Christian to take: either that sin and sickness and all their attending evils are good, and therefore the creations of God, and cannot be destroyed by human power; or else they are not His creations, hence not real to Him or to the spiritual man who, according to the Bible, was created in the image and likeness of God.

Jesus, the great Exemplar, took the position that sin, sickness, and death are not real, but fraudulent claims of a belief in a power opposed to God, another mind or intelligence separate from Him; and with a sweep of his clear understanding he consigned them to oblivion and destruction. Had the Master considered evil the creation of God, he would never have attempted its destruction, for he told the people plainly that he came not to destroy, but to fulfil. In like manner Christian Science teaches that the false claims of sin and sickness must be wrestled with as falsities, and overcome by the power of God. Mrs. Eddy says in Science and Health (p. 29): "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course." The Christian Science text-book, "Science and Health with Key to the Scriptures," abounds in such statements.

Christian Science does not deny the personality of the Christ or of the man Jesus, as our critic asserts. Jesus was the corporeal man, and Christ the infinite personality of Spirit, uniting in, as Paul so clearly expresses it, "one mediator between God and men, the man Christ Jesus." As to what this critic is pleased to call the "puerile denial of matter," his statements show that he has failed to keep pace with his teachers, the physical scientists, in their admissions regarding matter. Professor Ostwald of the University of Leipsic, Germany, says, "Matter is a thing of thought, which we have constructed for ourselves, rather imperfectly to represent what is permanent in the change of phenomena;" and many other scientists of deep research have taken the same position.

Mrs. Eddy says in "Miscellaneous Writings" (p. 87), "Matter is a frail conception of mortal mind; and mortal mind is a poorer representative of the beauty, grandeur, and glory of the immortal Mind." When she first took the position of the unreality of matter, she stood alone, and her assertions called forth torrents of ridicule from materialists, but today the thinking, investigating scientist admits that she is correct. Christian Science is today cleansing the sinner, reforming the drunkard, healing the sick, all over the land. For which of these works does our brother stone us?

[Frederick Dixon in *Isle of Wight Observer*, Ryde, England.]

Christian Science teaches that pain is a mental effect, and in doing this it follows the long line of idealist thinkers, who have upheld the theory stated by Huxley in the words that "nothing exists beyond the facts of consciousness and the substance of mind." If this is the case, it logically follows that the way to prevent pain is not by reducing the human mind to temporary unconsciousness by the administration of gas, but by changing the human belief. Jesus said, "Repent: for the kingdom of heaven is at hand," and the word translated repent means, of course, change of mind; consequently when a man changes his mind from a belief in physical law, with its accompaniment of sickness and sorrow and pain, to an understanding of the spiritual law, expressed in infinite harmony, he finds, indeed, that "the kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." And in this it must not be forgotten that the human mind which produces pain is not the Mind which destroys it, else the same fountain would indeed bring forth sweet water and bitter. The Mind "who forgiveth all thine iniquities; who healeth all thy diseases," is the divine Mind, the Mind which was in Christ Jesus; therefore has Mrs. Eddy written on page 496 of Science and Health, "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being." In teaching this, Christian Science transcends the idealism of the philosopher and the natural scientist, and severing itself from them, relentlessly presses home the conclusion, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

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[Editorial in the *Herald*, Grand Rapids, Mich.]

In these tolerant days with so many varying religious beliefs, it is not an easy matter in any progressive state to get a law on the statute-books that seems in any way to trench on any of them. In Missouri, as well as in Michigan, this wholesome fact has just been illustrated. The senate judiciary committee, in reporting out a bill for "the regulation of the practice of medicine and surgery," attached thereto this clause: "The provisions of this act shall not apply to persons who merely practise the religious tenets of their church, without pretending knowledge of medicine or surgery, provided, that quarantine regulations relating to contagious or infectious diseases are not infringed upon."

The author of the bill had declared that one of its purposes was to put a stop to Christian Science healing practices, and Jefferson City advices state that protests against the bill as introduced, signed by more than fifty thousand, were presented to the committee by Christian Science delegations from all parts of Missouri.

[Algernon Hervey-Bathurst in *Surrey* (Kingston, Eng.) *Comet.*]

A discovery cannot be considered apart from the discoverer, but Mrs. Eddy needs no justification at my hands, her life and actions are sufficient proof of what she, the Leader of the movement, is. The fact that men and women today, in well-nigh every land, bear grateful testimony to the freedom from the bonds of sickness, sorrow, and sin which has come into their life through the study of the Scriptures in the light of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is proof enough that what she has revealed is the truth. Our critic surely cannot imagine that to turn people to the Bible, to make the spiritual meaning of the Scripture clear, to lay stress on the importance of fulfilling the injunctions of the Master as does Mrs. Eddy, is a work that can do other than uplift humanity! Christian Science is based on the healing of the sick and the reforming of the sinner; and, as is well known, the healing of the sick was considered as essential a part of religion as was the reforming of the sinner, for some three hundred years after the crucifixion, in fulfilment of the distinct command of the Master to preach the gospel and heal the sick. Our critic should regret as much as should every one else that gradually this great command was divided, and men began to turn to drugs instead of to God for healing, and instead of endeavoring to uphold the divided garment we should thank God that the world was able to receive the rediscovery of the omnipotence and omnipresence of Him "who forgiveth all thine iniquities; who healeth all thy diseases," which has been made clear to all earnest students of the Christian Science text-book.

Christian Science does not heal the sick by the mental influence described by our critic, but by following the teachings of the greatest metaphysician the world has ever known, and, as Mrs. Eddy has said, on page 313 of Science and Health, "the most scientific man that ever trod the globe." "This is life eternal," said Jesus, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." God is good, and to the extent, therefore, that we know God or good aright, we must lose the consciousness of evil, and it is as we humbly endeavor to let "that mind" be in us "which was also in Christ Jesus" that we shall succeed in demonstrating the knowledge of Christ, or Christian Science. Jesus clearly destroyed sickness and sin, thereby revealing the fact that neither sickness nor sin was legitimate, real if you please, or part of God's law, which he said he had come not to destroy but to fulfil. Now the Master's "mighty works" were not the result of the working of the mortal or human mind, viz., suggestion, mesmerism, or hypnotism, but they were the result of understanding, as said Jesus, that "I and my Father are one," and that, in the words of John, "now are we the sons of God,"—having dominion, that is, over everything which is unlike God and His perfect creation.

The attitude of Christian Scientists to those who do not agree with their views is not one of antagonism or competition. Christian Scientists hold in highest esteem the efforts of all engaged in healing the sick and preventing sin and suffering, and they very fully appreciate the motives of self-sacrifice and love for humanity that have prompted the efforts of so many great physicians throughout the world; nevertheless they maintain that the method of healing taught and practised by Jesus and his disciples is the right way; and they know that to understand and apply his teachings is not refusing "to use all wise means for combating disease." To those who hold other views they say, in the words of Abram, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren."

[Willard S. Mattox in *Bridgeport* (Conn.) *Herald.*]

The suggestion conveyed is that Christian Scientists are unsympathetic with those who suffer, and that they are fanatical and dogmatic in preaching the doctrine of Christian Science to others, and arbitrary in insisting upon its practice by those around them. Now nothing could be farther from the facts. The Christian Scientist is glad he is a Christian Scientist, and is always generous in meeting calls for assistance, but beyond a friendly word of recommendation he does not intrude his views upon others, even upon members of his own household, because he is trying to make practical the Golden Rule; and inasmuch as he insists upon his own individual right to think as he pleases, he consistently endeavors to accord the same right to his relatives and friends.

[Olcott Haskell in *San Francisco* (Cal.) *Bulletin.*]

Christian Science is founded on the understanding of Truth, and teaches strict adherence to the spirit of the Mosaic Decalogue and to the teachings of Jesus. These teachings are held by all Christians to promote safety and progress in society. How, then, can Christian Science be correctly characterized as "one of the greatest menaces of modern times"? If Christian Scientists are not always successful in realizing God's presence and protection so clearly as to heal disease, should they be censured more than should other Christians who pray to God and at the same time employ *materia medica* and yet are frequently known to fail in spite of both these attempts? As a matter of fact, whenever actual statistics have been brought forward, it has been found that the Christian Scientists were more successful in healing than were the various schools employing material remedies.

When apple-boughs are full of bloom,
And nature loves her fellow-men
With all the witchery of spring,
How can you hate a fellow then?

ALICE WELLINGTON ROBINS.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

TO WHOM IT MAY CONCERN.

In view of complaints from the Field, because of alleged misrepresentations by persons offering Bibles and other books for sale which they claim have been endorsed by me, it is due the Field to state that I recommend nothing but what is published or sold by The Christian Science Publishing Society. Christian Scientists are under no obligations to buy books for which my endorsement is claimed.

Mary Baker Eddy.

Box G, Brookline, April 28, 1909.

A CLEARER UNDERSTANDING.

On April 29 our Leader, Mrs. Eddy, made an important change on page 55 (69 of the old edition) of "Unity of Good," and requested that it be published in the *Sentinel*. This change does not in anywise alter the meaning of paragraph four of the chapter, "Suffering from Others' Thoughts," but it more clearly elucidates the scientific meaning of Job's words, and will help Christian Scientists to a clearer and better understanding of this well-known and much-discussed passage of Scripture. The wording of this paragraph from this date will be as follows:—

"Job's faith and hope gained him the assurance that the so-called sufferings of the flesh are unreal. We shall learn how false are the pleasures and pains of material sense, and behold the truth of being, as expressed in his conviction, 'Yet in my flesh shall I see God;' that is, Now and here shall I behold God, divine Love."

We are sure that our readers will be greatly pleased with this evidence of our Leader's constant thought and labor in their behalf.—Editor.

CONSIDERATION FOR OTHERS.

Among the incidents of "going to church," the meeting of our friends is perhaps one of the pleasantest, and a quiet interchange of greetings with those who like ourselves have much for which to render thanks to God, is a privilege to which no reasonable person could object. In too many cases, however, these greetings are supplemented by what takes on the complexion of a very worldly conversation, which disturbs the thought and breaks in upon the peace and quietness of all within earshot. To those who have come to church in a purely devotional frame of mind, and who are trying to preface the service by a few minutes of silent preparation which will enable them to understand more clearly the Lesson-Sermon and to assimilate the teachings of the Scriptures which it sets forth, it is somewhat trying to have to listen to a conversation which, although entirely suitable for some other place and some other occasion, is here quite out of keeping.

To people of an instinctive care for the rights of others, and who in return expect consideration for their own feelings and rights, this distracting hum of conversation seems an uncalled for and wholly unnecessary intrusion upon their thought. There is no intention on their part to interfere with the joyful greeting of friends, nor do they expect that the long countenances associated by so many with religious affairs shall be in evidence, but they do ask that each one be as thoughtful for the comfort of others as they should be, and in this it would seem their position is well taken.

Mrs. Eddy says in Science and Health (p. 241), "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin." If we are mindful of the purpose for which the Church of Christ, Scientist, was instituted, viz., "to commemorate the word and works of our Master" (Manual, p. 17), we shall ever strive to show that thoughtful consideration for others which marked the Master's daily walk and conversation.

Archibald McLellan.

THE HOLY CITY.

In reading the 21st chapter of Revelation, we are reminded that many nations have had a "holy city," around which centered their patriotism, their chivalry, and, alas, in some instances their superstition and intolerance. None the less, the best and purest aspirations of the human heart have ever clung to the hope of an ideal city, to be realized, perchance, at some distant day, and the Revelator responds to this desire, this mute prayer of the ages, when he speaks in no uncertain terms of the coming of this city down to men. Strangely enough, despite this prophecy, people have been taught to believe that they must die and go out into the unknown in order to find the "holy city;" but this is not what the Bible teaches at all, for we are told therein that St. John, nearly two thousand years ago, saw the ideal city "coming down from God." Now this was undoubtedly a spiritual fact, but how wonderfully it fits in with human need! We are told of the passing of all sorrow, sickness, sin, and death before the light and glory of the divine presence; of the fountain of the water of life, and of the destruction of all evil in the consuming fire of divine Love.

John called his ideal city "the new Jerusalem," and well he might, for Jerusalem had been for long years a city of high and holy hopes, yet it was of this city that Jesus said, after it had rejected the healing truth which he came to offer the world: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Jesus himself wept over Mt. Zion, but it was there that he "proved Life to be deathless and Love to be the master of hate," to use Mrs. Eddy's words (Science and Health, p. 44). John at length came to understand this great victory, and so he was ready to see the "holy city,"—a city redeemed from sin, disease, and death.

Professor Drummond has said that "one Christian city, one city in any part of the earth, whose citizens from the greatest to the humblest lived in the spirit of Christ, where religion had overflowed the churches and passed into the streets, inundating every house and workshop, and permeating the whole social and commercial life,—one such Christian city would seal the redemption of the whole world." He also said that the first object of Christ, as a social reformer, "was to provide the world with better men." If we are to follow the Master's example, we must begin as he did, and as he taught his followers to begin their work, namely, by casting out devils (evils). The "holy city" did not appear till "the former things," the evil things, had passed away. To the darkened human sense there was sorrow, pain, and death, but these vanished, as the truth was understood, and the heaven and earth of God's creating appeared to St. John in the sunlight of Truth and Love.

Where is the "holy city" to be found today? Christian Science answers, Everywhere that the overcoming, spoken of in Revelation, has begun to take place. It comes down to men as they learn how to overcome that which defileth or

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maketh a lie. John could see the holy city when it was yet invisible to mortal sense, and so can we when spiritual sense is more real to us than the material. (See Science and Health, p. 573.) We learn that this city has foundations of eternal Truth, which will withstand all the shocks of changing mortal beliefs, and that its gates shut out the "dogs," "sorcerers," and "idolaters," the fleeting shadows of that unreal world which passes away with "the lust thereof." Bonar calls this city "the meeting-place," and thus describes it:—

Where no shadow shall bewilder,
  Where life's vain parade is o'er,
Where the sleep of sin is broken,
  And the dreamer dreams no more.
. . . . . .
Where we find the joy of loving
  As we never loved before,
Loving on, unchilled, unhindered,
  Loving once and evermore.

ANNIE M. KNOTT.

"THOU SHALT NOT KILL."

THE command, "Thou shalt not kill," is all-inclusive, unequivocal, and uncompromising. It accepts no excuse for companionship with or the indulgence of any thing or thought that leads to death. The promise is to those only who overcome sin, and who thus escape the disease and death to which it leads, through that heroic contention for righteousness which eliminates from consciousness all that ought to die or that can die.

Whether its end is achieved in a longer or shorter period, in a crisis of abnormity and despair, or in the unnumbered, seemingly normal moments of our consent to the belief that satisfaction attends the indulgence of material sense,—given its way, error always registers its unvarying effect in its own destruction, since it knows and can know no life, no truth.

In the light of Christian Science it is seen that this cycle of mortal belief must inevitably be endorsed and advanced by our every assent to the claim that there is life, substance, and intelligence apart from God. Belief in materiality, its power to give pleasure or pain, to dominate consciousness for good or ill,—this tips the beam in every fatality. Men look to mortal conditions as a life-goal, and whether their course be confined to the anticipated and familiar experiences of a life of sense gratification, or whether it chronicle the headlong extravagance of wilful impulse, in the end they are always deceived and defeated. Whatever the circumstance or condition, all have the same lessons to learn, namely, that the pleasures of sense cannot satisfy the heart; that every alliance with error is suicidal, and that the penalties which attend carnal belief are not escaped from by a mere change of our plane of consciousness. With the pen of a preacher and prophet Mrs. Eddy has written, "Existence continues to be a belief of corporeal sense until the Science of being is reached." "The so-called sinner is a suicide. Sin kills the sinner and will continue to kill him so long as he sins" (Science and Health, pp. 77, 203).

Since all sin is self-destructive, no one can indulge it in any form or degree without inviting death and incurring the condemnation which must rest upon all, yes, upon even the weary and heavy laden, if they fail to respond to the Master's loving call, "Come unto me." In so far as we come to realize the nature and effect of every least immorality or untruth of thought and deed, we shall view the temptations to minor transgression, our favorite little sins of omission and commission, in an entirely new light; we shall relate them to human destiny as we have not before, and we shall also understand and be impelled to respond to that importunity of divine Love which, in the words of the olden prophet, is ever calling to the children of men, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Des Moines, Ia., April 1, 1909.

Beloved Leader:—The officers, teachers, and pupils of the Sunday School, First Church of Christ, Scientist, Des Moines, send you their love and gratitude for the "Order of Exercises for the Sunday School" as published in the Manual. We have taken it for ours also, and a higher sense of law and order has been manifested.

FRANCES M. NAGEL, *Superintendent.*
NETTIE S. JOHNSON, *Assistant Superintendent.*
BLANCHE FOX, *Secretary.*

Seattle, Wash., April 11, 1909.

Beloved Leader:—Today my heart goes out to God in silent communion, to receive more of His Christ,—of Truth, as revealed to us in Christian Science, through you the revelator. For your untiring work for all mankind we owe you unspeakable gratitude. Through your teachings I am learning how to pray for that "Mind to be in us which was also in Christ Jesus."

Faithfully yours,
ERIKA FREDRIKSEN.

Boston, Mass., April 13, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—On this the anniversary of my first year of freedom from "the law of sin and death," my heart goes out to you in loving gratitude for what you through God have so lovingly and wisely given to humanity in "Science and Health with Key to the Scriptures," and I find myself continually praising God for it. May His richest blessing, a fuller and higher understanding of His will, be yours.

Lovingly and gratefully,
GEORGE E. EVELYN.

Mt. Vernon, Ia., April 27, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I love you, and am more grateful for Christian Science than I can ever tell you. It is the truth, and in proportion as I gain the understanding of and am obedient to its teachings, it is making me free from the bondage of material law. You have verily been a "Daniel in the lions' den," and have proven Love omnipotent and the lions harmless. I thank you for all the good that has come to me through your life and works. I thank Sybil Wilbur for her labor, which helps me to appreciate you. My one desire and endeavor is to know and to live the truth.

Humbly and sincerely your follower,
ROSE T. NEFF.

Boston, Mass., April 17, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill.

Beloved Leader:—I cannot help writing you that I am quite in love with *The Christian Science Monitor,* and when one of the little newsboys on Wednesday evenings stands before the door of The Mother Church, crying out, "*The Christian Science Monitor,* the best paper on the earth," I heartily agree with him. I love the *Monitor* for the good and true news it brings, I enjoy both the serious and the humorous part of it, but most of all I love it on account of its impartial justice to all nations. It is indeed the spirit of true brotherhood which pervades its pages, and this thought, coming daily through a newspaper to the homes of thousands and thousands, will, together with our other well-loved periodicals, do wonderful work in establishing the universal brotherhood of man.

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This brotherhood is always so very clear to me, when I am in our beautiful Mother Church, which in its simple grandeur is to me a symbol of the simplicity of divine harmony, in which the thoughts of all peoples and nations are united in the ever-harmonious concord of love. And then, beloved Leader, I thank God for your selfless life.

Lovingly yours,
FANNY VON MOLTKE.

Reading, Pa., April 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Revered Leader:—I note with joy the new By-law in the last Manual in regard to "Literature in the Reading Rooms," which meets a great need, for we are constantly receiving letters relating to books or mottoes. I am pleased to say that we made it a rule some months ago to have no literature in our Reading Room except that purchased from The Christian Science Publishing Society.

I wish to make grateful acknowledgment for all that Christian Science has done for me and mine. As you say in Science and Health, "Divine Love always has met and always will meet every human need." If we are obedient to Truth, our needs are met in God's good way.

Lovingly yours,
LAURA D. THORN, *Librarian.*
First Church of Christ, Scientist.

Elmira, N. Y., March 15, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Elmira, N. Y., in annual meeting assembled, send to you, our revered Leader and guide, our offering of love and gratitude, manifested in a united and harmonious body. We know that "as the branch cannot bear fruit of itself, except it abide in the vine" (John xv. 4), so we must be a healthy, harmonious branch in order to bear the fruit of righteousness.

Public thought in Elmira is awaking to this blessed truth very rapidly.

Yours in love and truth,
MARY A. BALLY,
ELIZABETH HASKINS,
Committee.

New York, N. Y., March 21, 1909.

Beloved Leader:—Let me thank you from the depth of my heart for your example of wisdom, long-suffering patience, and love, as well as for your fearlessness in pressing Godward, in really trusting in His love alone at all times and under all circumstances. The reading of your book, Science and Health, our beloved text-book, healed me fifteen years ago, after the doctors could do no more for me. That is why I am writing these lines, and I wish to express my gratitude to you for our helpful Christian Science literature, as I have seen so much good work done by these helpful articles.

May all your followers be blessed abundantly by a clearer understanding of your wise counsel, and may your Easter lily blossom as Sharon's rose in all our hearts.

Faithfully your true follower,
CHARLES JOSEPH STROBEL.

San Diego, Cal., Feb. 11, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—While reading our helpful literature, as attendant in the Reading Room of First Church of Christ, Scientist, in this far-away southwest corner of our favored land, an overwhelming sense of gratitude for the untold blessings that have come to me and to thousands of others, through the revelation of Truth, given by divine Love through you, fills my heart to overflowing. Time 'was when my longing desire was to see you and ask many questions, which I did not then realize would be answered for me as I continued to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495). Now I know that humble, loving, faithful performance of my daily duties where Love has placed me, is the best means of serving you, which I so long to do and count the greatest honor and privilege. That you have taught us to leave the old, personal sense of God and man, to learn that man is "an individual consciousness, characterized by the divine Spirit as idea, not matter," and that "Love is impartial and universal in its adaptation and bestowals" (*Ibid.*, pp. 76, 13),—not personal but spiritual, born of God,—is the priceless blessing for which I am most grateful.

Yours lovingly and loyally,
MARY L. CHEWNING.

Mt. Pleasant, Mich., March 7, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—I have been trying to live worthy of the name of a Christian Scientist for some years, and have many times wished to address you with words of praise and thanksgiving for the many benefits I have received, yet have felt that I was not competent to address you. Today, by realizing that God is my intelligence, and it is through the study of your wonderful book, Science and Health, that I am able to reflect this intelligence, I am sending this letter. Though it should go to the waste-basket, I shall feel that I have performed a duty I owe to you.

We have a pretty little church here, which is very dear to us all, and while the material structure was built with hands, it would never have been erected but for the unity and love that we were able to realize by your teaching and counsel. I feel more grateful every day for this understanding of God and His relation to man, and for the blessing given us in the Thanksgiving Lesson, which is so inspiring and uplifting to the hungering heart. I am grateful, too, for the *Sentinel,* which brings us food for the week, and now we have the *Monitor,* which is another message to uplift the human race. May God bless you as you have blessed so many weary mortals.

Lovingly yours,
ELIZABETH E. VALLANCE.

New York, N. Y., April 2, 1909.

Beloved Leader:—I wish to express my deep gratitude to you for all that Christian Science has taught me. My heart is filled with love for you, and my prayer is to follow more closely the Principle which you teach in Science and Health, to be less critical, to judge no one, and to see God's man as perfect, knowing that error has no power and cannot hold any of God's children in bondage to a belief calling itself evil or error. I pray that the Christ may reign in me, to the overcoming of self. I have fought many hard battles, and Principle has always been the victor. I am honestly striving for that Mind which was in Christ Jesus, "to be merciful, just, and pure," to forgive and forget all wrongs, and to know absolutely that there is a divine Principle by which we may work out life's problems in an orderly way. Every snarl will be unraveled as we become willing to let God work for us, putting out self-will, human will, and allowing the divine will to govern, and lead us closer to God, who is divine Principle.

I hope to prove my gratitude by being a pure avenue for God's work (no matter what it is); to be more gentle, kind, loving, and patient with others who are struggling through the wilderness of mortal mind, and always ready to give a helping hand where duty calls me.

With a heart full of gratitude and love,
Your student's student,
MARY I. APPLETON.

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THE LECTURES.

TOLEDO, O.

An audience that completely filled First Church of Christ, Scientist, last evening [Feb. 1], listened to the lecture of Prof. Hermann S. Hering of Concord, N. H. He was introduced by Coles A. Raymond, assistant engineer at the Toledo plant of the American Bridge Company, this city, who spoke in part as follows:—

Each of us is in his own way a seeker after happiness. Some seek it in worldly possessions and the pleasures of the senses, and after attainment find themselves still unsatisfied and still seeking—groping about in darkness. But when we have found that which is the source of true happiness, nothing can keep us from expressing it. It is then a pleasure to testify to the peace and uplift that have come to us through even a slight understanding of Christian Science. During the past forty-three years it has been making itself felt more and more as a power for good, through the healing of many thousands in both body and mind. It has lifted many from the gutter and has made of them respected citizens. It has raised thousands from beds of sickness to the activities of life when death seemed the inevitable. It has brought multitudes into the kingdom of heaven on earth to which Christ Jesus came to direct us. Is it any wonder that we love the one who has brought it to us so clearly, our Leader, Mrs. Eddy, and that we want to tell others of what we have received and all may receive.—*Toledo Times.*

LOUISVILLE, KY.

Before a large audience at Macauley's Theater last night [April 4], the Hon. Clarence A. Buskirk of St. Louis told why he is a Christian Scientist. Dr. Arthur K. Lord, Second Reader of First Church of Christ, Scientist, introduced Judge Buskirk as follows:—

If with an honest purpose we are seeking for the good and true, we are sure to find it. Whatever our religious opinions may be, we should be willing to seek further enlightenment and welcome any investigation that may bring us good. We can all of us readily understand and appreciate the fact that the world looks brighter, happier, and better to all if we see and enjoy its beauties and blessings through healthy eyes and strong bodies. Christian Science is a practical Christianity, a religion of love, which finds expression in goodness. It is upbuilding in character, it is making happier homes, it is producing better citizens, and, through its understanding, thousands will truthfully testify to being healed of all kinds of physical and mental ailments.—*Courier-Journal.*

CAMBRIDGE, MASS.

Mrs. Sue Harper Mims of Atlanta, Ga., lectured on Christian Science in Brattle Hall, on Tuesday night [April 6], and again on Thursday night. Mrs. Mims was introduced by the First Reader, George Leonard McNeil, who said in part,—

The rapid growth of the Christian Science movement seems marvelous to those who are not acquainted with its teachings, but to those who have received benefits from its ministrations, have investigated and accepted it as their religion, and are witnessing the good it is accomplishing for others as well as for themselves, the reasons for its wider acceptance are apparent. There is a demand for a practical religion—one which will not only fit us for a future life, but which will make our present life more harmonious, healthful, happy, and useful. Christian Science has been proven to be an extremely practical religion by many thousands of persons in our own country and in other lands. Through the understanding they have gained, they have been able to solve successfully every problem which has presented itself, and to rely upon it to help them with the small as well as with the great things of life.

A person does not become a Christian Scientist because he is urged, but because he has become convinced that Christian Science is the religion which meets his needs, and because he has, at least in some measure, proven its truth for himself. Consequently, while the growth of the movement is rapid, it nevertheless rests upon a permanent foundation and is, moreover, under the direction of a Leader whose wisdom we have had many occasions gratefully to acknowledge.—*Cambridge Tribune.*

WARREN, O.

A lecture on Christian Science was delivered in the Warren Opera House April 11 by Bliss Knapp of Boston. He was introduced by the Hon. W. B. Kilpatrick, who said,—

With most of us, our lives are divided into compartments. We have our religious compartment, our political compartment, our business compartment, and our social compartment, and we never allow one compartment to interfere with another. A man may be a church-member,—what he may deem a Christian,—be a good man in the home, treat his family as he should, and yet when he goes into the business world become a thief. A man may stand well in society, and yet not be a Christian. A man may be a church-member, one who prays for civic betterment, and yet be a knave in politics. So I say, friends, with most of us, our lives are divided into air-tight compartments. We never allow the moral side to interfere with the business side, nor with the social side, nor with the political side.

If I may speak of Christian Science,—being one who is not identified with the movement,—I must say this of it: it is a power which is exerting itself in every community for the purpose of doing away with these compartments, and making something better not only of the religious life, but of the moral life, the spiritual life, and also of the business, the social, and the political life. It is not only being a good man on Sunday; it is not only living up to the teachings of Christ in your own family, with your own friends; but living up to those teachings in every single walk of life. Now, friends, as I say, so far as Christian Science is concerned, it is all this, as perhaps many of you here today understand it. I only understand it superficially, but I know that when a certain thing or a certain teaching goes forth against opposition and against sneers, and waxes strong and gains evidence and does good to those people, it is certainly a thing worthy of growth.

Warren Chronicle.

LECTURES AT OTHER PLACES.

Glenwood Springs, Col.—Prof. Hermann S. Hering, March 16.
Cocoanut Grove, Fla. (at Miami).—Frank H. Leonard, March 16.
Palm Beach (West), Fla.—Frank H. Leonard, March 18.
New York, N. Y. (Fourth Church).—Rev. William P. McKenzie, March 18 and 19.
Hammond, Ind.—Bicknell Young, March 18.
New York, N. Y. (Fifth Church).—Francis J. Fluno, M.D., March 19.
St. Augustine, Fla.—Frank H. Leonard, March 19.
Baltimore, Md. (First and Second Churches).—Francis J. Fluno, M.D., March 21.
Charleston, S. C.—Rev. William P. McKenzie, March 21.

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TESTIMONIES OF HEALING.

It is a number of years since I got my first news of Christian Science from a jest on the subject in a daily paper. As the doctor was a constant visitor to our home, my interest was roused to a hopeful wonder as to whether my child and husband might not be benefited, if all that was claimed for Christian Science were true. I seemed to feel that those scornful remarks covered a truth, and if so, they could be explained. And they were, by two gentlemen, both of whom have written ably on this subject. My debt of gratitude to these faithful watchmen is very large. We wrote to one of them to inquire for the whereabouts of literature, after trying at a bookseller's—to his evident amusement, in those early days (1900). Very soon after the arrival of the text-book, "Science and Health with Key to the Scriptures," I was healed in three treatments of a painful internal trouble; then my husband took treatment, and was so greatly benefited that we knew this was the truth of which Christ Jesus spoke. So we buried our medicine-chest in the garden, and resolved to "trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903). We have never regretted this step and no medicine of any kind has been in our home since, nor has a doctor ever visited us professionally in all that time.

On one occasion my little daughter was sent home with the news that a fever had broken out in the school and it was feared she had taken it, as she had all the symptoms except the rash. I knew even then that my duty as a Scientist was to call a doctor if this went on, but I decided to go to God first. So I put the child to bed, then went to my room to fight with my great fear, at the foot of God's throne, as it were; "alone with God," for we had lost three children and this was our only one. My cry for help was a silent one, but it speedily brought me absolute calm, and I did my first work to the best of my very small understanding in the "closet" of a mother's "earnest longings" (Science and Health, p. 15), asking divine Love to mold them aright. Half an hour later I stole to the child's bedside, and my heart danced with joy; for the flaming cheeks and hot skin were cool and moist, and she slept as one healed! There was no need to send for a doctor, and next morning she was quite well.

We went to the seaside that year—the first time for fourteen years—without physic, or lotion, or flannels, and were all better than on any former occasion. I had a sharp attack of bronchial trouble, but this my husband was able to meet for me, so that I was very soon relieved. It, however, came up later, and had to be destroyed by further treatment. Our child, from being delicate, was now strong and ate well. She had been a source of great worry, so delicate had she been, and obliged to wear a truss since her birth. Science and Health told us not to worry, and I had become so weary of worries that I gladly obeyed. As soon as I did this, the child began to get better. It was heaven to feel that God's care is so perfect that we had liberty to rest and "take no thought" for the body, either in the case of ourselves or the child. Just about this time her truss was broken, and fear presented itself, but God's loving care as shown in the past gave us confidence to trust Truth again. We had, however, to strive very hard this time, for we all three knew it was to be a stiff test, but in a few days we conquered our fears, and in a few weeks we all three actually forgot she had ever been in such bondage. It was after three years, when we were trying to remember our blessings gained in Science, to count them over, that among other things we suddenly thought of that particular one. It has now been six years since she was healed and she can run, jump, and lift very heavy weights for a girl of her age (eighteen), without ever having worn another truss. Numberless have been our small demonstrations since then.

As our friends were mostly professing Christians, we thought how gladly they would receive the truth; but either we were not clear channels, or their eyes were dim to the spiritually beautiful, for instead of the communion we hoped to enjoy we came up against walls of stone, as it were, and progress seemed painful and slow for some years. But during a serious illness we kept true to Science, because we could no longer trust the old method, and a faithful practitioner who came to us then, patiently led us back to the starting-point. Now joy is again ours, self-control is being restored, and I am able to work with more method and knowledge, with divine Mind alone. I thank God, and our Leader, that this is possible.

MRS. E. KYLE BATTLEY, Thornton Heath, England.

Over a year ago, while crossing a bad place in a country road, I was thrown from a heavy coal wagon, and one wheel passed over my right arm, injuring it terribly. A man who witnessed the accident brought me to town in his buggy, and took me to a sanitarium, insisting that they were better prepared to care for me there than in my own home. I told them I wanted to go home as soon as the arm was dressed, and that I wanted Christian Science treatment; but they put me under chloroform and worked over my arm for several hours. When my son called to see why I had not come home, the nurse told him I was in a very critical condition, and that no one would be allowed to visit me for two days. My son went at once to a Christian Science practitioner and laid the case before her, and she said she would give me absent treatment. I did not suffer any pain, and was pleased when my son told me I was having help in Christian Science. The third day the surgeon told me they were now sure of saving the arm, but that I would never be able to use it again. I, however, felt that all things were possible with God, and I did all I could to help myself. In ten days I was taken home, and the remark was made that anything like the healing of those wounds had never been seen.

In about three weeks I began to move my arm, and in three more weeks I went to the coal yards and did light work. I have been driving a team again for several months now. When the nurse asked the surgeon if he had ever known of a limb being used again after the ligaments had been severed, as in this case, he said, "It is beyond me; I don't know what to make of it." At another time he made the remark that God must have had a special care over me.—T. G. WILLIAMS, San Diego, Cal.

I should like to tell how grateful I am to God, and to Mrs. Eddy, our beloved Leader, for the manifold blessings I have received since coming into Christian Science, which was about nine years ago. When I first became interested I was suffering from rheumatic and catarrhal trouble, also several other ailments. I was healed of the first-named trouble through the reading of Science and Health. This healing I attribute to my close study of the text-book, particularly the platform in the chapter entitled "Science of Being." I memorized the last ten pages of the chapter, and by the time I had done so (it took about six months) I suddenly woke up to the fact that these diseases had both disappeared. Before I came into Christian Science I was compelled to use remedies which caused me much suffering, and they did not seem to help me at all. I should like to add that I have never had a return of either of these ailments since that time.

Words are inadequate to express my appreciation of what Christian Science has done for me, and also for other members of my family. I should like to tell of a beautiful demonstration which occurred about three years ago, in the case of my sister's year-old daughter. The relatives

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had all been telephoned to, myself included, and upon arriving at the house found that according to material sense the baby was nearly gone. The doctor had just left the house, having told the parents he could do nothing more, and my brother-in-law was kneeling beside the bed, weeping, but I told him that God is the Life of all. I then put the baby on a pillow, and walked the floor with her, repeating the 91st Psalm. In half an hour the child was sleeping naturally. From then on she began to improve, and even the doctor admitted that it was Christian Science which had healed her. I wish to add that they did not give the child any more medicine, and that today she is a fine, healthy little girl.

I feel that I can never be too grateful to our beloved Leader for having given us such an understanding of the Bible that we can utilize it for our daily needs and in all times of trouble. While I have not yet worked out of all my old beliefs, I find that one by one they are fading away —like a dream. I am also grateful for our *Sentinel* and *Journal*, as well as our other periodicals, and many times I have been healed of severe attacks by reading some article. I have but one prayer and one desire, and that is for more humility and more love.

CATHARINE M. NOBLE, Roxbury, Mass.

[Translated from the German.]

For some time I have felt it a duty to express my gratitude for Christian Science and for the many benefits which I have received thereby. In the year 1904 I became very ill, and the physician to whom I applied for help told me that all the internal organs were affected and that I should eat only light, digestible food; but the medicine I took did me no good, and I could not retain my food. I then had two other physicians, and later on a homeopathic doctor, but none of them could help me. For three years I had hardly any sleep, was confined to my bed most of the time, and could not read at all.

I am happy that I have now found the way to Truth through Christian Science. I am able to eat anything, I sleep as I never slept before in my life, and I have gained considerably in weight. My heart is filled with gratitude for this revelation of divine Love, and I strive daily to come nearer to God, divine Mind, and to relinquish all error. I thank God that the way to health and peace has been shown to us by Mrs. Eddy, our beloved Leader.

FRAU GOERKE, Berlin, Germany.

It has been my desire for a long time to express through the *Sentinel* my gratitude for all that Christian Science has done for me, with the hope that it may encourage some one who reads these lines to seek God through the study of Christian Science, and find in divine Truth his all. When the subject of Christian Science was presented to me by a friend, six years ago, it found me sick in body and mind, arranging to go to a hospital for the third time. This friend, from Kansas City, Mo., was visiting here, and though the subject was new and strange to me, I was in that mental state where anything was preferable to what I knew I would experience in going to the hospital. I made arrangements to take absent treatments, a method which seemed unusual to me, but when the practitioner informed me it is God who does the healing and that God is everywhere present, I tried to rely on Him as my physician.

Those who have put their faith in medicines all of their lives, will know what it meant for me to give up every material remedy and to rely on a God who seemed to be very far away, but I am truly grateful that my first steps were kindly but firmly directed into the narrow way which leads to health, holiness, and happiness; to reliance on the God who is Father-Mother, Life, Truth, and Love. My progress was slow but sure in the nine weeks of treatment from the practitioner and the study of Science and Health by me. How sweet it was to be relieved from pain and to feel that peace which the world cannot give. I knew it was the truth that had made me free, and then I set to work to understand the Principle as revealed in "Science and Health with Key to the Scriptures." This book reveals to me more clearly each day that the spiritual interpretation of the Bible can be applied with certainty of success, according to our understanding of it, to every problem in life, but that only as we obey and live the truth it teaches can we claim its blessings.

The spiritual uplifting grows more beautiful to me as I grow in the understanding of God, and I have applied it enough to know that the truth does make free. I am grateful to God for all the blessings I have received, grateful to Christ Jesus the Wayshower, and to Mrs. Eddy for her toil and loving sacrifice for a world of suffering humanity.—MRS. CLARA DERLETH, Centralia, Ill.

I want to give my testimony to the beautiful demonstration that was made through Christian Science over a fall which I had about two years ago. I fell as I stepped from the porch on to the ice-covered stone walk, striking on my back and head. I seemed to be dazed for a few seconds, but soon realized the truth. I tried to get up, but could not, and a young man who had seen me fall came to help me up. He assisted me up the steps, when I thought I could go alone, but once inside, I dropped on the floor and began to throw up blood. A Scientist who was staying at my house came to me, and tried to help me get upstairs to my room, but I fell again on the landing. She then telephoned for a practitioner, and in a short time the practitioner came and began to treat me, but I did not seem to get any relief and asked them to send for my husband. I thought I was dying, for all aches and pains had left me and I was not conscious of my body. In a short time I felt better; my husband arrived and helped to place me on a cot, and I fell asleep. When I awoke the thought came to me that it was the evening of our lecture, and I spoke of it to the practitioner. She said there would be other lectures, but I still thought of it as she sat by the cot reading to me. She asked me to try to sit up in bed. I did so, then I lay down again; but soon I said to her, "I am all right. I want to get up and dress, for I am going to the lecture tonight." The practitioner said that there was no reason why I should not go. I went, and sat through the lecture without an ache or pain, and never felt better in my life.

This healing is but one of the many blessings I have received through Christian Science, for which I am truly grateful to God, and to our Leader, Mrs. Eddy.

MRS. LODEMA WILSON, Franklin, Pa.

It is with love and much gratitude to God, and to our dear Leader, that I give this testimony of physical healing, which occurred in August of 1906. One warm day I was suddenly attacked with chills, and in fact every symptom of fever. A Christian Science practitioner was called about eight o'clock in the evening; Science and Health was read to me, and silent and audible treatment given. At ten o'clock I was resting quietly, and the following day I was able to be about my daily work. My daughter also has been much benefited by Christian Science, and I gratefully acknowledge the avenue through which these blessings have come to us.—DOLLIE B. MINCKLER, Oswego, N. Y.

[Translated from the German.]

I, too, wish to give thanks for all the blessings which we have received in Christian Science. For ten years I

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had been suffering from liver complaint and gall-stones, and had been treated by different physicians. I had also tried several "cures;" but nothing could help me permanently, and after a short time the pains would come back again worse than before. Three years ago we became acquainted with Christian Science. I took treatment, and in a very short time I was free from the disease. My health has been perfect since my healing. My husband, too, has been healed of severe nervous trouble and a catarrhal affection of the lungs.

I would also like to give thanks for the spiritual uplifting. Before I was in Christian Science, whenever I did not feel quite well I would reach immediately for some drug, believing it would help me. Now I do not need any such thing, as I know that there is no other power but God; that God is my Life, my strength, and my "great Physician," who is always ready to help, whenever we turn to Him. I shall strive to know more and more of this great truth, and to walk in the path which Jesus has shown us.

For all these blessings which we have received, we give heartfelt thanks, above all to God, and to our faithful Leader, Mrs. Eddy.

FRAU FRIEDA FREIDANK, Berlin, Germany.

After reading other people's testimonies in the *Sentinel*, I feel I ought to tell what Christian Science has done for me. For eight years I was a great sufferer from many ailments. I had medical treatment until I lost faith in doctors, as they could give me only temporary relief. I had come to the conclusion that life was nothing to me, and Christian Science found me in this frame of mind. Now I have the best of health and have never seen a sick day since the truth came to me, which is over two years ago, and I am now able to help others as well. About a month ago my mother had a severe attack of rheumatic trouble, so that she could not move in bed. I treated her in Christian Science, and in less than three hours she was up and as well as ever. That afternoon she went fishing and remained until dark.

Words are inadequate to express my thankfulness for the many benefits I have received through the understanding of Christian Science.

MRS. A. R. VON HARTMAN, Ivanhoe, Col.

I am indeed thankful for the many blessings which have come to me from the realization of the truth that Christian Science unfolds to us. Glasses which I had been obliged to wear for many years (one pair for reading and the other for distance) were taken off after one treatment by a Christian Science practitioner, and the headaches that formerly followed if I went without the glasses for half an hour were overcome at the same time. I have never used glasses since that day, more than three years ago. The demonstration was slower in the overcoming of difficulty in reading fine print; there seemed always a little fear that I could not see it, but now I am entirely free from this false sense. A bladder trouble, which had caused me suffering and much inconvenience for years, has gone to its native nothingness, also a cough of many years' standing.

For these and many other demonstrations of the power of Truth I am most grateful to God, and to our revered Leader. I am so greatly uplifted in realizing this truth for others that I praise and glorify God.

MARY VIRGINIA GAULT, Baltimore, Md.

I take this opportunity to express my gratitude for the benefits received in Christian Science. I am especially grateful for a healing which took place about a year ago, from what seemed to be a severe attack of poisoning. One day, soon after lunch, I was suddenly taken with severe pains, nausea, and dizziness, and reached home in a state of total collapse. Those who saw me told me afterward that my appearance was most alarming. A Christian Science practitioner was called in, and sat by my bedside for two hours. I was relieved almost immediately, and felt much better when she left. I fell asleep, and after resting for some time I awoke with terrible cramps in my limbs. My wife telephoned to the practitioner, and after a short while I was relieved and rested comfortably all night. In the morning I ate a hearty breakfast. The practitioner soon rang up, and asked me to call at her office. At first this surprised me, as I did not think I would be able to leave the house that day, but I soon recognized her wisdom in making the request, and went to see her. Although I felt well, there was a slight sense of weakness as I walked, but after receiving treatment I felt strong and was able to resume my work in the afternoon.

I am very thankful to God for this wonderful demonstration, as I was practically snatched from the jaws of death. Christian Science has surely proven to me many times that God is a very present help in time of trouble. I am also very grateful to Mrs. Eddy for having made plain to us this truth which makes free, and which has so many times proven a blessing to me and mine.

GEORGE MACMEEKIN, Palo Alto, Cal.

About eight years ago, I was healed in Christian Science of rheumatic trouble. I was entirely helpless, and, like the woman whom Jesus healed, I was almost bowed together, and had been told that I would never be straight again. But I was brought out of this condition by Christian Science, and am straight and active and well. I have never had a doctor or used medicine of any kind since my healing in Christian Science. I feel as if I could never be thankful enough to God, and also to Mrs. Eddy, for all the good and the help I am daily receiving.

MRS. E. L. BOWEN, East Providence, R. I.

It is with deep gratitude to God, and to Mrs. Eddy, the Discoverer and Founder of Christian Science, that I desire to give my testimony of its healing power and spiritual uplifting. Eighteen months ago I was entirely healed of bowel trouble, from which I had suffered at times ever since childhood, also of stomach trouble of over ten years' duration, together with other physical and mental troubles. Before trying Christian Science I was continually taking medicine, but was constantly growing worse. I finally decided to try physical culture, with strict dieting, not eating any meats or cooked foods of any kind. I kept this up for some time, and found that I was growing more irritable and nervous every day, besides losing in weight; but the worst feature of all was that my stomach and bowels were getting worse instead of better, so that I gave this up thoroughly discouraged.

I had seen what Christian Science had done for my mother and sister, and knew there must be something in it, although I was not willing to try it then. Having heard much, however, about The Mother Church, and being in Boston shortly after I had given up the treatment mentioned, I decided to attend the Sunday afternoon service. I was so impressed by the beautiful edifice, the simple yet satisfactory service, and more than anything else by the happy and intelligent countenances all about me, that I thought if Christian Science could make this great number of people look so well and contented it could surely heal me. Before the service was over I had decided to begin treatment at once, for a feeling came to me that God never made me sick, and that I could be healed and have perfect health. I began treatment the following day, and God's promise did come true, for I was healed of the stomach

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trouble in the first treatment, and in four weeks I had been healed of the other trouble. Since the first treatment I have taken no medicine or material remedies of any kind, Christian Science having proved more than sufficient for all my needs. Besides the blessing of good health, I am very thankful for the spiritual blessing, for a better understanding of the Bible, and for a feeling of more brotherly love toward my neighbors.

These are only a few of the good things for which I am thankful to God, and to Mrs. Eddy, who has given to the world that wonderful book, "Science and Health with Key to the Scriptures," in which is found the way to health and happiness, through the understanding and practical demonstration of God's promises.

RUSSELL I. RHODES, North Attleboro, Mass.

I must return thanks to God, divine Love, for His great mercies to me in leading me from darkness to the light, and for uncovering the revelation through our noble Leader, Mrs. Eddy. All my life I had malarial trouble, the doctors said, and I often wondered how I could feel well enough to attend church, but I rarely missed a Sabbath. After coming to Washington, D. C., where my husband was a senator for seven years, I seemed to grow worse. Some copies of the *Christian Science Sentinel* were sent to me, but I threw them away, thinking it was some new fad. After going back to Louisiana I still continued to feel very miserable from severe rheumatic trouble, which caused me to lose my eyesight for seven years. I was not able to put my heel to the ground on account of pains from knee to foot. There was also some trouble with my heart. I sent for a doctor, and he said that there was something wrong, but he could not tell what it was. I was praying constantly, till I thought I would lose my mind, for more light, more of the Holy Spirit, and I could not understand why the world was so beautiful, and still so much poverty and sorrow.

Three years ago some more *Sentinels* were sent to me from Nashville, and this time God in His mercy led me to grasp the truth. I sent for a copy of Science and Health, and read on and on. My strength came back to me, and my eye trouble vanished "as a tale that is told." In a few months I was reading in the daytime, without my glasses, and I am now writing my thanks without them.

"They shall mount up with wings as eagles," is a promise of divine Love. I am rewarded, for I walk and am not weary, although I am sixty years of age. I have not yet overcome all error, but for the blessings which I have received I give thanks to the great "King of kings." May all the earth be filled with the knowledge of God and His Christ. I am ever striving to reflect Love, and to know that God is All.

MRS. DONELSON CAFFERY, Franklin, La.

With a deep sense of joy and gratitude to the Cause of Christian Science, I offer the following testimony of healing. Last summer I had a sudden attack of acute rheumatic trouble, which affected my hands and feet. I was entirely helpless and suffered terribly. Although God seemed so far away, I felt, as did the psalmist, that "it is better to trust in the Lord than to put confidence in man," for He had been my only physician during the last nine years; therefore I sought no other remedy but Christian Science treatment. After one week the bonds of evil were broken, and I was again able to use my limbs. My strength returned rapidly, and after a few more days I walked downstairs and moved about as formerly. This touch of Truth's healing power was to me a great proof of God's love and care; it has strengthened my confidence in God, divine Mind, and increased my love of the truth. It has also given me a keener appreciation of the love and patience manifested in the noble work of Christian Science practitioners. Thanks be to God for giving us the truth of spiritual being through dear Mrs. Eddy.

FRIEDA ENGELKE, Cincinnati, O.

I am glad to have this opportunity to acknowledge the help I received through Christian Science. I suffered four years with female trouble, and spent large sums of money to be cured, but without avail until I went to a Christian Science practitioner. After four weeks' treatment I was like a new person, so I cannot say enough for Christian Science, or tell how appreciative and how thankful I am. I hope that many others will learn what I have learned of the power of Truth to heal.

MRS. E. D. CHAURETTE, Chicago, Ill.

It is now over four years since I turned to Christian Science for physical aid, after several years of suffering which could not be cured by medicine. Through the patience, love, and understanding of a faithful practitioner I, as well as the other members of our family, have been brought out of various physical ills, and from the darkness of many material beliefs. For even the slight understanding of this truth which we have gained we are very grateful, and by our faithfulness and perseverance we hope to advance each day toward that knowledge of God which the Master said is "life eternal." The Christian Science publications are of untold benefit each week, and we are learning to appreciate more and more the wonderful courage and love for God and humanity expressed by Mrs. Eddy in her unceasing labor for the good of all mankind.

MRS. LOTTIE M. REYNOLDS, Wollaston, Mass.

The love of Christ constrains me to give this testimony of healing through the goodness of God as made known in Christian Science. In July, 1905, after undergoing the amputation of a finger from blood-poisoning, I was taken suddenly with rheumatic trouble, which finally terminated in an organic affection of the spine. I was examined by a skilful physician, who said he had never known an adult to be cured of so severe a curvature, and advised me to go to the Massachusetts General Hospital for examination by a specialist. I had been attending Christian Science services, and felt that my only chance of help would be in that way, so I went to a practitioner for treatment. Three weeks later I was examined by the physician who had seen me before, and he pronounced it a perfect cure.

Since that time Science and Health has been my daily companion. Circumstances made it necessary for me to live where I had neither Christian Science companionship nor a chance to attend the meetings; but the sustaining power of the infinite has been my support, enabling me to conquer difficulties and enjoy a greater degree of health than I otherwise should have done. Taking God's Word and promises for my guide, I have been kept from dangers seen and unseen. I am indeed thankful, and am eagerly watching for opportunities to help others who are seeking this new-old way of salvation from sin, disease, and death. For the blessedness of knowing that the "great Physician" now is here, I have not words enough to express my gratitude.—NELLIE S. WILSON, New Ipswich, N. H.

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.—ANON

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FROM OUR EXCHANGES.

[*Churchman.*]

The power of the resurrection grows in majesty and glory as the knowledge of Christ and his work is more really and widely experienced. The need of a rising from the dead finds expression in every new experience of the common hope of all humanity. Every new avenue of knowledge, every new bond of fellowship, every new sense of common brotherhood, intensifies the significance of existence and increases the faith in and the hope of an enduring common life here and hereafter. Wherever there is an arising from death to life, from a lower to a higher civilization, from imperfect to better relations between peoples, from a selfish and isolated to an unselfish and interrelated existence,—there God is fulfilling Christ's resurrection and his life.

[Robert Stuart MacArthur in the *Standard.*]

Let us make our religion intensely practical. This conception of our duty to God brings us into right relations with Him on the one side, and with our fellow-men on the other. He may be orthodox in his creed, regarded simply as an intellectual belief, but he is utterly heterodox in his creed, regarded as a spiritual confession of faith in God, who is neglectful of his duties to his fellow-men. Creeds that are not translated into deeds are worse than useless: they are contemptible in the sight of men and abominable in the sight of God.

[*Universalist Leader.*]

I do not like to think that the Holy Spirit had to wait until Christ was born and died. It must have been in all the ancient world. It revealed itself in human life with new power and with wonderful results when Jesus spoke to men. When he went away this same Spirit of the living God still guided the followers of the one who died on Calvary. So God's Spirit is still guiding us. So He is here. This is our Palestine. We can make this land where we live a Holy Land if we listen to the voice of the Spirit today.

[*New York Observer.*]

The world expects of the professed follower of Jesus a perpetual patience. It will make no excuse for him if he loses his temper, betrays irritation, or resents an injury. Its standard for the Christian is very high, while, by a curious inversion of ideas, it imagines that it itself may break the laws of God with impunity and give way to its passions without hindrance. The Christian may accept this implied compliment from the world, and should certainly endeavor to set before it a striking example of patience.

[*Christian Work and Evangelist.*]

Let us be brave for the sake of the timid. Let us lead the way in for the sake of those who will never lead but are ready at once to follow. If one speaks the word of truth that ought now to be spoken, there are many others waiting to speak it after you. Be first to stand for the right today, and you will be suprised how many others will then stand with you. Give up some habit that is bringing ill to others, and many will give it up after you who have not courage to be first in the effort.

[*British Congregationalist.*]

From the first, men have lingered over the thought that Jesus had been tempted, and found in this his power to help those who are tempted. His experience had, they felt, to overlap ours; he had to be made like his brethren; he had to be touched "with the feeling of our infirmities"—be able to sympathize and be tempted in all respects like us.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50: six or more copies of either volume to one address, each $3.25.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published, and *Sentinel* No. 14, Vol. IX., containing the article "Harvest," also by our Leader. As these articles are of abiding interest and value to the Field the Society will be glad to supply them, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 37.



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, MAY 15, 1909

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ITEMS OF INTEREST.

National.

The New York Legislature has passed an act broadening the conditions under which the public service commission may grant franchises for rapid transit lines. Under the present regulations, as laid down in the Elsberg law, subways may be built by private capital only in the single case of extensions to existing lines; otherwise they must be built with the city's money, or with the city's credit, the franchises or leases running not more than twenty-five years, with renewals of twenty years, periods too short to attract private capital. The amendments just passed permit the building of subways in three ways. First, by private capital, under an indeterminate franchise, which may be terminated by the city at any time after ten years on the payment to the traction company of the actual cost of the road, plus a profit of fifteen per cent. Secondly, by the use of the city's money, with provisions for an operating lease. Third, by assessment, either of the whole or a part of the cost of construction, upon the property which would be benefited by the construction of the subway.

A camera has been invented and is now used by Boston policemen, which promises much in the way of accurately determining the speed of automobilists. It contains two plate-holders, one above the other, with a stop-watch between the two. The operator takes his place within focusing distance of the road, and when the automobile is at a certain distance, the upper plate is exposed. This takes a picture of the position of the automobile on the road and also records the face of the stop-watch, showing just where the hand is at the second the picture is snapped. The camera is then turned at a certain angle up the road, and a second picture is snapped. This also records the face of the stop-watch, showing how much time has elapsed between the first and second exposures and also gives the position of the automobile on the road. By mathematical calculation the exact distance traveled by the automobile is secured and the stop-watch shows the exact time that transpired between the first and second exposures. From this the speed of the automobile is secured.

The United States Government made a profit of $10,415,371 during the year of 1908 on the coinage of silver, nickel, and one-cent bronze pieces. These figures represent the difference between the price paid by the Government for the metals and their coinage value. Silver bullion purchased for subsidiary silver coinage during the past year aggregated 18,819,279 standard ounces, and mutilated and uncurrent United States silver coin of the face value of $1,162,982 was received for recoinage. There was purchased 525,833 ounces of silver bullion for the Philippine government, the cost of which, $205,054, was reimbursed to the United States by that government. The coinage executed by the mints of the United States during 1908 amounted to $107,238,377 in gold. The amount of subsidiary silver coinage was $16,350,477, which is the largest subsidiary silver coinage executed in any one year since 1877. The amount of minor coinage was $1,046,008.

The establishment of the United States Court of Customs Appeals and the appointment of an additional assistant attorney general for the prosecution and trial of all cases of appeal from decisions of the Board of general appraisers are provided for in the amendments to the customs administrative act reported by the Senate finance committee. This proposed court will consist of a presiding judge and four associate judges, to be appointed by the President with the advice and consent of the Senate. Nine judicial circuits are provided for in which the court will hold sessions. The judges of this court will receive a salary of $10,000 a year.

The Supreme Court has decided that the "commodity clause" of the interstate commerce act of 1906, known as the Hepburn railroad rate law, is constitutional. The matter came before the court on an appeal by the railroads from a lower court, where the right of railroads to own and handle coal properties was denied. The Supreme Court holds that railroads may own stock in other corporations.

An agreement between the mine operators and workers of Pennsylvania has been signed which continues in force, until March 31, 1912, the awards of the anthracite coal strike commission of ex-President Roosevelt. The mine workers' union is not officially recognized, the members of the miners' committee simply signing the agreement "on behalf of the representatives of the anthracite mine workers."

During the summer President Taft and Attorney General Wickersham will consider carefully plans for the reorganization of the department of justice, the interstate commerce commission, the bureau of corporations, and the legal branches of other departments, whereby greater harmony may be brought about.

Oscar S. Straus, secretary of commerce and labor in ex-President Roosevelt's administration, has been named for the post of ambassador to Turkey. Mr. Straus has already served as the diplomatic representative of the United States in Turkey under three Presidents, Cleveland, Harrison, and McKinley.

Criminal proceedings, as an outgrowth of the Government's suit against the American Sugar Refining Company, which resulted in disclosures of wholesale underweighing of sugar imports, have been begun by the Federal authorities in New York against those charged with fraudulently manipulating the scales in weighing sugar.

The first wireless despatches ever transmitted between New York and Chicago were sent last week. Messages were sent from the wireless office in the Auditorium Annex, Chicago, to the receiving tower above the Waldorf-Astoria, New York, and from there telephoned to various newspaper offices.

More than one hundred thousand dollars will be contributed by motorists toward the maintenance of state highways in Massachusetts this year, in the way of fees to the highway commission for operators' licenses.

At the Government fish hatchery at Green Lake, Maine, there are something like 2,500,000 young trout, salmon, and togue. Distributions will begin next month.

Something like $125,000,000 worth of warships were launched by the principal nations in the year 1908.

The second national peace congress convened in Chicago last week.

International.

The new budget presented in the House of Commons by David Lloyd-George, chancellor of the exchequer, has an interest for all the world as an evidence of a disposition on the part of the present British government to extend greatly the doctrine of state aid. The new taxation, by which the estimated deficit of nearly sixteen million pounds is to be made good, is the most comprehensive rebate of the British fiscal system since the Gladstonian free trade budgets of sixty years ago. The chancellor's proposals embody almost all the schemes that have been advanced in radical programs for the last twenty years. The list includes a supertax on incomes of over five thousand pounds, a tax on mining royalties, a tax on urban undeveloped land, a tax on the unearned increment, increased death duties, a tax on stock exchange speculation, a whisky duty increased by one-third, a tobacco duty increased eight pence a pound, and an increased tax on motor cars.

According to the new contract between the French Cable Company and the government of Venezuela, the company will cede to the latter, as indemnity for the alleged complicity in the Matos rebellion and as a payment for the new monopoly, all the coast cables belonging to the company. These connect all the principal coast cities from Maracaibo on the west to the island of Margarita on the east. The contract gives the cable company a monopoly of cable communication with the outside world for twenty years.

It is reported that the Shah of Persia has accepted the project for reforms advanced by Great Britain and Russia. The details of the memorandum have not been published, but it is known that it included a provision for a restoration of the constitution, and a refusal, until Parliament should give it sanction, to lend any financial assistance to the realm. The two Powers have arranged to grant a loan to Persia as soon as the date of the elections shall have been decided on.

The Saskatchewan government has purchased all the long-distance lines, local exchanges, and equipment of the Bell Telephone Company in that province.

The beleaguered city of Tabriz, Persia, was entered last week, with little opposition, by a Russian relief expedition.

Industrial and Commercial.

Through trains were placed in operation last week between Spokane and Portland over the Spokane, Portland and Seattle Railroad, familiarly known as the "North Bank." Between Portland and Pasco the maximum grade is two feet in a thousand, and between Pasco and Spokane four feet. The maximum curvature is three degrees. The road passes through a country of magnificent scenery along the Snake and Columbia rivers, and of great fertility, more than fifty million bushels of wheat being produced annually in the river-basins between the Cascade Range on the west and the Bitter Root mountains on the east.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

RESISTING EVIL.

CLARENCE W. CHADWICK.

A SUBTLE argument which often presents itself to the Christian Scientist is to the effect that it is best not to resist certain phases of evil for fear of resorting to human will-power. A careful analysis of this thought will reveal the fact that the certain phases of evil referred to are not usually classified under the heading of sickness or disease, but are more likely to be some erroneous or sinful habit, the indulgence of which is supposed to be pleasurable rather than painful.

The teaching of Holy Writ is, "Resist the devil, and he will flee from you;" and our text-book says plainly: "Rise in the strength of Spirit to resist all that is unlike good;" "Resist evil—error of every sort—and it will flee from you" (Science and Health, pp. 393, 403). None of these passages conflict with Jesus' admonition to his followers that they "resist not evil." This passage is plainly a warning against the attempt to combat evil with evil, under the Mosaic law of "an eye for an eye, and a tooth for a tooth." Jesus did not teach that certain arguments of evil were to be ignored and others denied; nor does Christian Science teach this. It is one's love of the good that enables him to resist evil intelligently; his love for evil will dispose him to ignore the task of resisting that which is supposed to afford him pleasure. To "rise in the strength of Spirit" is the problem that confronts the Christian warrior, if he would successfully cope with evil and overcome its false pretensions.

The marvelous achievements of Christian Science are due wholy to the fact that its students are rising above the prevailing belief that human will-force, so called, can accomplish anything for the betterment of mankind. They are rising in thought to find out that, if God is omnipotence, power must be and is divine, not human. It is this recognition of truth which enables one to say with the Master, "I can of mine own self do nothing," and to probe fearlessly into the very depths of evil thinking, with the understanding that it is God who worketh in him "both to will and to do of his good pleasure."

The Master's admonition was to "watch" unceasingly the trend of one's thoughts. If this is done, all that is unlike God, good, must be resisted in consciousness; his habitation of thought must be kept clear from every evil suggestion. One's love for and understanding of the good alone can qualify him for this work. If he has faith in evil, he is bound to indulge evil in one form or another; and while in this condition of thought he will be found arguing for evil instead of against it. There is just one result that can come to those who insist upon any compromise whatsoever with evil; namely, that "if a house be divided against itself, that house cannot stand." So long as evil is looked upon as a God-permitted entity or power, existing for some wise purpose, it is not and cannot be resisted or overcome. Only as good is recognized to be the sole reality of being, and therefore all inclusive, will humanity begin to contend intelligently and scientifically against the suppositional belief in evil.

The Christian world for centuries has been dealing with evil in the belief that it is one of the most potent and real factors in human existence. It has been unwilling to classify it as human nothingness, because good has not been understood as the great and only somethingness of being. Christian Science has come to reeinstate the demonstration of the healing and redemptive Principle of the Christ, which reveals the all-inclusiveness of God and His perfect spiritual creation, and the consequent nothingness of evil. Hence the importance of understanding this healing Principle and of learning how to live in accord with its spiritual and eternal demands. Not until one has experienced Truth's healing effect in mind and body can he really begin to resist evil in the way that Jesus did.

One of the greatest mistakes of the ages has been the attempt to resist evil with evil's own weapons. Christian Science alone corrects this mistake through a practical explanation of what constitutes omnipotence, the one infinite power, which is God, good, acting through spiritual law and not material. This infinite power is found in Science to be the one Mind,—that Mind which was in Christ Jesus, that Mind which neither thinks, knows, permits, nor includes evil. This Mind is not expressed through anything that is finite, mutable, or mortal, any more than a knowledge of what is pure and holy can be expressed through the consciousness of impurity and sin. Only as one adopts a purely Christian basis of thought and action can he begin to utilize the power of Mind to resist and to overcome evil with good. Human selfishness, under whatever guise it may appear, cannot enter into the activities of the one Mind. It is Immanuel, "God with us," who can do, act, perform, or bring to pass. Man reflects the power, wisdom, and activity of Mind, and without this Mind he can do nothing. It is the province of every true Christian to know the truth about God and man, so that he may "be endued with power from on high;" then he can begin to resist evil intelligently. One of the first signs of this Christlike activity will be the healing of sickness and sin. Evil habits will be conquered, false appetites destroyed, and every taint of unrighteousness will give way to an all-absorbing, all-inclusive, all-satisfying love of good.

At this point both the friendly onlooker as well as the harsh critic will remind us that there are many in the ranks of Christian Science who have not attained to the standard of perfection demanded by Christ Jesus, and this criticism should stimulate all Christian Scientists to higher and holier thought and effort. While the goal of perfection is not reached in a day, the Christian warrior must not forget that the divine law of progress demands a constant "Forward, march!" If there are certain pleasurable beliefs or habits, the indulgence of which tends to hold thought in bondage to the self-destroying belief of life in matter, the sooner such habits are resisted scientifically, the sooner will friend and foe alike find nothing to criticize but everything to emulate in the lives of Christian Scientists.

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An experience in practice will possibly encourage some who may be slaves to certain habits and who, in the allurement of false enjoyment therein, are resting in a state of non resistance, consoling themselves with the thought that Science will sometime overcome these habits for them. A man who for years had been addicted to the tobacco habit and who had been reading Christian Science literature for quite a while, had been advised not to resist the inclination to indulge his false appetite, but to continue the use of the filthy weed just as long as he cared to. He was treated for weeks by a practitioner without any perceptible change, when he felt led to seek further counsel. This time he was advised to make use of what he already knew of Christian Science, and when he felt inclined to smoke, to "resist the temptation to believe in matter as intelligent, as having sensation or power" (Science and Health, p. 218). He obeyed, and in a short time was entirely healed. He had caught a glimpse of the eternal fact that God's man never has the desire or temptation to use tobacco in any form; that corporeal sense alone is addicted to such habits.

In the case of so-called pleasure-giving propensities, there is often too much leaning on the side of "suffer it to be so now" and not sufficient inclination to resist the indulgence of the belief in intelligent matter. If God endows men with intelligence and power, they must be found exercising such faculties in the overcoming of every erroneous habit which would hold thought in matter and away from God. If they would ever understand the Science of being, they must learn to be even more diligent in resisting the belief of pleasure in matter than they are to protest against the belief of pain in matter. If the heart is inclined to resist the one and not the other, why repeat with the lips, "There is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468)?

PROGRESS WITHOUT SUFFERING.

VIOLET KER SEYMER.

ASSUMING that a Christian Scientist has reached the point where he daily strives after reformation and complete redemption from sin, granted that he is willing to make every sacrifice for holiness, and to subordinate every lesser desire to the supreme one of working out his salvation, should this warfare seem to be grievous and discouraging? Our text-book tells us that "progress takes off human shackles," that "progress is the law of God," and that "there should be painless progress" (Science and Health, pp. 250, 233, 224). It is significant that our Leader, who is ever speaking the word in season, should be withdrawing, here and there, certain expressions indicative of painful progress such as formerly found a place in our text-book. As far back as 1800, when "Miscellaneous Writings" was published, Mrs. Eddy tells us that she sought to remove "the pioneer signs and ensigns of war, and to retain at this date the privileged armaments of peace" (Pref., p. xii.).

Even while students of Christian Science are faithfully resisting the claims of evil and compelling them to flee before Truth, perhaps some gloomy theological superstition yet suggests to them that the effort is irksome, because it is seemingly so difficult to do right, and so easy to do wrong. This is a topsyturvy suggestion, for if such were indeed God's plan, the reward of virtue would be perpetual effort, and heaven and hell would seem to be forever allied, instead of forever separated. If the theory that righteousness involves suffering were accepted as true, and were pushed to its logical conclusion, it would be found that God Himself in causing us to do right is exposing us to suffering, and that He Himself is the greatest sufferer of all! Since no penalty attaches to God for right-doing, none attaches to man either. It is resistance to the right which causes mortals to suffer, as when selfishness seems to make a kind action labored, whereas it should be spontaneous.

Until Christian Science showed us that evil alone punishes the evil-doer, in so far as it deprives him of man's birthright of sinless joy, we believed God to be the castigator, quite forgetting that His ideas have never fallen into temptation nor needed correction. The evil one sometimes whispers to faithful Christians that, since they are ceasing to suffer from wrong-doing, they will now suffer on account of right-doing. Suffering seems to be the evil one's way of preaching the gospel, but this fresh plea is only another attempt to delude mortals into placing God's seal and sanction upon discord. The spiritual plan of creation, as revealed in our Leader's inspired analysis of the book of Genesis, provides for no suffering, because it includes no evil whatever.

The theological superstitions and serpentine suggestions which crucified Jesus, and which seek to impose martyrdom upon his consecrated followers, have had their day, and are henceforth rendered unavailing by the science of protection which attends the revelation and practice of Christian Science. As now understood, unfettered righteousness and peace go hand in hand, and the mental activity that knows enough to reflect the good that is here rather than persistently battle with the evil that is nowhere, glorifies God and is eminently progressive. We are especially impressed with the fact that Jacob, when he wrestled with error, was alone. Is it not a joyful thought that because all are in the omnipresence of good, none are ever in the presence of enemies? The fulfilment of the ancient prophecy, "Thou shalt not see evil any more," is fast approaching; but this is no warrant for the previous fatal blindness to the claims of evil which rendered mortals oblivious of danger and victimized them at every turn; rather does it foretell that expanding realization of God's nature and plan before which the deluded belief in evil shrinks like a mental dwarf, whom we know better than to fear or to foster any longer.

THANKFULNESS.

A. B. FICHTER.

THE expressions of gratitude so frequently heard at our testimonial meetings are perhaps, for outsiders, the most unusual part of the Christian Science services. It is quite a wonderful experience to find a set of people who joyfully, like children, show and share with others their good things, testify to the receiving of great benefits, and express their gratitude, sometimes so fervently that the visitor is astonished. But it is not so strange after all that Christian Scientists should be grateful, because the benefits they have received are in many instances equal to those which the contemporaries of Jesus experienced and enjoyed, and which in ordinary parlance would be called miracles. The remembrance of such a deliverance would surely bring the beneficiary to his feet, over and over again, "in wonder, love, and praise."

Besides many wonderful physical healings, however, Christian Scientists have more vital reasons for being grateful. Invariably they testify to the spiritual uplifting which the new light on the Scriptures has wrought in their hearts; where formerly they could only by a suppression of natural impulses bring themselves to love and worship an inscrutable Deity, they have now learned to plead constantly the allness of Love, and in that way to prove to their entire satisfaction the truth and reliability of the Bible.

Every uplifting thought that blesses our brother blesses us, and should make us grateful. Every good thing that comes to another proves to us anew the healing truth and the truth of healing, and it makes us thankful. The lines

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upon lines of enlightened thought from the pens of consecrated workers, and the grateful acknowledgment of blessings received, which fill our literature, increase our gratitude, because through the strength of others we are strengthened and encouraged to increased activity and love. Christian Scientists should sometimes look back to where they were before the truth found them,—what used to be their daily experiences, what problems, what perplexities, what inharmony, what self-pity and self-condemnation,—and in so doing they would find renewed reasons for fervent gratitude.

When we think that all this was made possible and has come to us through the fearless, unselfish, and self-sacrificing life and work of our revered Leader, and still comes to us daily in the inspiring, uplifting, liberating words from her consecrated pen, then we understand why Christian Scientists are ever grateful to Mrs. Eddy for her work for humanity, and that they praise God for the light that has thus come to them. One of the chief reasons for this gratitude is the very fact that we are continually reminded in Christian Science to be grateful, reminded how Jesus before every one of his demonstrations gave thanks, and that all through the Gospels and Epistles gratitude is enjoined as one of the foremost fruits of the Spirit.

To every worker in the field, with eyes to see, it must be plain that where a spontaneous gratitude wells up in the heart in response to benefits received in Christian Science, the unfoldment and the healing is generally much more marked. I, for one, am glad to acknowledge these benefits, for before this experience I hardly knew how to be grateful, and I consider the Christian Science demand for grateful recognition, for continued gratitude, for the cultivation of a sense of unreserved thankfulness and the frequent public expression of this acknowledgment, not the least among the many most uplifting teachings of Christian Science.

LOVE AND LIGHT.

ADIN E. BALLOU.

PERHAPS no part of the message of Christian Science is more misunderstood than is its teaching concerning the unreality of evil. This is particularly the case in the criticisms made by those of the so-called orthodox churches, yet it is in the same Scriptures which are loved and studied by all Christian denominations that the students of Christian Science find full and complete foundation for all that Mrs. Eddy teaches on this point.

If all things are of and from God, if "in him we live, and move, and have our being," it follows that when we recognize evil of any sort as a reality, and give it power, we are imputing evil to a creator whom Jesus and his disciples, including Paul, declared to be an ever-present perfect Father. We have the key to the problem when we grasp the great truth that the only reality and power evil can have in our daily life is that which mortal sense gives it by its own erroneous thinking. John declared that the message of Christ Jesus was, "God is light, and in him is no darkness at all;" and when we have learned that there is no occasion of stumbling to the real man, who by reflecting Love walks in this light, we have learned how to keep evil from blocking our path or barring our access to ever-present good.

No one will deny that in the three years the Master was doing his wonderful work, every manifestation of evil, however real it may have seemed to those who struggled in its grasp, was destroyed by the light and power of his spiritual understanding. We know, however, that his unchanging consciousness of the impotence of evil before the expression of perfect Love was often misunderstood, even by his disciples. In the eleventh chapter of John we read that when he announced his intention of going into Judea again, to answer the call of the sisters of Lazarus, his disciples sought to dissuade him, and gave reality and power to evil by fearing for his life. Then Jesus rebuked them in that short but limpid parable: "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."

Ah, yes, the Master walked with his face turned always to the light, and the presence and power of God, divine Mind, were to him the only reality. With such illuminating sentences as, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," he sought to open the spiritual understanding of his hearers and convince them that, with the infinite resources of Life and Truth and Love to draw upon, the works of the devil (evil) could be destroyed. In perfect accord with these teachings, Mrs. Eddy says (Science and Health, p. 228): "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God." And again, on page 192, she gives that great basic statement in four words, "Evil is not power."

John, with his clear understanding of the teaching of Jesus, says in his first epistle: "He that saith he abideth in him ought himself also so to walk, even as he walked. . . . because the darkness is past, and the true light now shineth." Those whom the message of Christian Science has reached today with its power and joy, know indeed that the light does shine. Daily they are learning to overcome evil, and daily they are learning to reflect Love. Thus with increasing hope and joy they strive for the perfect knowledge of the perfect man, to whom all is light, and that light is Love.

"THY WILL BE DONE."

WILLIAM LLOYD.

WE have been accustomed to regard the pathetic resignation of the human will to the divine which Jesus expressed in the garden of Gethsemane, as a phase of thought most difficult to enter into, but upon giving the matter serious consideration, we find this, like many of our other preconceived ideas, to be an entirely false concept of the prayer, that instead of being the most exacting, it is really the easiest and most natural petition to offer. Let any of us of middle age look back over the past twenty or twenty-five years and ask, Of what value has been our own guidance or will? Speaking for myself I can say that some of the very things that seemed misfortunes—things I would have prevented if I possibly could—have turned out to be blessings; while some I have striven with all my might to attain, and have gained, proved worthless, and I lived to regret my seeming success in these directions. If this be true with all of us, as I believe it is, then we can place no reliance on our own will and guidance—and what is left us? What but the divine will and guidance! Then comes the question, What kind of a God do we believe in?

Our former concept of God as an enlarged human personality, not nearly so active as that other supposed personality, Satan, whose activities He apparently interfered with but little,—this concept did not encourage us to say, "Thy will be done." Such a God—one day angry with us, another day pleased; supposed to be all powerful, yet creating or at least permitting evil—seemed to possess a will as little to be relied upon as our own, and I do not now wonder that we seriously doubted the possibility of offering this prayer with sincerity.

But when Christian Science discovers to us the real

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God, then our concept of this supplication to the Almighty is entirely altered, for we find an unchanging God, "with whom is no variableness, neither shadow of turning." We find that God is not a person in the human sense, but is infinite Mind; that this Mind is also intelligence, wisdom, Love,—all pervading,—"in whom," as St. Paul told the Athenians, "we live, and move, and have our being;" that this God has no consciousness of evil, has never sent sorrow or pain to any of His children; that all sorrow and pain are the direct and inevitable sequence of broken law—broken by mortals through fear, ignorance, or sin. So, given infinite Mind—at one and the same time intelligence, wisdom, and Love,—unchangeable and ever-present, we find that we cannot go where He is not, nor get outside of His wisdom and care. Then, like tired children, we lay down our poor fallible human wills, and gratefully and naturally say, "Thy will be done," and at last we understand Jesus' saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Finally, having found our own wills to be quite unreliable and God's will entirely trustworthy, I submit that it is but common sense to go forth each day with implicit trust in God, doing that day's work as it comes, cheerfully, without fear, and as well as it can be done, knowing that God can and will order and direct all things so that they will "work together for good to them that love God."

"NO CONDEMNATION."

G. HARRIETTE BLAKE.

IT is St. Paul who says, "There is therefore now no condemnation to them which are in Christ Jesus." The Master had said, before this, "The Father judgeth no man, but hath committed all judgment unto the Son." The teaching of Christian Science gives a very beautiful meaning to these quotations. The impersonal Christ, the stature of the perfect man, being our standard, "there is . . . no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit,"—to those, in other words, whose lives measure up to the divine standard. In so far as we fall short of it, the standard itself, while remaining firmly in its place, becomes the judge, pointing sternly, implacably to the distance between our achievement and the perfect requirement. "The Father judgeth no man, but hath committed all judgment unto the Son."

Jesus the Christ, after trials immmerable, attained the goal of perfect demonstration, and for sorrowing humanity's comfort and encouragement he said, "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father." When our thought rises to the spiritual altitude of the Father, we also shall attain to the standard of the perfect man. In the meantime we need not be discouraged by our failures, nor become utterly overwhelmed by human condemnation, knowing within ourselves, as no one else can know, how earnestly we are working and how sincerely we desire to be faithful until the day when we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Not in the blare of trumpets are the fruits of victory bought,
Not midst the people's plaudits is the nation's welfare wrought,
Not in the workshop's turmoil is the wireless wonder thought,
Not in the gay world's glitter are the gleams of Spirit caught,
But in the secret closet, where immortal Truth is sought.

EUPHEMIA HOLDEN.

SELECTED ARTICLES.

[From an editorial in *San Francisco* (Cal.) *Town Talk.*]

We are not authorized to speak for Christian Science. We are not versed in its doctrines, but from what little we do know of them we are convinced that the critic's acquaintance with them is so distant that he is, to say the least, imprudent in affecting an intimate familiarity. Apparently he assumes that the doctrine of the influence of the mind and the will over matter is the basis of Christian Science. Now as a matter of fact the basis of Christian Science is faith in God, which after all was the basis of original Christianity.

[Prof. J. R. Mosley in *Augusta* (Ga.) *Herald.*]

Christian Science teaches that the veil of illusion which to mortal sense seems to obscure God and His perfect creation has been woven by ignorance, materiality, and sinfulness, and will be removed and is being removed by the spiritual appearing of Christ. In other words, Christ is seen to be the ideal truth about God, man, and the universe, which removes the illusions and appearances of sin, sickness, materiality, and death, and which reveals the new (real) heavens, the new (real) earth, and the new (real) man. The reason that he does not come more abundantly and universally through the Spirit of truth, or the Comforter, is because we are not more ready to receive him.

Christian Science practice, from the highest point of view, is simply the welcoming of the light, or the Christ-idea and spirit that reveals God as present and as All-in-all, and that casts out evil as unreal. Viewed in terms of active response on our part, it is the effort to keep the heart so full of love, the mind so full of truth, and the life so full of good deeds that there is no room left for evil. A Christian Science prayer or treatment is the desiring, the believing that we receive, the accepting, and the rejoicing in the good that God is always more ready to give than we are to receive. Christian Scientists naturally do not believe in hypnotic suggestion nor any mesmeric control; neither do they rely upon the subconscious to reform and heal the conscious, but know that the divine Mind governs both the conscious and the so-called subconscious mind.

[From an editorial in *Daily Standard*, Kingston, Ont.]

Christian Science is not a fad; it is not chance. It is a great religious movement which, whether we agree with it in all respects, we must admit has been a wonderful agency for good and for the uplifting of humanity. It numbers its adherents not alone by the hundreds, nor yet by the thousands. In the principal cities of the United States their church properties are of the finest in the land. As for the Scientists themselves they are essentially a religious people. They read the Bible and also Science and Health every day of their lives, for that in fact is a part of their religion. They believe absolutely in God and in Jesus, and in God's omnipresence and omnipotence. They believe in the law of love, of brotherhood, of humanity, of peace on earth, good will to men. To those who care to read her book, the Founder of this religion has offered it "in the spirit of Christ's charity" (Science and Health, Pref., p. xii.). There is no room for sneering at that; neither is there justification for sneers.

When Unitarians, Presbyterians, Episcopalians, and other religious denominations seek incorporation, we do not question nor quarrel with their beliefs, though we may differ with them. We are satisfied that they are Christian, and that in their own way they will contribute to the

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betterment of humanity. To the Christian Scientists we can afford to be no less generous. Their religion has come to stay.

[Frederick Dixon in the *Times*, London, England.]

In a review, under the heading "A Medieval Journey to Jerusalem," in your issue of late date, there is a statement of the Christian Science teaching with respect to evil which is so crude as to be positively misleading. In these circumstances you will, I am sure, permit me to explain briefly what this teaching really is. In a lecture on "Scientific Materialism," delivered some years ago before the Association of Natural Philosophy at Lubeck, Professor Ostwald made the statement that matter was unreal. Shorn of its context this pronouncement might be, and actually has been, distorted to imply that the lecturer had affirmed the non-existence of matter as a phenomenon. The world, however, is sufficiently acquainted with the doctrines of natural science to reject such a perversion as a travesty of the lecturer's meaning. Unfortunately, the world is not yet sufficiently acquainted with the doctrines of Christian Science to reject as travesties the numerous perversions of that teaching which annually stream through the press.

From one end to the other of her book, Science and Health, Mrs. Eddy has made the teaching of Christian Science with respect to evil so clear that there is really no excuse for misunderstanding it. She has shown that evil is simply the negation of good, and has just as little actual existence and power as any other negation of truth. She has never suggested that it did not make a claim to activity in the human consciousness; she has, on the contrary, shown that it is only in proportion to our spiritual progress that this activity is fully unveiled to us. She has given no excuse for the reproach that it is possible to indulge in evil under the assumption of its unreality; she has, on the contrary, exposed the rank dishonesty of such reasoning. But this she has done: she has refused to admit that there is any "jot" of truth in the lie called evil, or to concede any "tittle" of power to that which is the denial of omnipotent good. God made all that was made, and God is good, and Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The sooner humanity begins to realize the profoundness of that great truth, the sooner will it experience the joy of that other saying of the Saviour, "The kingdom of God is within you."

[From an editorial in *San Francisco* (Cal.) *Chronicle*.]

It may be that men ought to flock to the churches to hear weekly expositions of abstract Christian doctrine, but as a matter of fact they won't. There have been periods in the world's history when the people of certain races were completely absorbed in the niceties of Christian doctrine and took keen delight in hair-splitting differentiation of truth from heresy, a feeling and a practice which destroyed the unity of the Christian church. Those days have passed and will not return. The modern church is built up only as the church of Christ was built up—by healing the sick, the dispensation of charity, the inculcation of the moral virtues, respect for authority, and faith in the benevolence and wisdom of a Supreme Being. And in so far as the churches follow the plans of their Master, and only in so far, is there any approach to Christian unity and an increase of Christian influence.

[Frederic C. Hotchkiss in *Middletown* (Conn.) *Penny Press*.]

Our critic states that Christian Science is illogical. Among its adherents are many men and women of broad thought and culture, who, in their study of the Christian Science text-book, find its teachings eminently logical. It states, as its premise, the omnipotence of a God who is good, Spirit, the only creator, and it accepts without flinching the conclusions from this premise. Christian Science works according to Principle, and the results prove it a religion of practicality and common sense. As it is based on the omnipotence of God, it does not limit His healing power to "nervous disorders." Jesus worked on this basis, and he healed organic as well as functional diseases.

Mrs. Eddy's attitude toward her followers is not that of a "monarch." Although the pioneer movements of the church have depended on her steadfast endeavor, she has always put the work of Christian Science into the hands of her students as fast as they were able to carry it. She has taught the church to work for Principle, and not for any personality.

[Lindley Fogg in *Akron* (O.) *Times*.]

In his argument the clerical critic says, "At length Christian Science came. It is associated with a great human interest. Exemption from limitation, pain, sorrow, defeat; freedom from the conditions of finite existence, life liberated from mortal restraint, buoyant and full in the might of the eternal, is surely a great aspiration. Who is there who does not sympathize with it?" He follows this with the suggestion that Christian Science attempts to secure these desirable ends through a species of intoxication which makes one "oblivious to the restraints of finite existence." That these good results are secured through Christian Science is proved by thousands of people who have made a thorough study of the subject, and who will unite in saying that its conclusions are the logical result of right reasoning from the plain statements contained in the Bible as to the infinite goodness and power of God, and the admonitions and commands of Jesus to his followers.

There has been a constant effort among philosophers and deep thinkers of all ages to free mankind from the depressing tendencies of finite existence. The prophets of olden times looked for the coming of the Christ who would make plain the way of salvation from the evils of the world. When he came, in fulfilment of prophecy, he was "despised and rejected of men." The scribes and Pharisees would not accept him because his teaching was not in accord with their preconceived ideas, but demanded a more absolute reliance upon spiritual power than they would concede. The tendency of the advanced religious thought of the world today is toward a more absolute acceptance of all the commands of the Master, and to remember that he not only told his followers to "preach the gospel," but also to "heal the sick."

[From an editorial in *Ocean Park* (Cal.) *Journal*.]

It is a poor form of reasoning to attack one's belief and characterize it as "blasphemous," "idiotic," "hysterical," and an insult to the intelligence of reasoning people, because that peculiar form may not agree with ours. The reverend gentleman and all of his kind will awake to the realization that things are not like what they used to be a century ago, when the congregation would blindly accept every statement made by the man in the pulpit as something so overwhelmingly true and sacred that it was an unpardonable sin to act or even think differently. Whether the cult [Christian Science] be scientific or Christlike, it is gentle, charitable, patient, and apparently full of that tender belief so meekly expounded by him who went among the lowly and unrighteous and sought to do good by example instead of expounding theoretical creeds and loudly denouncing other forms of worship.

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[Alfred Farlow in *New Bedford* (Mass.) *Standard.*]

The gentleman does not state whether he accepts Mrs. Eddy's definition of God, but I sincerely hope that he does, for as a matter of fact Mrs. Eddy's definition is in exact accord with the teaching of Jesus Christ. The Master said on one occasion, "God is a Spirit;" on another occasion, that God alone is good; and one of his disciples declared "God is love;" another, "The Spirit is truth." Putting all these definitions together, we have the Biblical teaching that God is Spirit, Love, Truth, good. Upon this as a foundation, Mrs. Eddy has builded the entire structure of Christian Science. We are therefore not a little surprised that any theologian should consider such teaching "a joke." Since the teaching of Christian Science is founded upon the teaching of our Lord, it appears that Mrs. Eddy is in very good company.

In her research Mrs. Eddy has discovered the Science of Christianity which the Bible includes, and has thus made God's Word more practical. That she has succeeded is answered by the increased harmony and goodness in the lives of those who have been fortunate enough to incorporate the teaching of Christian Science into their experiences. While Christian Science agrees with the Scriptural teaching that sin and disease are the products of the adversary of good, that is, an erroneous sense of creator and creation, and that these are no part of the divine economy, they do not ignore the evils and discords of life, but recognize that evil must be dealt with and overcome in a scientific and Christian manner.

[James Phelps in the *Menomonie* (Wis.) *Times.*]

Our critic's attempt to explain why so many people have espoused Christian Science evokes a smile when one knows the class of men and women who have been attracted to it. Clergymen, physicians, lawyers, judges, editors, educators, authors, artists, and level-headed business men by the thousands are enrolled under its banner of purity and love. Lawyers and judges are particularly well fitted by their training to reason closely and weigh evidence carefully, yet this profession is, perhaps, better represented than any other. I do not remember of having read a criticism of our faith from a lawyer of this great commonwealth, and very few indeed in the entire world.

Christian Science teaches the permanence of joy, peace, bliss, harmony, when sought in the spiritual; it causes the cruel person to become merciful. It emphasizes and gives us a reasonable understanding of St. John's words: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." When this mental state is achieved, when the truth shall appear in our consciousness, we shall not grow old, decay and die, nor lose our friends.

Christ Jesus was the first in history to proclaim an absolutely good God and His tender relationship to man. The old pagans conceived of many gods—some good, others bad; of the latter they were greatly in fear. The Hebrew concept of one God, who loved His chosen people and hated all others,—that is, a God who is partly good and partly bad, was an advance, doubtless, but it left much to be desired; and this was supplied by the Master. Later, his professed followers fell away from this pure concept of Deity, as one too pure to behold evil, and who could not look on iniquity, but this concept has been reestablished by Mrs. Eddy, and for this the world owes her everlasting gratitude. Gratitude and love she is receiving from an ever-increasing host of men and women who have been ransomed from enslaving fear, debasing vice, and desolating sin; from skepticism, from agnosticism, from atheism.

[George Shaw Cook in *Oak Leaves*, Oak Park, Ill.]

The Mind referred to in Christian Science is not the finite human mind which is supposed to have its abiding-place in the brain of mortal man, but the infinite, divine Mind—that Mind "which was also in Christ Jesus." It was this Mind, which is God, divine good, to which Christ Jesus referred when he said, "The Father that dwelleth in me, he doeth the works." Christian Scientists believe that this same universal Father, the same infinite, divine intelligence or Mind which "was also in Christ Jesus," is present today and is potent today just as it was twenty centuries ago. It is no reasonable argument against the sanity of this belief to say that Christian Scientists do not always succeed in healing their cases and that they do not always heal their patients immediately. No Christian Scientist considers that he has yet attained sufficient spirituality and goodness to heal as Jesus did,—instantaneously and infallibly,—although he knows that it will some time be possible, for Jesus himself said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." If Jesus did not mean what he said, it remains for some one to explain what he did mean by this declaration.

My critic complains that in my last letter I did not squarely "meet the issues raised between Christian Science and common Christianity," but that I allowed my pen "to wander over the familiar messages of historic Christianity from the beginning." Permit me to say that a writer on Christian Science could not well do otherwise, for the simple reason that Christian Science is "common Christianity," if by that is meant the primitive Christianity of Jesus and the apostles. Mrs. Eddy does not claim to have originated, invented, or created anything in giving Christian Science to the world, but simply to have discovered, revealed, and restored to humanity that which has for centuries, to a greater or less extent, been obscured by materiality.

[J. V. Dittemore in *New York Globe.*]

Christian Science declares that the self which Jesus urged his followers to deny was the material self, the "old man" referred to by Paul. With this interpretation, abstinence becomes something more deeply searching, more comprehensive than a mere fleshly penance. Only through unceasing prayer can we approach the standard of righteousness demanded by the Master. Not at one time more than another is it necessary to strive for that Mind "which was also in Christ Jesus," for only by bringing forth the "fruits" of Christianity continually can we prove our right to be called his true disciples.

The mission of the Christian religion is to save men from evil, to disclose the beauty of holiness, and to make goodness a practical and every-day possibility. This was the mission of the Founder of the Christian religion, who said, "The Son of man is come to seek and to save that which was lost." Jesus' theology was in advance of the Mosaic law. He preached the gospel of divine Love, which heals and saves. The Mosaic law was a code of condemnation, and St. Paul saw that there was "no condemnation to them that are in Christ Jesus." It is this rejuvenating doctrine of divine compassion and love which Christian Science is preaching today. Under its illuminating instruction men are making a consistent and cheerful effort to recognize themselves in the image and likeness of God. Under this benign teaching of our Lord, to which Christian Science calls attention, men are learning that it is worth while to be good, to be Godlike, not because they are in fear of a penalty for wrong-doing, but because they have what Mrs. Eddy calls "an affection for good according to Science" (Science and Health, p. 327). The gospel of Jesus Christ shows the way by which we are to work out our own salvation. Fasting to the Christian Scientist is more

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a mental than a material process; it is an aspiration rather than an effort at repression. To fast is to deny the appeal of materiality; it means entrance into "the secret place of the most High."

When Christian Science discloses to its students the substance of Mind, the reality of being in God, the permanence and glory of spiritual existence, self-surrender is no task. To deny self, according to Jesus' theology, was not to deny one's existence, nor yet did it mean to give up any good thing. With the understanding supplied by Christian Science it is not so difficult to deny the self of material existence, because we are learning that this denial entails no loss, but means only the discovery that man is a son of God.

[Gray Montgomery in *Denver* (Col.) *Post.*]

It is well known that Christian Science is aiding in the purification of the world from evil. Christian Science presents only the teachings of Christ Jesus, which expound a scientific method of overcoming sin and sickness. It thus presents a true solution of social problems. Christian Science is true Science, because it is of God,—a revelation from God,—giving to the world a higher and better understanding of Truth than humanity has ever before been willing or ready to comprehend. While it recognizes that scholarship cannot take the place of spirituality, Christian Science endorses education to the fullest extent. Mrs. Eddy says, "Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. It is the tangled barbarisms of learning which we deplore,—the mere dogma, the speculative theory, the nauseous fiction" (Science and Health, p. 195).

Christian Science teaches that God and His manifestations constitute all reality; that God is Love and governs with supreme wisdom. The real man is perfect and spiritual, God's image and likeness, as recorded in the first chapter of Genesis; but sinning mortal man is material, and is not this likeness. Mortals can get rid of materiality only by ceasing to sin and by living in harmony with God, the creator of all good. Christian Scientists are taught always and under every circumstance to overcome evil with good, to express toward others only kindness, love, and good will. They are instructed to love all, without regard to religion, profession, or condition.

[W. E. Brown in the *Los Angeles* (Cal.) *Herald.*]

In a late issue of the *Herald* a critic thinks Christian Science is a refuge for the intellectually lazy. Christian Science does not permit any one to escape the "obligation to take hold for the righting of material wrongs." On the contrary, this is the very mission of Christian Science, and it rights the wrongs in a most effectual manner by overcoming and destroying the erroneous mental conditions which cause them.

When all are truly Christian Scientists, all will do right and there will be no wrongs to overcome. Christian Science believes the practice of the Golden Rule to be the most efficacious method extant for the remedying of existing wrongs. If those who feel inclined to criticize Christian Science will be fair and just enough to become acquainted with what Christian Science really is, much of what is now voiced against it would be left unsaid.

A man's happiness and success in life will depend not so much upon what he has, or upon what position he occupies, as upon what he is and the heart he carries into his position.—PROF. S. J. WILSON.

AMONG THE CHURCHES.

ONTARIO, CAL.

The Christian Science society of Ontario received its articles of incorporation, under the laws of the state of California, on March 8, and thereby takes its place among the local religious bodies, on precisely the same footing as the others. It was on July 5, 1895, that a Christian Science Bible class, consisting of four members, commenced to meet at a private house. For three years these meetings were held at the homes of the members, and in July, 1898, the Scientists rented Odd Fellows Hall. In October, 1902, a branch of this society was established at Upland; that is to say, some members of the Ontario society organized in the neighboring community, which body developed into the present Upland society. In July, 1908, the Ontario Scientists organized as a Christian Science society, and the recent incorporation was the next important step in the course of this progressive body.

The society holds, free of all incumbrance, the deed of a lot 48 x 177 feet, on West B street, and contemplates, during the year, the erection of a church edifice which shall contain rooms in which may be held their Sunday and their Wednesday evening meetings, and also a reading-room open to the public.—*Ontario Record.*

FLORENCE, COL.

Easter Sunday [April 11] marked a memorable day for the Christian Scientists of this city, the dedicatory service of their church edifice being held on that day. Services were held at 10.45 A.M., 3 and 7.45 P.M. A number of out-of-town Scientists shared the enjoyment of the occasion. Special features preceding the Sunday Lesson-Sermon were the dedicatory address by the First Reader of the church, and its history by the Second Reader; also telegrams and letters of congratulation from Scientists in the state were received and read.

While services have been held in the church prior to the dedication, it is a custom of Christian Scientists never to dedicate a church until it is complete and free from debt. The handsome little building is now complete at a cost of nearly $6,000, including furnishings.—*Ex-Parte.*

MILL VALLEY, CAL.

Members of the Christian Science church at Mill Valley have decided to build a church of their own. The site chosen for the new house of worship is the corner of Lovell and Olive avenues. The proposed construction of a church has been under consideration for some time, and sufficient money has already been subscribed to defray the expenses of buying the property and erecting the building. It has been decided to construct the edifice along the lines of a rough artistic bungalow. It is planned to have the building completed this summer.—*San Francisco Call.*

ALAMEDA, CAL.

The Christian Scientists of Alameda have accepted plans for a new church building, to be erected on a site at the southwest corner of Central avenue and Walnut street. Construction is to be commenced without delay. The plans call for a building of the mission style of architecture. It is to have a seating capacity of eight hundred, and will be built at a cost of $25,000.—*San Francisco Chronicle.*

SHELDON, IA.

The members of the Christian Science church of Sheldon have purchased the Dr. Gilmour property, and it is to be fitted up for church and reading-room purposes.

Register-Leader, Des Moines, Ia.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE BUILDING FUND.

WE are pleased to announce that the fund for the enlarging of the publishing house, to meet the immediate requirements of *The Christian Science Monitor*, has been subscribed.

In making this announcement we take the opportunity to thank the Field for its support in this as well as in all other important undertakings for the extension of the Cause of Christian Science. Some have asked why the space needed for the *Monitor* was not taken into account in the original plans of the publishing house, and to these friends we would say that at the time the plans were made the publication of a daily newspaper was not contemplated. Our Leader saw, however, in August last, that the time had come for the launching of a paper such as the *Monitor* has proved to be, and as no provision for such a purpose had been made in that part of the building which was then practically finished, it became necessary to call upon the Field for further contributions. That a considerable part of the additional building fund was subscribed before the publication of the *Monitor* was announced, and that all has now been paid in, is a source of great satisfaction to those concerned.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

A NEW FIELD OF USEFULNESS.

WHEN the contemplated publication of *The Christian Science Monitor* was announced in the *Sentinel* last October, it was promised for the paper that its mission would be "to publish the real news of the world in a clean, wholesome manner;" and a proof that this promise has been kept is the large number of letters received at this office which express commendation of the *Monitor* as a clean newspaper. The paper has found one particular field of usefulness, however, which was quite unexpected, and the wide-spreading influence for good which the new field thus opened up promises, is clearly shown by a letter received from Christian Scientists at Wilmington, Del., and again by a news item published in the Milwaukee *Free Press*.

We quote from the letter as follows:—

There are in our community two reform schools, one for girls and the other for boys. The rules governing these institutions have in the past prohibited all newspapers, on account of the erroneous mental pictures called forth by the sensational character of the daily press. Interested Christian Scientists have recently introduced the *Monitor* in both of these reformatory institutions, and our board of directors have had communications from the management of both schools, expressing their deep appreciation of this excellent paper, and the helpful influence it has seemed to exert on the student-body.

The *Free Press* said:—

Through the courtesy of Sheriff H. E. Franke, prisoners in the county jail are finally allowed to read a daily newspaper every morning. This grant is made in spite of the fact that in former administrations reading material for the prisoners was restricted to the use of censored novels and biographies only. Formerly sheriffs issued a daily allotment of reading material for the prisoners to while away the long hours behind their steel-barred doors. But although there is little doubt that the men behind the bars improved their time, they were still at a loss for a way to keep in touch with the affairs of the outside world. Sheriff Franke recognized this fact as soon as he took office, and one of his first acts was to subscribe to *The Christian Science Monitor*, a daily paper issued regularly in Boston, and distribute copies to prisoners every morning.

"It is no violation of custom whatever," said Sheriff Franke, in speaking of his change, "for the paper is not strictly religious, nor does it contain criminal news. It is this elimination of crime notices and publication of the good being done in the world that led me to adopt the publication as one that would keep the prisoners in touch with the times; and they seem to appreciate it."

The objection to other newspapers was made on grounds that the perusal of criminal accounts was not beneficial to men charged with committing offenses of various natures. Sheriff Franke's substitution of a daily containing only optimistic news accounts and eliminating criminal stories has resulted in gratitude of the prisoners as well as the commendation of the county board of supervisors in his selection.

It is gratifying to have the good points of the *Monitor* so frankly recognized, and now that attention has been drawn to this new avenue of opportunity, we feel sure Christian Scientists will see to it that every institution of the character referred to is well supplied with copies of this paper.

ARCHIBALD MCLELLAN.

"THE LAST ENEMY."

THERE has ever been a feeling, no less universal than instinctive, that being is life, and the normality as well as the ideality of death has been denied in every impulse and assertion of that desire for immortality, the defeat of death, which has moved men from the beginning. It has thus come about that while the teaching of Christian Science, that "all is Life, and there is no death" (Science and Health, p. 331), may have provoked the smile of amused incredulity or the sneer of pious prejudice, it has voiced the deepest instinct and longing of the human heart, and the acceptance of this teaching is compelled, in the instance of every intelligent person who believes in God, the moment he realizes the utter incongruity of the association of death with the manifestations of infinite Life. Being absolute opposites and contradictions, Life and death can no more exist together than can light and darkness, and since Life, God, is infinite, "in whom all things consist," death has no existence at all, even as twice two is five has no existence.

To believe that infinite Spirit is the source of all existence is to see that all breakdown and disintegration are necessarily but the phenomena of a false sense of being, hence to say "there is no death" is simply to stand for the integrity of God's universe; it is to honor the spiritual and ignore the claims of its opposite; it is to endorse the logical outcome of that divine idealism which is dominating philosophic thought; in a word, it is to be severely sensible. From this idealistic point of view it is no more startling to think of overcoming death, the outcome of false belief, than it is to think of doing away with false belief itself.

Christian Science knows no death save that of error, and this means life because it is the conscious escape from bondage to sin and sickness. Speaking in his paradoxical way, St. Paul said, "I die daily." He might have said, "I am realizing each hour the ever-enlarging freedom which Truth brings from the enslavement of material sense." This is to "die" to sin, in fulfilment of Ezekiel's declaration and prophecy, "The soul [sense] that sinneth, it shall die." Says our Leader, "Mortals claim that death is inevitable; but man's eternal Principle is ever-present Life." "We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death" (Science and Health, pp. 312, 409). The supreme problem of humanity thus becomes distributed. We escape from a doomful and foreboding generalization, and lay hold upon a concrete proposition which we may begin to solve today. Instead of accepting the necessity of the unequal struggle of the valley of shadows, the rightly instructed Christian man is knowingly overcoming death in every realization of Truth, every spiritual

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choice, every demonstration over sin and the sickness which attends it.

In Christian Science it is seen that no one can suffer the climax of sin without consenting thereto, either personally or by proxy. Said Jesus, "Whosoever liveth and believeth in me shall never die." Christian faith in general has held that the character of the life lived has had nothing to do with the inevitability of death, but in Christian Science right thinking is seen to be right being, it is the reflection of Life, and it is not subject to death. Truth cannot die, and error has no life to give up: hence in Christian Science there is no death save that passing of false belief which is experienced as we attain the Christ-Mind.

The significance and serviceability of the Christian Science point of view thus appears not only in its recognition of the practical possibility of the present "attainment of eternal life," but in the stimulus it gives to the immediate and continuous endeavor to separate oneself from every thing or thought that has no right to live.

JOHN B. WILLIS.

OBEDIENCE TO LAW.

IN reading the Old Testament, one cannot help being impressed by the emphasis laid upon the necessity for obedience to divine law, and no less upon the need of understanding it. In Deuteronomy Moses tells the people that the keeping of God's law means life to them, and he calls upon them to awaken to the blessedness of having God so nigh unto them "in all things that we call upon him for;" then he goes on, "And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Again and again are the people bidden to teach the commandments "diligently" unto their children, and to keep them ever before their own mental vision, for thus alone could they "go in and possess the land." Long centuries after Moses' day the great Teacher said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven;" and then he went on to show that obedience to the commandments must begin in mind, and include every thought, word, and deed.

It is not necessary to remind Christian Scientists of their Leader's insistence upon obedience to God's law, at every point, and her wise provision that the children be taught to understand and reverence this law. The older students of Christian Science see very clearly the reason why the Decalogue should be "diligently" studied in our Sunday Schools, namely, because it is founded upon justice and right and is the basis of all human codes which aim to maintain law and order. It is a mistake to suppose that any one on the human plane does not need to study the Ten Commandments, for even admitting that one might not be tempted to break them, he would still need their protection from the evil beliefs of the carnal mind,—its hatred of Truth and of justice. Our children need to know the might and majesty of God's law. To the one who understands and obeys it, divine law is both sword and shield; as the prophet has said of him who obeys it, "No weapon that is formed against thee shall prosper."

A few years ago, a Jew was tried for murder in one of the middle western states. The evidence against him was very damaging, but his counsel made a strong point for the defense in showing that almost none of his race were to be found in the penal institutions of the country; that they were law-abiding citizens, and that this was due to the fact that through the long centuries of their history the children had been taught the absolute necessity of obedience to the Ten Commandments. It was also shown that obedience to parents and resultant love in the home were characteristic of Hebrews, and with this virtue in childhood the commission of crime in later years would be well-nigh impossible.

Our revered Leader, in "Miscellaneous Writings" (pp. 65–67), gives a wonderful interpretation of the "law and gospel," distinguishing between the material sense, and the spiritual sense which is life-giving. She tells us that "obedience to these commandments is indispensable to health, happiness, and length of days." Moses substantially said this, also Christ Jesus, and Mrs. Eddy not only insists that we and our children shall know and obey God's law, but she tells us, in no uncertain terms, *how* we may do so. In all her writings she makes it clear that the spiritual man "delights" in God's law,—to use the psalmist's word,—because he finds, in obedience to this law, health, happiness, holiness, here and now.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Honolulu, Hawaii, April 11, 1909.

Beloved Leader:—More and more, as I strive to "learn what in thine own mentality is unlike 'the anointed,' and cast it out" (Miscellaneous Writings, p. 355), does the beauty and grandeur of your life and the wonder of our text-book dawn upon me; and I seem to see the "lone footsteps, so far ahead,"—as Mr. Bliss Knapp said, in that sweet tribute which he paid you in a letter published in the *Sentinel* some months ago. I am so glad I never have a doubt that it is the truth which you have given to the world.

Not long ago I was thinking that if only I had understanding enough, were living Science well enough, and doing good enough work to be of service to you, and to be called to your home, how happy I would be. Immediately came the thought: "Why, her home is in Mind, and through all of her writings she is constantly calling each and every one of us to that home." I also realized that your request or desire that every Scientist subscribe for and read the *Monitor* is an individual call to serve you by serving mankind, for whose redemption you are ceaselessly toiling. I know that God is blessing you, and that the windows of heaven are wide open for the pouring of the riches of His love into your prepared and waiting thought. Although I was very young in Science at the time of the trial, I felt I was well grounded, because I knew you were rejoicing (Matthew v. 11, 12). God's will is your will—and God's will is done!

I am, as you have expressed it in "Miscellaneous Writings," "constantly homesick for heaven;" but because of your faithfulness and purity, instead of being in despair, —"having no hope, and without God in the world,"—as formerly, I now turn to Principle, which never fails us, and I find help. For this my thought goes out to you in love and gratitude many times a day. Although realizing that I can add nothing to the happiness of one so close to God, I reverently offer this acknowledgment of the priceless treasures you have given to us, with the prayer that I may learn to be as faithful as you are, and that like you, I may always say, "Thy will be done."

Gratefully yours,

SALLIE J. UPTON.

Boston, Mass., April 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Yesterday morning I was reading with great interest a wonderful testimony of healing from sin and sickness,—of a life redeemed by Truth,—and just then my attention was called to the newspaper account

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of the splendid addition to our church property by the securing of the land in front of the church on the Falmouth street side. The relation between this extension of our borders and the healing work of Christian Science impressed me so deeply that the tears rained down upon the testimony which I held in my hand. Then I remembered that only the day before I had been moved to strong indignation because of certain cruel and unjust attacks upon our Cause and Leader, but now I was able to say from the depths of my heart, "Father, forgive them." I wished, too, that we all might be ready to share in the blessing which must come to the dear and generous member who has given part of this land, by a readiness to do all in our power for our glorious Cause,—in the support of all its activities as well as in the healing of the sick.

Lovingly your student,
ANNIE M. KNOTT.

Cedar Rapids, Ia., April 30, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I feel prompted, and accept the privilege, on the appearance of the new by-law in the latest edition of The Mother Church Manual, defining the class of literature for sale and on exhibition in the Christian Science reading-rooms, to express my thankfulness to God, and to you, our dear Leader,—"Mind and Mind's idea," —for the spiritual import and impetus that is transmitted to the Cause of Christian Science in the enactment of this very important by-law. With prompt and strict compliance with the full meaning of this new order, will follow the purification of the mental atmosphere of the reading-rooms; and the literature emanating therefrom, bearing healing on its wings to the whole world, will fulfil its divine mission.

We recognize that the need for each branch of the work has been and will be met by infinite wisdom, at the right time and in the right way, and that the establishment of this new rule for the regulation and operation of the work of the reading-rooms will be known as another one of the wise and wonderful acts brought out by you for the general good of our Christly Cause. We rejoice to inform you that our reading-room committee, in prompt obedience to this new by-law, decided at once to comply with it strictly, in the letter as well as in spirit, by removing everything except your writings and the literature published or sold by The Christian Science Publishing Society. In Science and Health, page 223, you write, "God will overturn, until 'He come whose right it is.' Longevity is increasing and the power of sin diminishes, for the world feels the alterative effect of truth through every pore."

Mrs. Smith joins me in sincere love to you.

Lovingly and loyally yours,
CHARLES TAYLOR SMITH.

Peterborough, Ont., April 30, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—First Church of Christ, Scientist, Peterborough, Ont., in annual business meeting assembled, in peace, unity, and love, realize our debt of gratitude to you, our Leader, for this demonstration, and wish to convey to you our appreciation of the same. We have great reason to be grateful to you for the many blessings received during the past year. In so far as we have listened to and obeyed your call of warning, counsel, and encouragement, we have been protected, instructed, and prospered by divine Love. We assure you we enjoy and are pleased to have the privilege of living and demonstrating the truth revealed through and reflected by you to us and all mankind. We are all aware that the degree of health and harmony of mind and body which we enjoy is due to demonstrating the rule of Love and Truth given us in "Science and Health with Key to the Scriptures."

We enter the new year with all accounts paid, and a full staff of officers united in love, desirous of giving good service in the practical understanding of Christian Science. Leaning on Christ, Truth, and looking to God, our Father and Mother, for guidance, we know our efforts will not be fruitless in right doing, if we follow you as you follow Christ.

In behalf of the members, we are,

Loyally and lovingly yours,
MABEL YOUNG, WM. J. TODD,
A. E. BIRCHARD, *Committee.*

St. Augustine, Fla., May 4, 1909.

Dear Mrs. Eddy:—For many years I have wanted to write to you, but did not wish to take any of your valuable time. Today I am only a babe in the understanding of your wonderful book, "Science and Health with Key to the Scriptures," but I am very grateful for my small understanding and I know if I hold fast to the truth and study your book faithfully, with the Bible, I shall attain wisdom. I did not come into Christian Science through the physical healing, but one year after accepting its teachings I had a terrible accident, and as I had lost faith in material remedies I turned with all my heart to the truth, which enabled me to rise from my bed the third day, strong and well. When in need of help I could not always get a practitioner, but in my darkest hours I had your dear book, and I thank you for it. You are, dear Leader, and forever will be, "kept by the power of God."

With deepest gratitude,
MRS. AUGUSTA WILSON.

Mechanicsville, Ia., April 30, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—It is my desire to write and tell you of the benefit which Christian Science has been to me. Through its means I have been healed of sorrow and pain, and it is my daily guide and comfort. I rejoice with you in knowing that mankind can today be made free from all the phases of evil.

Sincerely and lovingly,
SUSIE L. BRADSHAW.

Portland, Ore., April 26, 1909.

Dear Leader:—You will know what Christian Science means to me. I lost my father, my mother, my sister, also our business and our home, through consumption, and the doctors said that I could not live. I could not read or write, and was at the county hospital, and from there to the poor-farm, and then it seemed the grave would be next. I found the truth by reading Science and Health, by you, and was healed. I am well now, and working. His will be done.

Lovingly yours,
HENRY W. RUGE.

Dayton, O., May 1, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Under date of April 28, I received a letter from the Dayton Public Library, accepting the *Monitor*. The librarian writes, "I have been quite interested in the laudable effort of the Christian Scientists to give to the public a clean newspaper, suggestive of good instead of parading all the evil there is in the world." I hope during the year to distribute many copies of the *Monitor* in this part of the state. The *Monitor* will speak for itself regarding its great mission of reform.

Affectionately yours,
LLOYD B. COATE.

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THE LECTURES.

FRESNO, CAL.

Prof. Hermann S. Hering spoke on Christian Science at the Barton Opera House last night [April 5] to a large audience. He was introduced by City Trustee Klette, who said in part,—

Nineteen centuries ago, in the far East, Jesus of Nazareth went forth throughout the land preaching a new doctrine, the fatherhood of God and the brotherhood of man. He taught, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He laid down the great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." These great commandments encompassed his teachings. And he went forth and healed the sick. The lame were made to walk; the blind were made to see; the lepers were cleansed. Yea, he raised the dead. And then, that a doubting world might understand and believe, he raised himself after his crucifixion and appeared to his followers.

He sent his disciples forth, and commanded them, saying, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." He said again, "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." And he gave to all the world for all time a great promise when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He plainly meant that all people in all ages who followed his teachings could heal the sick and raise the dead, as did he. Some of his followers for a brief time understood his teachings and were able to heal, but soon the great truth of the Christ-healing was lost to the world.

It remained for a woman in our day and age to rediscover and give to the world this great truth. The world owes a debt of gratitude to Mrs. Eddy for having given to it Christian Science. Christian Science is not a new religion or a new creed. It is eminently the religion of Christ, explained and understood. It assumes to be nothing more; it is nothing more. As a result of Christian Science there has been a great spiritual awakening throughout the world, and the so-called miracles of Christ in healing the sick and raising the dead are no longer miracles to the Christian Scientist who understands they are but the natural effect and result of the law of Spirit.

Fresno Republican.

FAYETTEVILLE, N. C.

Mrs. Sue Harper Mims of Atlanta, Ga., delivered a lecture on Christian Science in the LaFayette Theater yesterday afternoon [April 11], before a large and representative audience. The lecturer was presented by A. H. Slocomb, who said in part,—

Christian Science, in the broadest application of the term, is no new thing. It is as old as Christianity itself. During the nineteen centuries of the Christian era it has been the study of the wisest men and the most profound thinkers. The question of Pilate, at the trial of Jesus, "What is truth?" is the question of the ages. Learned and devout men have wrought out their faith through a life-time study of the holy Gospels, and out of their different interpretations has sprung a multitude of different Christian denominations.

Within the last generation the Christian world has witnessed the advent of a new denomination, the Church of Christ, Scientist. Though of recent origin, it has erected a great many temples, which are thronged with hundreds of thousands of intelligent, sincere, and enthusiastic worshipers, and it has extended its influence throughout the civilized world. It has been a power for good in every community where it has obtained a foothold. Nor can we ignore the testimony of many thousands of truthful men and women who have been healed of their bodily ills and restored to perfect health by the application of the Principle taught by Mrs. Eddy.—*Fayetteville Observer.*

PATERSON, N. J.

That there is considerable interest shown in matters relating to Christian Science was exemplified last evening [April 15], when the Rev. William P. McKenzie addressed a large throng at Orpheus Hall. The auditors comprised many of the leading business men of this city, who took advantage of this opportunity to learn something of the faith which has been discussed so widely during the past few years. Former Congressman Henry C. Allen introduced the Rev. Mr. McKenzie, and said,—

A sect, or a cult, if you please, or a religion, which, starting with its Discoverer and Founder and a few faithful adherents, gathers into its fold many thousands of people scattered throughout the nations of the civilized world, drawn from all classes and denominations, challenges the interest of mankind. Such is Christian Science. Its following numbers many thousands, and it was founded but a few years ago. Many have been drawn to it by its physical healing. Many have come from the ranks of its most bitter detractors. "By their fruits ye shall know them" has been wonderfully exemplified by this progress, and it is to hear of this work and to learn something of this wonderful Science that we have gathered here tonight.

I accepted the invitation to present the lecturer of the evening with a great deal of pleasure, for the opportunity it gives me to express my deep sense of personal gratitude to Christian Science, not alone for the wonderful physical healing, but for the daily help it has been and is to me in meeting the problems and temptations of every-day life, for it is an every-day religion.—*Paterson Call.*

LOCK HAVEN, PA.

A fair-sized audience was present in the Opera House last evening [April 9], to hear the lecture by Bliss Knapp on the subject of Christian Science. He was introduced by Albert Sharpe of Williamsport, who said in part,—

Christian Scientists fully appreciate the fact that one does not become a Christian Scientist by merely listening to a lecture on Christian Science, but by the understanding and daily living of its teachings. The followers of Christian Science are sincere and earnest, and live their religion each day, as I can solemnly attest.—*Daily Democrat.*

LECTURES AT OTHER PLACES.

Puyallup, Wash.—Clarence C. Eaton, March 14.
Champaign, Ill.—Hon. Clarence A. Buskirk, March 21.
Spokane, Wash.—Prof. Hermann S. Hering, March 21.
Jacksonville, Fla.—Frank H. Leonard, March 21.
Houghton, Mich.—Bicknell Young, March 21.
Berlin, Wis.—Bicknell Young, March 23.
Polo, Ill.—Hon. Clarence A. Buskirk, March 23.
Portland, Ore. (First and Second Churches).—Prof. Hermann S. Hering, March 23.
Albert Lea, Minn.—Hon. Clarence A. Buskirk, March 25.
Reno, Nev.—Prof. Hermann S. Hering, March 26.
Montreal, Can. (First and Second Churches).—Frank H. Leonard, March 26.

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TESTIMONIES OF HEALING.

After years of faithful research among the physical sciences and philosophies, and an extended study of both eastern and western religions, I came to the conclusion that there was undoubtedly a God somewhere; but since immutability could not be manifested through mutable phenomena, we could have no possible means of knowing or understanding Him, and I therefore abandoned my search.

For a long time I had been incapacitated from any steady employment by reason of a severe heart trouble, which would cause me to remain unconscious for hours at a time. At last I thought I had found a medicine which, when taken frequently enough, so stimulated my energies that I was able to work more continuously, although the attacks did not cease, but were more likely to occur at night. One evening I fell in the street, and when I became conscious I was at the other end of the town, utterly unable to collect my thoughts or discover my whereabouts. After some friends had seen me home, I went to my physician, who told me that these attacks resulted from the drugs I had been taking, and that the doses must be curtailed or my reason would suffer. I told him I would take no more drugs, if that was the case. He assured me that it would be impossible to leave them entirely alone without occasioning intense suffering and even endangering my life.

It is not necessary, even if it were possible, for me to describe the agony of the next seventy-two hours, without sleep to ease my suffering, but on the fourth day I said to a friend, with whom I had once studied philosophy, "Can't you give me a thought or a problem to think about, so that I shall not go mad?" "Yes," he said; "think of this: 'All is infinite Mind and its infinite manifestation, for God is All-in-all'" (Science and Health, p. 468). How absurd the quotation seemed—little manifestation could I see of the infinite! My friend then handed me a copy of Science and Health, on condition that I return the book next day, telling me to read it while awake that night. I did so, but could only understand portions of the chapter on Prayer.

It was after midnight when I gave up the struggle and said to myself: "If all is infinite Mind and its infinite manifestation, God can see only that manifestation, and He can know nothing of my sins or my ignorance. To Him I can only be as the reflection of His work. I know nothing of Him. If then He is to answer my prayer, it must be through an impersonal law of which I know nothing. I can therefore do nothing but trust." Then these words came into my thought, and repeated themselves over and over again, "Underneath are the everlasting arms." I heard it strike three o'clock, and then I must have slept. When I awoke the lamp was still burning, the book was open on the bed, the morning sunshine was streaming through the window, and I was healed. I quickly dressed and hurried to my friend's house. When I said to him, "Did you ever see such a beautiful morning in October?" he clasped my hand with the words, "I'm so glad!"

Having received life, reason, health, a God whom I could trust and a Bible which I could understand, all through one sentence from the Christian Science text-book, what could I do but with a thankful, earnest humility study and demonstrate more of its truth in the following years. I had much to unlearn and much more to learn, but with unspeakable gratitude for the beautiful life which is being spent to give and preserve for us the truth, I add this testimony, that, without a single exception, Christian Science has stood the test of every question and answered every problem upon which I have brought it to bear. My study of the Christian Science text-book has persuaded me that the effort to understand and demonstrate the truths it unfolds to the world must become the supreme quest in life. I have turned to its pages when the shadows of fear, ignorance, pain, and death itself have seemed to darken my way, to find it, as the psalmist said, "a lamp unto my feet, and a light unto my path." Though oftentimes a careless and backward scholar, I have proved enough of its truth and power to trust to it in every difficulty that has arisen since my first healing, and this trust has never been betrayed.

ALBERT R. CHAPPELL, Santa Barbara, Cal.

It is with the hope that I may help some one who is laboring under a condition similar to mine, that I send my testimony to the *Sentinel*. From the time I was two years old my mother watched what seemed to be evidences of a possible deformity, and with this grew the fear that I could never be like other children. When I was six years of age I was subjected to osteopathic treatments for several months, but they did me absolutely no good. By the time I was twelve, the case was termed a serious spinal difficulty, and was pronounced incurable. It was then decided to try Christian Science, in which my mother had been interested for some time. A practitioner was accordingly consulted, and we were assured that "with God nothing is impossible," whereupon it was decided to try the treatment. I received treatment for exactly three months, during which time my shoulder was raised so that one would scarcely notice any difference between my left shoulder and the right, and my hip was lowered to its correct place. For this demonstration, and numerous others as well, I am deeply grateful; and although all my faults are not yet overcome, I know that man is "the full and perfect expression" (Science and Health, p. 591) of divine Principle, and that sooner or later these faults will be met and done away with.—LILA LUCILE PORTER, Peoria, Ill.

With gratitude I give my testimony, trusting that it may be helpful to others. When doctors failed to help me I turned to Christian Science, and received the healing which I had sought in vain elsewhere. I had often felt quite convinced that there was a coalition between sin (evil traits) and sickness. Finally the day came when I was to be enlightened, and I found that sickness and sin had been partners from the beginning, as Jesus said, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." A lie is defined as "that which is not true." So I found in Christian Science all the fabrication of sin and sickness to be untrue, for God, good, only is true, and All-in-all. The metaphysical healing of disease shows the reality of the mission of Jesus; that it is "the Lamb of God, which taketh away the sin of the world." Jesus yearned to be understood, and all of us in turn yearn that the dawn of light may break in upon the long night of materialism, and guide our dear ones to reach out for their glorious inheritance; for the truth is indeed as the "pearl of great price," for which the merchant "sold all that he had, and bought it." But, as Paul says, it must come to "every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

I thank God for this blessing; and as others have said, I am grateful that I live in the same age with Mrs. Eddy, its Discoverer and Founder.

MRS. MARY L. HAZARD, Brooklyn, N. Y.

I wish to express my heartfelt gratitude to God for what Christian Science has done for me. I was taken ill with what the doctors pronounced appendicitis and gall-stones. I was treated by one physician for about three months, and

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as I failed to gain any strength or to be relieved of the intense pain, my husband, who thought it his duty to get me relief if possible, called in another physician. The two physicians held a consultation, and decided that they could not operate then, as my condition was too serious, and that it would be necessary to wait until I could gain in strength. I was, however, so slow in gaining that our physician said the only thing which would help me was to undergo the operation. At this time I weighed only about seventy-two pounds. My husband then discharged the doctor, and hearing of an osteopathic physician, we thought it best to try that method. After doing so I seemed to feel stronger, but still suffered intense pain and could not eat anything without great suffering.

After a month's trial of this treatment, in which I failed to receive proper relief, we decided to try Christian Science. My husband and I called on a practitioner, and I can truthfully say that I was healed in one treatment of the pain in the abdomen, but I continued to take treatment for weakness, of which I was healed in seven treatments. Since taking up the study of Christian Science, two years ago, we have had many beautiful demonstrations in our home, and I can say that I have perfect health, for which I am truly grateful. My daily prayer is to learn more and more of this healing truth which has been revealed to us through our beloved Leader, Mrs. Eddy.

MRS. H. C. SPITLER, Canton, O.

I wish to express my gratitude for the healing that has come to me though Christian Science. I suffered from heart trouble for six years, and tried a number of physicians, but they said that I could not be cured and that I might expect to pass away at any time. A friend then advised me to try Christian Science, and I resolved to do so. After having a few treatments (one week), I was entirely healed of this disease. Some time later, I was attacked with severe throat trouble. I called a practitioner, and with a few treatments I was again healed. I was also healed spiritually, and other sicknesses in the family were overcome. I wish to say once more that I am very thankful to God, and to our Leader, Mrs. Eddy.

HENRY E. WEISS, Stamford, Conn.

One evening while out walking, I accidentally fell, and upon rising I found that one ankle was severely injured. I finally reached my home, but the pain seemed to be increasing. In the night it was very severe, but knowing that the understanding of Truth heals all of our diseases, and that all things are possible with God, I went peacefully to sleep. When I awoke in the morning there was "no more pain," and I know that divine Mind healed me through the understanding of Truth. I had relied upon *materia medica* most of my life, until the understanding of Christian Science came to me, and I feel very grateful to know this truth which makes free.

FLORA B. HINMAN, Boston, Mass.

[Translated from the German.]

I am unable to express in words the blessing which this wonderful truth has brought me. Christian Science found me in a sorrowful condition. For three years I had been hopelessly ill from nervous trouble in its worst form, coupled with a supposedly inherited organic disease of the heart, so that I looked death in the face daily and hourly. Just as I was about to resign myself to what seemed to be the inevitable, help came; the promise that darkness would be dispelled by light was fulfilled in my experience. God led me to get acquainted with the only Christian Science practitioner in the city, and she had been here but a short time. I shall never forget the first words she spoke: "Why do you not cast your net on the right side?" and the marvel of my healing occurred. From that day and hour I kept feeling better, and since a year ago I cannot thank God enough for the wonderful healing. All this has been done through the explanation of the true Christian faith, as given by our revered Leader, Mrs. Eddy. No one can sufficiently thank her in words, but I wish that very many of my poor sick brethren and sisters may comprehend fully the true Christian and spiritual illumination of Christian Science.

FRAU HELENE ZIMMER, St. Petersburg, Russia.

I am glad to testify to the help received from Christian Science. I had a badly scalded arm, and shortly after my hand became very painful, and both the hand and arm presented an alarming appearance. I went to a physician, who lanced the finger and said I had a severe case of poisoning. He warned me to be careful, and to come to see him the next day. The pain continuing, I, however, concluded to try Christian Science, and went to see a practitioner. After the first treatment the pain ceased, and after the third treatment the swelling and soreness both left. The physician told me not to do any work, but under Christian Science treatment I used my arm as usual in doing my work.—HATTIE JENNINGS, Moscow, Idaho.

Every testimony in the *Sentinel* is helpful to me, and for this help I feel very grateful. Perhaps one way of expressing this gratitude is for me to give my own testimony to the wonders of Truth. For several years before coming into Christian Science, I had a number of diseases, and in the fall of 1902 we started out and traveled almost a year, trying to find a location which would agree with me. We went South and spent the winter; then in the spring we went to western Kansas, and while visiting relatives there I heard of Christian Science. Although I did not then accept it, the belief that medicine had any power to help me disappeared, and I found myself without any faith in *materia medica*. I did not then know enough of Christian Science to have faith in it, but the time came when I had to decide.

I wrote to this relative and told her there was a Christian Science church in our town, but that I would have to be helped before I could get there. I did not know any one in the town who was a Christian Scientist, and had not enough interest, when I was visiting this relative, to find out much about Christian Science. I was, however, helped to get to church, and have been able to go ever since. A lady loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I tried to read it, but it was like an unknown tongue to me, and I did not seem to understand anything I read. I would lay the book aside, thinking that others might understand it, but that I could not. I, however, continued to read, and was healed of kidney, stomach, and throat trouble, also of female disease, headaches, etc., and above all of a disagreeable temper. Then, after these ailments had disappeared, lung trouble seemed to fasten itself upon me, and as I was young in Science my relative treated me, and in three weeks I was healed. A sister had passed on with this same disease over two years before, and relatives and friends said I would be the next to go. I therefore feel that if it had not been for Christian Science I would not be here to testify today.

I am thankful to God, and to Mrs. Eddy, for all the blessings that have come to me through Christian Science, and I would say to those who do not seem to understand the text-book at first, to keep on reading, and the light will come if they are faithful.

MRS. S. F. JAGGAR, Parsons, Kan.

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I wish to give thanks for what Christian Science has done for me. Ten years ago I was a hopeless invalid, and some friends who knew of my condition urged me to try Christian Science. I reluctantly gave myself up to be treated by a practitioner living in Boston. Not knowing what Christian Science is, I had no faith in it, or that I should ever be well, as I had been ill many years, although I had what we thought to be the best of physicians. After taking up Christian Science, to my great joy, I was healed of a growth on my side almost immediately, other troubles yielding more slowly. I am now well, and I feel very thankful to Mrs. Eddy for discovering Christian Science, which teaches me how to understand God.

I would also like to mention some healing which has taken place in the family since my own healing. My son, who was seven years old at the time, was healed of a severe attack of acute lung trouble. As it seemed a severe case it was thought best to call a practitioner nearer home. This Scientist came to us, and in a few days the boy was healed. My husband was healed of a severe attack of an eruption which affected his face and eyes. For this healing I thank God, and those who had the understanding of how to heal. As our Leader says, "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495).

Words fail to express my thankfulness for what Christian Science has done for us all, but I hope these few words may help others to look into Christian Science, that they also may receive the blessing.

EVELYN M. BOSWORTH, Barrington, R. I.

Very gratefully do I give this testimony, which is a proof of the truth of Christian Science as taught in the Bible and made plain in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Less than three years ago I knew nothing of the healing power of God as revealed in Christian Science. I was groping in "outer darkness" mentally, and physically was fast becoming a nervous wreck. I was miserable living, and very much afraid to die. I had catarrhal and stomach trouble, constant and severe headaches, bronchial trouble of a very serious nature, and many of the minor ills to which human flesh is heir, but Christian Science has healed me of all these diseases.

Because I know that divine Mind is the only cause of everything that really exists, that I live and move and have my being in God, and that He works in me "to will and to do of his good pleasure," I am well, and have dominion over the body to which I was once a slave. I am striving to know more of God by following, to the best of my understanding, in the footsteps of our Master, as the way has been shown to us by our Leader, Mrs. Eddy, who is ever going on before us.

J. L. BRUCE, Enid, Okla.

About three years ago, while using gasoline, I was almost overcome with the fumes. I managed to crawl from the place where I was working into a room where I was alone, but my husband came home in a short time, and found me in a very bad condition. He started at once for a Christian Science practitioner, and in less than an hour the trouble was entirely overcome. I have also been cured of severe headache of long standing, and though I have laid aside the glasses which were worn to correct this trouble, the headaches have not returned. I am very grateful to God for revealing this truth to us through our dear Leader, Mrs. Eddy.—MRS. LINA B. WEBB, Franklin, Pa.

With the hope that some one whose release from bondage is seemingly slow, may be encouraged by reading my experience, it is here given somewhat in detail. While in attendance at an academy, from which I graduated about ten years ago, I incurred what is termed the periodical liquor habit, together with its kindred vices, such as gambling, love of fast company, etc. For three years after I engaged in business, I indulged from time to time these practices, which soon were considered a part of my personality. At the end of that period my position, together with the confidence of my friends, associates, and family, was seemingly lost, notwithstanding I had earnestly sought through human will, and with the loving assistance of a good father and mother, to abandon the companions and practices which had brought about my undoing.

I then removed to a distant city, where I again entered the service of a railway company, though at a much less salary and in less pleasant surroundings, and doing so with a great sense of loss and discouragement. At this time Christian Science, of which I knew something through my mother, who had persuaded me to call upon a practitioner some years previously, presented itself strongly to my attention. In the next four years I consulted three Christian Science practitioners in as many different cities, also studied Science and Health intermittently during this time. Each time the work seemed to be done, and surely the good practitioners did their duty; but I was unwilling to give Truth the credit, and a relapse inevitably resulted.

It was then my good fortune to meet a gentleman whose concept of God as the only power was so absolute, and his inspiration to impart his understanding to others so great, that within a few months I suddenly realized the demonstration was made, and the feeling of gratitude and freedom that flooded my consciousness cannot be described. I do not want to convey the impression that my healing came about in a mysterious manner and with no effort on my part. I had been led to realize fully the necessity of obedience to the command, "Work out your own salvation." The past two years have been beautiful with progress in the understanding of "Him whom to know aright is Life eternal" (Science and Health, Pref. p. vii.). I am now earnestly striving to know more of this great truth, that I may help some unfortunate brother who has fallen a victim to the false and pernicious mortal belief that a young man must "sow his wild oats."

I am indeed very thankful to God, and to Mrs. Eddy, the divinely ordained Leader of this great Cause, who has so lovingly and patiently shown us the way.

BURTON W. MUDGE, Chicago, Ill.

A medical doctor claimed that my eyes were in a very serious condition. I then talked with a Christian Science practitioner, who said that others had been healed, and why should not I. She gave me a treatment and I have never worn glasses since. I was also healed of paralytic trouble, both sides being affected, also my speech; asthmatic trouble, and other ailments too numerous to mention have likewise been overcome. Truth is helping me to walk in the straight and narrow path. I have all of Mrs. Eddy's writings and I enjoy studying them. I am so thankful to God, and to our dear Leader, Mrs. Eddy, for Christian Science. I hope this testimony will benefit some one.

M. ROWENA MCNEIL, Clinton, Ia.

Although for twelve years the beautiful teachings of Christian Science have been healing, purifying, and uplifting my consciousness from material modes of living and thinking, the past year has been so varied in experience, so rich in demonstration, so many victories have been won, that to express my gratitude through our periodicals is the least I can do. While the physical healing I have expe-

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rienced through Christian Science has been wonderful, it seems small in comparison to the growth of thought from a material to a spiritual basis. To feel the absolute assurance that divine Love is always "our refuge;" to be able to prove daily and hourly, through demonstration over self, sin, disease, and sorrow, that the Comforter is indeed revealed in this age to all who look for the truth,—all who "hunger and thirst after righteousness,"—surely this is infinitely greater than any relief from physical suffering.

I was a very delicate child; as I grew older serious diseases made their appearance, and I never knew what it was to be free from suffering. Each physician who was called in agreed that there was not a single healthy organ in my body; the only relief they could give me was through administering large quantities of opiates, and that also failed finally. Then it was that Christian Science was brought to my notice; and I shall never forget the sense of joy which flooded my consciousness when, after giving me my first treatment, the practitioner said, "'God is Love,' and you do not have to die." I never doubted that I should be healed after that, even though it was several years befor health was fully made manifest.

My thought was so filled with the sense of suffering, both mental and physical, that it was not strange, even with the help of consecrated and successful practitioners, that my healing was very slow. I had to be "transformed" by the renewing of the mind, and finally was divinely driven to "work out" my own salvation. All who have had a similar experience will know the manifold blessings which attend every step out of the false consciousness of existence into a realization, in some degree at least, that "life and intelligence are purely spiritual" (Science and Health, p. 14).

For the many beautiful and uplifting articles published in our periodicals, weekly and monthly, and especially for the marvelous wisdom, sublime courage, and unfailing love and guidance of our revered Leader, Mrs. Eddy, I am profoundly grateful. I know full well that the only worthy proof of our gratitude is to follow the commands which our Master gave to his disciples, "Go ye into all the world and preach the gospel to every creature," "Heal the sick," and this I am striving to do in his name.

MABEL J. FOYLE, Long Beach, Cal.

[Translated from the German.]

I give this testimony with a feeling of deep gratitude for all that has come to me through Christian Science. It has freed me of bronchial and asthmatic trouble, a so-called incurable disease. Three years ago I had a severe bronchial attack, and went to a physician, but although I remained under medical care, the disease spread more and more and asthmatic trouble set in. The attacks were infrequent at first, but became more and more severe and would overtake me often, so that I would not be able to attend to my work. At such times I was entirely helpless, and had even to be dressed and undressed. I tried one physician after another, and followed strictly their prescriptions. I, however, believed my trouble was incurable, and people would tell me, "You will not get rid of it, but you may live to become very old," which is surely a poor lookout for one who has become diseased at twenty.

Through acquaintances I heard of Christian Science and was advised to look into it. I went to a practitioner, took treatment, and was healed. I am well now, and need not be afraid of cold or damp air; I can have a cold drink without having to think that it may harm me. I can again be joyful as I used to be, and I owe this, next to God, to Mrs. Eddy, who has shown us the way to perfect health and happiness.

PAULA POTSCHICK, Berlin, Germany.

It is with a deep sense of gratitude that I write these lines to the *Sentinel*. When Christian Science came to me I had several bottles of medicine on hand, which I was using as a last resort for a complication of troubles, for I had tried many physicians and many different kinds of medicines, but they all failed to help me. I was treated with electricity for two years or more, as a physician told me it was the only means by which I could be healed. The physician, however, passed on before the time he had set for the accomplishment of my cure, and I was soon in a worse condition than before. I had also suffered for about twenty years from catarrhal trouble, which helped to make my life very miserable, but this was overcome some time ago through Christian Science. I have been helped so much in every way through the understanding of God, as given by Mrs. Eddy in "Science and Health with Key to the Scriptures," and feel that I can best express my appreciation and gratitude for this by striving to live "the life that approaches the supreme good" (Science and Health, p. 496).

I am truly thankful to God that a better way has been revealed, by which the ills of the flesh can be healed and the errors of mortal thought cleared out. I am also thankful to Mrs. Eddy for being pure-minded enough to discern true spirituality, and being willing, for the good she may bring to the world, to bear the burden of helping mankind.—M. G. AMENT, Lancaster, Pa.

For several years I had been in very poor health. It seemed as if I had almost all the diseases that mortal man is heir to. Two years ago I was on the point of going to a hospital for an operation, then I had neuralgic trouble or an abscess of the bowels. In June, 1907, I was in bed almost the whole month with acute lung trouble. Since coming into Christian Science, however, my troubles have all passed away. After having worn glasses constantly for over eighteen years, I took them off about the middle of April, 1908, and have not needed them since. I can read the finest print and do not know what a headache is any more, although I had suffered terribly with my head and eyes for years. I have been free from all these troubles since December, 1907, when I commenced to attend the services at a Christian Science church and to read "Science and Health with Key to the Scriptures." In this way I learned of the truth, for which I am very grateful. I feel so well now that I can hardly realize I am the same man I was before I took up the study of Christian Science. I cannot say enough for Science and Health and our dear Leader who gave it to us.

CHARLES E. HILANDS, Maywood, Ill.

Having been benefited many times through Christian Science I wish to add my testimony. Three years ago, I was suffering with a severe stomach trouble, diagnosed and treated by a physician. At times I was in great distress and was compelled to take medicine both night and morning, but with only temporary relief. I finally gave up the medicine and began to take absent treatment in Christian Science. I received almost instant relief, and since that time I have not taken any medicine. I am very grateful for the physical healing and all other help which I have had in other directions.

HENRIETTA P. OLIVER, Alpena, Mich.

As children, in life's work and play,
Love leads us on and on each day
From strength to strength the upward way.

ELIZABETH ALLEN MALLORY.

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FROM OUR EXCHANGES.

[*Christian World*, London.]

Spiritual teaching requires as its first condition a spiritual teacher. Unless we have ourselves breathed the upper airs, felt the things unspeakable, known in inmost soul the mystery of the divine life, no cleverness, no learning will qualify us for this work. It is here that all the confusion has arisen. Men without scholarship but with pure humble souls have been enriched with the hid treasure and made others wealthy in the sharing. And the multitude who have felt their power, and found others furnished with all that academies could give them, lacking in this essential, have too easily concluded that the mental was a hindrance to the spiritual. The real point is that it can never be a substitute for it, can never be a substitute for the pure heart that sees God. What the world is in need of most of all is the sweet gracious souls who, walking with God, diffuse from their very aspect and bodily presence an influence that sets men, aye, and little children, longing for goodness and for God. You meet them in the humblest ranks.

[*Congregationalist and Christian World.*]

We may treat ourselves as children of death, and so drag the growing weight of our years mournfully and doubtfully along toward the grave that shall cover them. Or we may accept by faith the call to an experiment of living the resurrection life, and find—as thousands in every generation have found—that we are children of immortality. The question, after all, is not so much of the future as of the present. If we think of mere succession of years, no man can lay his hand upon any future day or hour. We must learn to think in terms of continuing growth and far-reaching, broadly planned endeavor. It is not reasonable or becoming in the children of the eternal Father to plan as if they were the creatures of a day. This hour must stand related to the life of God, or it is an hour misspent. So, as the days go on, the faith of the resurrection vindicates itself and assures itself in our enjoyment and employment of the passing hours.

[*Universalist Leader.*]

As we read the story of the Gospels there emerges from their pages the personality of one who impresses us as having found what we all seek, his own will in the will of God. He is no weakling. He moves through the story far and away the strongest character in the whole play. He handles men and truth with the touch of one who never hesitates. He knows what he wants and he moves toward it like a runner whose every nerve is set to attain the goal. Yet there is never haste, never impatience, always the solidity and certainty and unchangeableness of one who feels himself in complete harmony with the universe.

[Rev. Charles E. St. John in *Christian Register.*]

What you can appreciate now of beauty and of inspiration, that is heaven to you now; and, just as fast as you can expand the scope of your imagination, so as to see the glories that God has prepared for the coming of His children, so fast can you broaden and beautify your heaven and make it a condition that shall keep you close to the souls that you love most.

[*Churchman.*]

The demand for dogmatic unity, which means universal agreement upon man-made definitions, has even been the efficient cause of division. The abandonment of that demand will mark the beginning of the healing of divisions.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50: six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published. As this article is of abiding interest and value to the Field the Society will be glad to supply it, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

On foreign orders add 2 cents a copy to cover postage.

The supply of *Sentinel*, Vol. IX., No. 14, is exhausted.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 38.

BOSTON, MAY 22, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

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ITEMS OF INTEREST.

National.

President Eliot of Harvard was invested last week with the decoration of the first class of the Order of the Rising Sun of Japan, by Baron Takahira, Japanese ambassador, acting for the Mikado. In making the presentation, the ambassador said: "The Emperor, my august sovereign, fully appreciative of the great services you have rendered for the welfare of human life as one of the foremost educators of the age, and for the making of many useful men of Japan who have come here to study at Harvard University during the forty years of your presidency over that institution, thus largely contributing to the advancement of our country, has been graciously pleased to confer upon you the grand cordon of the Imperial Order of the Rising Sun, as a mark of his Majesty's good will toward you."

In view of the inefficiency and practical insubordination among the Spanish, Italian, and Grecian laborers on the Isthmian Canal, Chairman Goethals has given notice to the consuls from these countries that he intends to place the laborers from their respective countries on the same footing as that upon which Americans must labor on the Canal. On account of the contractual obligations recognized by the Canal Commission in importing European laborers, they have been permitted hitherto to retain their special checks, which entitled them to receive twenty cents an hour, American currency, even though their services were unsatisfactory. This, and freedom from fear of dismissal, have resulted in the European laborers deliberately reducing the output of their work.

A permanent injunction, restraining from operation the Fiber and Manila Association, under which name it was charged that twenty-five paper manufacturing concerns had formed a combination in restraint of trade, was ordered in a decree handed down in the United States Circuit Court at New York last week. The companies composing this association were fined $2,000 each in June, 1908, for membership in the combination, which is now ordered to be enjoined.

The total excavation at the Panama Canal Zone for the month of April was 3,454,649 cubic yards place measurement. Total amount of excavation since May 4, 1904, when the United States began the work, has been 73,124,849 cubic yards, more than half of which has been taken out in the last twelve months. There remains to be excavated 101,541,746 cubic yards, estimated.

A two-million-dollar taxicab combination effecting the consolidation of four of the largest taxicab companies in Chicago, has been launched. The new concern is to be known as the Chicago Taxicab Company and, it is stated, will control approximately sixty-five per cent of the taxicab business of Chicago.

Indictments for conspiracy have been found by the Federal grand jury at New York against the former superintendent of the docks of the American Sugar Refining Company in Brooklyn, and six other employes of the company, alleged to have been implicated in the sugar underweighing fraud.

The United States Circuit Court of Appeals has decided that the earthquake of April 18, 1906, was not the cause of the fire that occurred after the earthquake. The decision affects favorably several hundred suits pending against insurance companies for losses suffered in the great fire.

A movement is on foot to make the office hours of Government employes in Washington from 8 to 3.30 during the summer months, instead of from 9 to 4.30, the present schedule, as this would give greater opportunity for the enjoyment of outdoor pleasures.

An anti-tipping law in the state of Washington goes into effect in June. It prohibits the giving of tips to employes of public houses or public service corporations, and one who gives or receives a tip may be fined $250 or imprisoned ninety days.

The biennial conventions of the Order of Railway Conductors of America and of the Ladies' Auxiliary were held in Boston the past week. It is estimated there were between seven and eight thousand persons in attendance.

Savings bank deposits in Massachusetts exceed $710,000,000, and there are nearly two million depositors with an average deposit of about $359.

The annual meeting of the General Society, Daughters of the Revolution, was held in Boston last week.

About twenty-six million immigrants have come to the United States since 1820.

International.

The British, French, and German financiers have come to an agreement with reference to the Canton-Hankow Railway loan, which the Chinese government awarded recently to the Germans, whereby the British and French are admitted to participation. The Germans also have withdrawn from the construction of the road and will have no part in controlling the expenditures. In return for this concession the Germans will have a share in the Hankow-Szechuen Railway loan of $12,500,000. At the joint proposal of British, French, and Germans, the Canton-Hankow loan has been raised to $27,500,000.

The Russian Douma has passed the third reading of the agrarian legislation which dissolves communal institutions and will facilitate the transfer by peasants of property to individual ownership. The vice minister of the interior announced that up to Jan. 1, 1,300,000 peasants had declared their intention of withdrawing from the communes and that of these six hundred thousand already had obtained title-deeds to individual holdings.

The continued opposition from Russian reactionaries and courtiers near the Czar threatened to bring about the resignation of the premier and his cabinet. The demand was made that the Czar support the policy of the cabinet in the appointment of a general staff for the navy and dissociate himself from the hostile campaign. The matter has been satisfactorily adjusted and the crisis has passed.

The Cunard line steamship Mauretania on her last eastward trip beat her own previous and all other eastward records by twenty-four minutes. Her time from the Ambrose lightship to Daunt's Rock was four days, eighteen hours, and eleven minutes. She covered the entire distance, 2,935 knots, at an average speed of 25.70 knots an hour. The daily runs were 588, 605, 610, 600, and 532.

Arrangements are being conducted at The Hague for the hearings of the Anglo-American fisheries questions by the Court of Arbitration toward the end of 1909. It is expected that the arbitration of the questions in dispute between the United States and Venezuela will be taken up early in 1910.

The British government has appointed a commission to investigate and conduct experiments in aerial navigation.

Industrial and Commercial.

The Baldwin Locomotive Works has just turned out two powerful engines, for use on the heavy grades of the Harriman lines in the Sierras. The capacity of these engines is double that of the heaviest now in use on that road. The new engine weighs 600,000 pounds, including the tender, which carries 9,000 gallons of water and 2,250 gallons of oil, it being an oil burner; its length over all is 93 feet 6½ inches; driving-wheel base 29 feet and 4 inches, and its weight on the drivers is 390,000 pounds. Each of these engines cost $35,000.

Print paper and other pulp products are now being manufactured of okra stalks. The woody fiber of the stalk is used for paper making and the tough outer bark for making twine, string, and rope. The paper bleaches as well as that made from white wood pulp and without destroying its tensile qualities.

The total mileage of railroads operated under the block system on Jan. 1, 1909, was 59,548 miles, a net increase during the year of 870 miles. The manual block mileage has decreased during the year 517 miles, while the automatic block mileage has increased 1,387 miles.

Trade conditions in practically all sections of the commercial world show a decline, measured in values of merchandise imported and exported, as compared with those of a year ago, according to figures of the Bureau of Statistics.

Fall River cotton mills for the second quarter of 1909 have declared dividends amounting to $306,400 on a total capitalization of $20,525,000, an average of 1.59 plus per cent.

General.

To cope better with fire among inflammable liquids a German has devised an apparatus consisting of a metal cylinder, provided with a long spout, and divided into two chambers, one charged with an aqueous solution of potash, alum, and sodium sulphate, the other with a similar solution of sodium bicarbonate, sodium sulphate, and licorice root extract. The result of the chemical action when the liquids are mixed is the production of carbon dioxide, which, in contact with the licorice solution, forms an exceedingly stiff and persistent foam. Such a layer of foam, containing an inert gas, upon the surface of a burning liquid effectually cuts off all access of air, and combustion ceases.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

NOT EXPLANATION BUT CORRECTION.

SAMUEL GREENWOOD.

THE writer is in receipt of a list of questions which practically cover the entire problem of human existence and destiny, but he could only refer the questioner to the Christian Science text-book for his answers. The teachings of Christian Science, as elucidated in Mrs. Eddy's writings, afford the only scientific or effective explanation of the phenomena of mortal existence, an explanation which divests the material concept of all claim to reality, and reveals the allness of God. The purpose of Christian Science is to deliver mankind from their belief that intelligence and life are separate from God, not to solve any mysteries or accept the illusions of that belief. As has been well said, it is not explanation mortals need, so much as a knowledge of the truth that makes free.

The difficulty sometimes experienced in readily apprehending the teachings of Christian Science is largely due to one's former education, wherein good and evil were held to be equally real, and man to be of both human and divine creation. It is obvious that Christian Science would seem obscure viewed from that standpoint. Believing in evil as real, mortals naturally believe it to have a real origin, and until the infinitude of God is discerned in Christian Science their search for that origin goes on. When the ordinary person begins to look into the subject of Christian Science he generally measures his concept of it by his former beliefs, or attempts to reconcile the new with the old, but in either case he usually encounters many problems which he thinks should be explained. Even after the new student becomes convinced of the truth of Christian Science, he is apt to ask the how and the why of conditions which he admits are not true, not realizing that, in asking these questions, he assumes that error has some truth to be explained.

All that any one needs to be saved from is error of some sort. The boy who knows that two and two are four needs no salvation from such knowledge, because it is true; but the boy who believes that two and two are five does need salvation from that belief, because it is not true and leads to wrong results. When he learns the mathematical truth involved in that problem his salvation from mathematical error is accomplished, for his false belief is thereby destroyed. Now if this boy were to ask an explanation of how he came to believe that twice two are five, what would you answer him? How would you account for the figure five on his slate? What could you truthfully tell him except that it was a mistake, and therefore not true? Evidently the only effective way to explain the situation would be to prove to him that twice two are four, which would leave no error to be explained. In like manner, the only effective way to solve the problem of evil is to demonstrate the reality of good. To attempt the explanation of what one believes to be untrue is to place oneself in the predicament of having to be saved from his own explanation.

Error may properly be defined as ignorance of truth, and evil as ignorance of good; and the conclusion may be correctly drawn that, since ignorance is but the negation of knowledge, these conditions cannot in any true sense be known or understood. But logic alone does not dispose of this problem. Errors call for correction, and nothing short of their correction will eliminate them from human belief and experience. Mortals do not reason on this subject from abstract conclusions. Here, they say, are so much crime, disease, sin, sorrow, pain, poverty, death, holding the preponderance in human consciousness, and what are you going to do with them? What is to stop their pernicious influence in human life? Christian Scientists do not meet this position with counter-arguments, nor confine their answer to an abstract denial of these conditions, but they point to the practical operation of Christian Science in ameliorating and destroying human sin and suffering. What other explanation can one give of the unreality of evil?

Mortals may be sure that the belief in evil will continue its delusions until the omnipresence of God is recognized and demonstrated; but in the degree that good is allowed to dominate consciousness, evil becomes literally nothing, and its mystery vanishes with it. The individual demonstration of divine Love destroys hate so thoroughly in that person's thought that it needs no explanation; and so with all the phases of evil. But, you say, thus to overcome all evil will take a long time, and what is one to do meanwhile with all the difficult questions and unexplained points involved in his problem? Nothing is worth doing at any time but to demonstrate the allness of God, good; and if this work fully occupies one's thoughts, he will not trouble himself about having the mistakes of mortals explained.

It is not only difficult but impossible to see truth clearly from opposite standpoints, for contrary premises imply contrary conclusions. The real need of mankind is not to have the phenomena of evil and matter explained, but to turn their thought away from these conditions and seek the spiritual understanding of Life, for in no other direction can harmony be reached. The material sense of man and the universe is an error which only the spiritual sense of being corrects. If the student becomes perplexed over "the mysticism of opposites" (Christian Science *vs.* Pantheism, p. 13), he should cease his puzzling and get to work. One form of error corrected or one experience of discord destroyed, on the basis of Christian Science, presents a more satisfactory solution of the human problem than all the fine-spun theories or arguments one might put forward in a year.

How soon do you think the boy would solve his problem of the addition of two and two so long as he waited for an explanation of his mistake, or while he persisted in retaining the wrong figure in his work? Yet are not mortals working just as absurdly at their life-problems in clinging to the thought of both good and evil as realities? Our work is different from the boy's only in the kind and degree of the errors confronting us. Admitting that God is

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infinite, it is inevitable that evil of all kinds is as much an error as the boy's belief that two and two are five, and like that error it is capable of correction but not of explanation. We can see how the correction of any one error places it beyond the need of explanation, then why not apply that fact to every unsolved phase of our problem, in the assurance that all sense of an opposite to infinite good will disappear as the truth of being is better understood and God is seen to be All-in-all.

The sooner the student realizes that only truth can be explained or understood, the sooner he will be ready to work out his salvation intelligently, and to enter into the fruition of that work. Christian Science defines and explains the infinite nature of God and His creation as divine Principle and idea, and this explanation is healing sin and discord constantly, showing that it has been correctly given; but no amount of attempted explanation of error can correct a single mistake or solve the smallest problem.

Christian Scientists have learned the folly of attempting to explain or account for conditions which they know are untrue, for their whole attention is needed in gaining that knowledge of Truth which corrects these errors. In Christian Science as in mathematics the explanation and correction of error are one and the same. Whatever offers to explain evil while leaving it still in the field, is an error of itself, and is a case of the blind leading the blind. The basis upon which Jesus taught and performed his works was that God is All, and consequently that evil—whatever is unlike God—is a lie; and this is the basis of Christian Science.

CIVIC DUTIES.

JUDGE JOHN D. WORKS.

CHRISTIAN SCIENTISTS are growing so rapidly in numbers that their influence in the affairs of government should be recognized as a power for good and a support for civic righteousness. Many seem to hesitate to take an active part in public affairs and the administration of government, national, state, or municipal, a hesitation based upon the theory that our work is spiritual, therefore we should take no part in material affairs or the administration of human laws. This, however, is a mistake that may deprive Christian Scientists of much of the influence which they might and should exert for the betterment and purification of politics and official service, and for the elevation of the public conscience. Human laws are, or should be, founded upon the divine law. Their enforcement should be with a view to the reformation of the criminal, the guardianship of the morals of the people, and the attainment of justice among men. The laws of a country may be just, equitable, and humane, but their proper administration and enforcement depend upon the election to public office of just, upright, and humane men. If this is not done, just laws in themselves amount to but little.

One of the greatest and most sacred duties of the electors of a country is the faithful and intelligent exercise of the elective franchise. In this country it lies at the very foundation of our free institutions, by which the responsibility of government is placed not upon kings or a selected few, but upon the people at large. Every man is himself a ruler, and his duty as a citizen of a country like ours is a sacred trust. This trust is shared by every Christian Scientist, and he should not, he cannot, escape it by the argument that his work is spiritual and not material. We are glad to make every exertion to improve our health, even in a physical way, and to free ourselves individually from sin and disease. This we do by the elevation and purification of thought, the overcoming of the propensity to do evil or even to think it. So we should do for the body politic. Our work for the public welfare should be for the elevation of thought in public affairs, and for civic righteousness. One of the means at hand, and of which we should make use, is the elective franchise. None but upright and trustworthy men should be elected to office. Thus only can the just enforcement of the laws making for civic virtue and righteousness, and against evil in all its forms, be secured.

Christian Scientists should not be partisans. Above all things, they should stand for righteousness and justice in public as well as in private life. When the *Monitor* was instituted, Mrs. Eddy was asked by the public press to make a statement of her politics. Nothing could be clearer or more succinct than her reply: "I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself" (*Christian Science Sentinel*, Nov. 7, 1908).

Not long since, this entire nation was doing honor to one of the greatest of American citizens, Abraham Lincoln, chiefly because of his devotion to duty as a servant of the people and his unswerving honesty and integrity in public office. Christian Scientists joined heartily and sincerely in these public expressions of love and appreciation of his unselfish devotion to and loving sacrifices for the country and its people, as well they might. Abraham Lincoln's life was one to be emulated, his example of private and public virtue and righteousness one to be followed. How can we better follow that example than to stand, as did he, for all that is good in public life? His religion was not of creeds, or even of churches, but his faith in God was unbounded and his life one of consecration to duty and love and charity for his fellow-men.

Christian Science is not a religion of creeds or dogmas, but of good works. It is not a religion of mere theories, but of practical usefulness in every walk of life. Our religion stands for civic righteousness, as well as devotion to duty, wherever we may be placed. The public service needs to be elevated and purified. The morals of the people, especially in the larger cities, need to be protected. In every effort to bring about better things, in both the enactment and enforcement of the laws and the elevation of the public service, Christian Scientists should be found in the forefront of the battle; but in this, as in all things, wisdom must be sought. Personality should have no place in our striving for civic righteousness. Evil should be rebuked, but without malice. Public trust should be placed only in the hands of the worthy and withdrawn from the unfaithful. Christian Scientists should stand rigidly for right conduct and faithful service in public office.

The teachings of Christian Science, if heeded, cannot fail to make better citizens and more efficient as well as more upright and conscientious public servants. Christian Scientists should stand in the very front rank of the best citizens, ready at all times to strive for the best in public as well as in private life. Are we doing our full duty in this respect, or are we content to leave the labor of elevating the citizenship of our country to others less able to deal with the subject scientifically and as the teachings of Christ Jesus would require us to deal with evils which affect the public welfare?

The Christian Scientists of Los Angeles, the writer's own city, have lately been put to the test in respect to the duty they owe their municipality as good citizens. Public reforms have been before the people in the form of proposed amendments to the city charter, tending to take the election of city officers out of the hands of political bosses and manipulators and place it more securely in the hands of the people, followed by the enforcement of what is known as the "recall," to oust any officer charged with having been unfaithful to his trust. In these movements, so necessary for the public welfare, Christian Scientists have borne an active and prominent part, taking their stand firmly for purity in politics and fidelity in public office. They have openly identified themselves with the advocates of civic righteousness and purity of life, as the opponents of vice and evil in all its forms, with which evils the officers of the

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city are obligated to deal. Christian Scientists can do much, if they will, to accomplish right results, in the right way, in the attempt to reform conditions and overcome evil, without the bitterness and ill will that generally accompany such a struggle against evil; and also to set an example of the right method of overcoming evil, namely, without the malice or vindictiveness toward persons so common in controversies of this character.

Our Leader has at all times taken an active interest in the welfare of the nation, as well as of her state and the community in which she has made her home. She has made it clear by her own example that Christian Scientists should be not only good citizens themselves, but active in the effort to bring about better and more wholesome conditions in public affairs and higher ideals of government and official duty. Her patriotism is a marked characteristic of her life of usefulness and devotion to the welfare of humanity. It has been marked not alone by passive sentiments, but by active interest in good works intended for the advancement of the public welfare.

Let us not be found among the self-righteous or "holier than thou" citizens who hold themselves too good to participate in politics; nor with the selfish seekers for wealth who can find no time to devote to the affairs of their country. Christian Scientists should be instant in action where the public good demands action, and self-sacrificing in the support of every conscientious effort to better conditions in governmental affairs, from the nation down to the smallest political division in which officers are to be selected and public services rendered. They should not shun the duties and responsibilities of electors, because politics are corrupt and public position as a consequence without honor, but they should seek in every right and honorable way to purify politics and make office honorable and honored among men. This is a civic duty that no good citizen should neglect.

SELF-EXAMINATION.

HATTIE S. GALE.

How can we at this period, as students of Christian Science, answer a few questions that must necessarily arise in the thoughts of all wide-awake, active, loyal workers in our beloved Cause? When I think of the wise moves that have been made by our dear Leader, in the giving up of our yearly gatherings and "greetings," I am impelled to write what has come to me many times, and now in a more searching manner than ever before; and I am asking myself questions like the following: Am I a Christian Scientist? Mrs. Eddy says in Science and Health (p. 192), "We are not Christian Scientists until we leave all for Christ." How much am I giving up for our Cause and for all mankind? Would I study our Leader's works just as faithfully if no person knew how much or how little I did? Would I be just as loyal if our Leader did not know me? Would I attend all the church services if no person knew me? Would I take patients who could not pay just as readily as those who could? Am I actuated in my daily life-work by Principle, or personality? Am I judging my brother by the personal senses, or seeing him as reflecting the Father's image? Am I holding thoughts for all mankind that will purify and heal? Am I myself reflecting Love as taught through the understanding of Science and Health? Am I living the Golden Rule?

These and many other questions come to me so often that I am constrained to give expression to them, for we who are students of Christian Science have "enlisted to lessen evil, disease, and death" (Science and Health, p. 450); and how shall we accomplish this work unless we reverse the evidence of the senses and see man as God sees him, keeping ever in thought the perfect model? We have had sufficient teaching, and we have our Leader's works and the example of her unselfish and untiring devotion to Christian Science and to the whole world. Let us therefore put down self and go and do likewise. Let us overcome personal likes and dislikes and put our understanding of the truth into practice, that our lives and our works may prove that we have something which the world can neither give nor take away.

MATHEMATICS AND SPIRITUAL PROGRESS.

WILHELM SEGERBLOM.

MANY a beginner in Christian Science finds it difficult to grasp the conception of the infinity of Life, Truth, and Love; in other words, the conception of the allness of God. The writer has been helped to grasp this concept by a thought of mathematical relations, and he ventures to speak of it with the hope that it may be of help to others.

The student of arithmetic often indicates a case of division by the use of a common fraction, putting as the numerator the number to be divided, and as the denominator, the divisor. He gets as many common fractions as he has cases of division. When he advances to the study of algebra and uses the letters a, b, c, etc., instead of actual numbers, he still finds that he can indicate a case of division by a common fraction. For instance, if he wishes to divide some definite number that for the moment is represented by a by some other definite number that for the moment is represented by b, he uses the fractional form, a/b, and this means as much to him as did the fractions he manipulated in arithmetic.

Let us look at our algebraic fraction closely. Suppose in a given case a equals 100 and b equals 50; the answer of course is 2. Now suppose that a remains constantly 100 but that b changes gradually; if b equals 25 the answer is 4; if b equals 10 the value of the fraction is 10; if 5, the value is 20. It will be readily seen that, given a constant numerator, as the denominator decreases the value of the fraction increases. When b equals 1 the value of the fraction is 100, and as b gets still smaller, *i.e.*, less than 1, and approaches zero, the value of the fraction increases and is now more than 100; for instance, if b equals 0.5, the value of the fraction is 200. It can easily be proved by the theory of variables and limits that as b approaches zero the value of the fraction gets larger and larger, and reaches infinity when b reaches zero.

By this time the reader will probaby have seen that those poor mortals who have not yet learned the method of evaluating themselves according to the method prescribed by the great Teacher and Wayshower, are still "common fractions," generally less than unity in value, and not able to reach a constant value because they "denominate" themselves mortal, that is, have mortal or material beliefs for their denominators. On the other hand, the student of Christian Science, having proceeded to the advanced mathematics of being, is an "algebraic fraction." The denominator (his material beliefs) is gradually decreasing, while his numerator (the Principle of his being) remains constant; and as his material beliefs approach zero or nothingness his value increases ("unto him that hath shall be given"), until with the final and complete disappearance of material concepts the real man stands revealed, at-one with infinite Mind, Spirit, Truth, God.

Furthermore, as the common fractions with their individual and separate values represent (mortal) "minds many," so the algebraic fractions represent those who are becoming of one Mind because they are all approaching the same infinite value. In this connection it is interesting to read Mrs. Eddy's definition of "man" on page 591 of "Science and Health with Key to the Scriptures:" "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind."

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THE NOTHINGNESS OF EVIL.

L. N. BLYDENBURG.

THE effort to destroy evil does not really arouse it to increased activity, although it may seem to do so. It only throws a stronger light on evil and brings it into stronger contrast with good, thus presenting a vivid mental picture of evil, which gives the impression of aroused activity. Notwithstanding we are taught the nothingness of evil, and that it has no power, except the seeming and temporary effect which false belief gives it (though evil has in fact no intelligence), we sometimes hear it said that evil is subtle, aggressive, arrogant, aroused, active, etc., when it is only seemingly so. To those who understand the teaching of our Leader, and who know that evil has really no power, these expressions may not be misleading, but to others they are contradictory and seem to imply an independent intelligence and active energy in evil. For such, an explanation of the cause of the seeming activity of evil may be necessary.

Mrs. Eddy writes "Evil calls itself something, when it is nothing" (Science and Health, p. 287). Christ Jesus characterized the belief in evil as a liar from the beginning. The following may serve to furnish a practical illustration: An evil habit has been acquired, and the victim of the habit, upon realizing that it is abnormal and vicious, is seeking to abandon it. So long as he continued to indulge the habit, he did not realize its negative strength; but once resistance to it becomes active, the habit seems to take on activity to hinder its destruction. The real activity is in the direction of reform, which unmasks the power of a habit that is based entirely on the false belief in the desirability of the harmful course of action. When the belief is destroyed which was the sole source of the seeming power of habit, the destruction of the habit follows as a natural consequence, and right living asserts itself as the only real way, for there is no intelligent reason for the continuance of any wrong habit, and the governing impulse of the habit is entirely destroyed because it had no foundation in the law of God, good. It is then seen that the habit was destroyed when ignorance of the truth was dispelled.

Christian Science teaches that good is active and positive. Evil seems resistant only because of human ignorance and the failure to perceive the power of good. Evil seems attractive only to those who are ignorant of good; it is repulsive to those who have the understanding of good, and this is the law of the destruction of evil. The seeming power of evil is in inertia and stagnation, not in progress and unfoldment. We become conscious of the seeming resistance of evil when we attempt progress in the line of right thinking and doing, and therefore it seems to become aroused and active, but if active efforts for reform continue, the seeming power of evil diminishes to the degree that the power of good governs our actions. The railroad train, when it is standing still, has the same resistance of inertia to the power which causes motion, as it has when the attempt to start is made, but it is not noticed till the driving-wheels of the engine begin to slip on the track and the friction so caused generates the flying sparks. The false mortal sense which fails to perceive the eternal activity of good, makes evil appear to mortal sense and produces the destructive friction of evil in mortal existence.

Truth understood reveals only the eternal harmonies of the universe of God, good, and destroys forever the belief in the reality and power of evil. "Thou art of purer eyes than to behold evil, and canst not look on iniquity," says the prophet. Christian Science teaches that as there are no false mortal beliefs in the consciousness of God, therefore evil has no place in the divine consciousness.

SELECTED ARTICLES.

[A. E. Goodson in *Detroit* (Mich.) *Journal.*]

Permit me to voice my sentiments on the recent vitriolic attack of a clergyman against Christian Science in your issue of April 12. It is characteristic of the middle ages, but, thank God, we of the present day are living in an enlightened age. The truth will prevail in spite of any organization that would attempt to smother thought. It might as well protest against the great sea waves, as to attempt to stop the progress of any movement whose only aim is the spiritual uplift of humanity. I am not writing as a Christian Scientist, as I do not belong to any church and only recently have I looked into their tenets. Up to that time I was in an infidel state of mind. Speaking from personal experience, I will say that since my investigation of the subject, I view the Bible from a very different standpoint than formerly.

This critic says, "We are at fault in not defending the gospel. Christian Science is the worst form of heresy that confronts the true teachings of the Scriptures, and hardly a page of the Bible is not contradicted by it. It is superlative idiocy, and the most insidious, dangerous, and destructive thing that opposes itself to the gospel of Jesus Christ." Assuming that he has been correctly quoted, it seems to me his criticism is harsh and decidedly unchristian. I would ask him to open his Bible at the seventh chapter of Matthew and read the first five verses, which will give him some good advice from the Master himself. Why "superlative idiocy"? Simply because it has ideas not contained in his creed? Because we do not understand a thing is no reason it may not be a fact.

I would suggest to this brother that he go to the Christian Science church, to the experience meeting, some Wednesday evening, and go early, as there are no vacant seats after 7.40 P.M. I think he will have a change of heart. At a recent meeting which I attended, out of curiosity, the speaker asked all those who had been benefited by Christian Science to rise. Out of a congregation of eight hundred people, fully seven hundred arose. To me, they appeared like very intelligent people. Were these people "dupes, idiots, deluded"? They did not look it to me. "Judge not, that ye be not judged," said the Master. This is just as applicable in 1909 as it was when uttered. Jesus was reviled and persecuted, and even put to death. He said, "Father, forgive them; for they know not what they do." From what I have heard of Mrs. Eddy, she takes this stand toward critics such as this brother. I wish he would read the thirteenth chapter of I. Corinthians. If he, then, has anything further to say, say it; if not, forever after hold his peace.

[Olcott Haskell in *Palo Alto* (Cal.) *Times.*]

Whenever knowledge of any science is accurate and exact, then we find absolute agreement among all faithful students of the subject; but such uniformity of thought and action cannot rightly be attributed to the following of any personal leader, for it is the unity of the subject-study that produces unity among its students. So it is with Christian Scientists. While they love and respect their teacher, Mrs. Eddy, yet it is not the following of her personality that has given life, growth, and unity to this movement. Every student is encouraged to discern the great truths of God and man for himself; and every practitioner must absolutely succeed in doing this, or he can have little success in helping others. Such workers have long ago learned that the problems of life are not to be solved by any creed or formula, but must be met on the ground of understanding—even that under-

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standing which reaches results through the application of divine Principle.

Those of the onlookers who today acknowledge that Christian Science does produce results in the healing of both sickness and sin, but who have not yet looked long enough nor deep enough to discern the underlying Principle, adopt the most absurd theories to account for these successes. No action can be correctly explained to a thinking mind without the admission of intelligence—Mind, and since matter is not self-intelligent, we are forced to the recognition of an intelligence apart from and above the forms of matter. Defined thus, intelligence, or God, is the Principle of all true being, and the universe may then be consistently explained. This was the truth upon which Jesus stood, and all his acts were natural deductions from this premise of the rule of a good, all-powerful, and intelligent God.

We may enlarge upon this concept of God by employing different terms to express different views of His all-inclusive nature. Thus Mind may be used as a synonym for God if by this term we mean not the circumscribed and sinful human mind, but the infinite, loving, acting intelligence of the universe. Similarly Life may be used as a synonym for God, if it is taken to mean the Life of all life, the living, loving Principle of all true being. Thus used the words mind and life should always be written with initial capital letters, to distinguish such usage from the commonly accepted association of life with organized matter and animal forms.

[J. V. Dittemore in *New Rochelle* (N. Y.) *Standard.*]

The attempt to belittle the efforts of Christian Scientists because the results of their practice are not always instantaneous will not find a very hearty response in the minds of just and tolerant readers. If consecration and earnest prayers are of any avail, the healing works of Christian Science will continually approach a greater degree of efficiency. Our critic should rejoice in the accomplishment of good through any system, instead of endeavoring to tear down and destroy simply because the convictions of his fellow-religionists are not in strict conformity to his own. Christian Scientists do not boast. They do not consider themselves better than others. They only try to be grateful that they are better than they formerly were.

[Alfred Farlow in *Bloomington* (Ill.) *Pantagraph.*]

When the Master of Christianity declared, "It is the spirit that quickeneth; the flesh profiteth nothing," he evidently meant that the only thing which gives life and existence to creation is Spirit, and that the flesh, which means the physical or material in contradistinction to the spiritual, is altogether unprofitable. Why unprofitable? What can be the constituency or nature of that which our Lord declared to be altogether unprofitable? Science teaches that the material is simply a material sense of the spiritual and real universe; that creation exists as it was primarily created, and has never lapsed into a material condition. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," which implies that Spirit is not the author of matter, is not the author of the physical or material. The Scriptures declare that God saw all that He had made, "and, behold, it was very good," and that "without him was not any thing made that was made."

We have now established two premises from a Scriptural point of view: first, that God is Spirit, Mind, Truth, Love, good; second, that His creation is spiritual and not material. These are the premises in the Christian Science syllogism. We do not contend that they accord with material observation, nor do we contend that they are acceptable except to those who are willing to accord first place to the spiritual, and to accept the Scriptural teaching that the material is altogether unprofitable.

Our critic declares that "science tends to show that Spirit and matter are only different forms of the same thing; just as (for analogy) ice and water are different aspects." This amounts to a declaration that matter is Spirit in the process of cooling, or that Spirit is matter in the form of steam. Moreover, it is a pantheistic belief, since it implies that the creator and creation are identical. It contradicts the Scriptural teaching which draws a distinctive line between matter and Spirit. It also contradicts the teaching of "ordinary science," that the effect must be like its cause, all of which we conclude by the use of the "dictionary."

[W. J. Bonnin in *Southport* (Eng.) *Visiter.*]

That Mrs. Eddy, by her years of unswerving loyalty and courage in the cause of a pure, practical, and sustaining Christianity, has enabled a great multitude to share in the peace and happiness and freedom that Christian Science stands for, is certainly true; and it is also true that there is, as a consequence, bestowed upon her a wealth of gratitude earned by but few in the history of the world. Christian Scientists know, however, that nothing beyond this is either desired or accepted; indeed the occasions have been by no means rare when a gentle, but none the less pointed, rebuke has been administered, where an exuberant gratefulness had induced a confusion of Principle with personality—that first step in the direction of apotheosis so fatal to many a good man and many a good cause.

Christian Science rests solely upon the basis of absolute and demonstrable truth, and as a demonstrable religion, and only as such, does it stand and does it hope to stand. It is turning people to the consideration of the real in place of the supposititious, the eternal in place of the temporal, the good in place of the evil. It will be seen that such a religion can no more truly be said to rest upon the personality of its discoverer than can wireless telegraphy be said to rest upon the personality of Marconi, or America to rest upon the personality of Columbus.

[Frederick Dixon in the *Onlooker*, London, England.]

Christian Science teaches that the effect of drugs and food on the human body is the result of the belief attached to them, and that consequently, speaking absolutely, there is no difference between them. The relative force, however, of these beliefs varies very considerably. No one presumably believes that a drug is necessary to existence, but the entire world believes that food is. The Christian Scientist, therefore, who overcomes sickness without the use of medicine merely proves that it is possible to heal without the use of a drug; the Christian Scientist who succeeded in doing without food would have triumphed over death. Paul wrote to the church at Corinth: "The last enemy that shall be destroyed is death." At the same time Christ is the way, and Christ Jesus showed, in the temptation in the wilderness, that man could subsist without food, just as he showed in his ministry of healing that every manner of disease could be destroyed without the help of material means.

[Gray Montgomery in *Leadville* (Col.) *Herald-Democrat.*]

Christian Science is the fulfilment of the teaching of Jesus the Christ. Thousands of intelligent people, healed through its ministrations, subscribe to its religious tenets, which endorse the sacred and inspired teachings of the Bible and acknowledge Christ as the Son of God and the Wayshower. Christian Science teaches the allness of

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God, or divine Mind, and His manifestations, but it does not deny nature nor its beauties. Christian Science gives the student a keener delight, a more vivid appreciation, and a grander and higher concept of nature. His mental view is lifted away and above the fading material sense of things up to the spiritual facts of existence, so that his sense of nature becomes more beautiful. Mrs. Eddy says (Miscellaneous Writings, p. 331): "As mortals awake from their dream of material sensation, this adorable, all-inclusive God, and all earth's hieroglyphics of Love, are understood; and infinite Mind is seen kindling the stars, rolling the worlds, reflecting all space and Life,—but not life in matter. Wisely governing, informing the universe, this Mind is Truth,—not laws of matter." We learn, therefore, from Christian Science that matter is but the concept of the mortal mind, and when hatred, malice, envy, sensuality, and error in its many other forms are displaced by truth, the perfect Mind that Christ Jesus possessed is gained, the true sense of creation is understood.

In referring to material objects Christian Scientists use the same terms as material scientists, but to reach the spiritual understanding of God and His universe it is necessary to adopt a more spiritual terminology and vocabulary, as the terms of the material scientists and the language of the shop and the street are inadequate to explain spiritual truths. The earnest Christian student, willing to learn and accept the definitions of the metaphysical words used, can readily comprehend the teachings of Christian Science. Instead of denying "that God made the heavens, the earth, and the star," Christian Science teaches that "the heavens declare the glory of God; and the firmament showeth his handywork."

It is alleged that "in the face of fever and pestilence, Christian Science says that none of these things exist." Christian Science recognizes that while these errors may seem real to human mortal sense, they are destroyed by the realization of God's infinite love to man, and by understanding that "God saw every thing that he had made, and, behold, it was very good."

[Charles B. Jamieson in *Foster's Democrat*, Dover, N. H.]

Through understanding that God is Spirit and All, the only cause and creator, and that Spirit's substance and creation are spiritual, Christian Science overcomes the carnal belief in material cause and material effect, and thus destroys the results of such belief on the body, thereby healing the sick and reforming the sinful by this spiritualization and purification of consciousness from material sense. This was the method of Christ Jesus, and is Christian Science. Therefore the difference in the method and practice of Christian Science and that of all other systems is fundamental.

[John L. Rendall in *Muscatine* (Ia.) *Journal.*]

It is very true that Christian Science considers much of the dogma and creed, much of the man-made systems and beliefs which pass current as Christianity, as unnecessary and superfluous. It is also true that "Christian Scientists claim the commission given to the disciples was for all time." This is because Truth is infinite, unlimited; because God changes not; in Him, as the apostle James states, is "no variableness, neither shadow of turning;" it is because the Christ is "the same yesterday, and to day, and for ever."

Christian Scientists recognize clearly that to the mortal sense of things which Paul described as the "carnal mind," sin, disease, and death are very much of a reality, and that all the reality there is to these things is fully covered in his statement, "To be carnally minded is death; but to be spiritually minded is life and peace." Christian Science makes a clear and positive distinction between the human sense of things, or the "carnal mind" sense of things which is miscalled man, and the real man which, according to Genesis i. 27, God created "in his own image," and it is this real and ideal man which Mrs. Eddy refers to in the quotations which our critic erroneously applies to the mortal or finite concept of man. It is clear to every Christian Scientist that this finite concept called man must be displaced by the true idea or "image of God" which is the real man.

Every effort of every Christian Scientist is intelligently directed toward this end. If our brother were better acquainted with the real objects and aims of Christian Scientists, if he had a more comprehensive understanding of what they are trying to do, he would have less disposition to criticize them. Christian Scientists are striving to help humanity according to their sense of the best way to do it, and they must abide by the basis of judgment established by our beloved Master: "By their fruits ye shall know them."

[William E. Brown in *Fresno* (Cal.) *Tribune.*]

Christian Science is a religion, the religion of Jesus Christ, and accomplishes its healing and redemptive work by the same method employed by Jesus and his disciples, thus fulfilling the Scriptural promises: "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." "He that believeth on me, the works that I do shall he do also." At this juncture some of the critics of Christian Science maintain that these commands were intended for the disciples only, but this view is dispelled by the following command of Jesus: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you."

From the Scriptural quotation it will be seen that true belief must always (not may sometimes) be accompanied with the ability to heal the sick as well as reform the sinner. Inasmuch as the Christian Science interpretation of Jesus' teaching does confer this healing power, thus fulfilling the promises of the Master, it is conclusive proof that its interpretation is correct. An influence that comes into one's life, cleansing him from all sin, healing him physically and morally, freeing him from the bondage of drugs, alcohol, and tobacco, making him a consecrated follower of Christ Jesus, must be and is divine.

Christian Science accepts the teachings of Jesus in their entirety. It believes that all his commands are to be executed, and that it is obligatory on all Christians in all ages to obey them. It believes that the command to heal the sick is inseparably connected with that to preach the gospel.

[Frank C. Barrett in *Portland* (Me.) *News.*]

Among the vast number of Christian Scientists are to be found thousands of men and women whom the world has recognized as "intelligent," and who have won honor and distinction in their field of endeavor,—judges, lawyers, business men, clergymen, college professors, doctors, teachers, authors, and many others. These have all come to seek refuge from many cares, worries, etc. They were sick, or they wanted salvation for their souls, a more satisfactory explanation of God and their being; and at last they have found health, happiness, and peace, the peace that "passeth all understanding;" secure in the understanding of what the psalmist meant when he sang, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty;" that is, he who dwells in the consciousness of the omnipotence, omniscience, and omnipresence of God, good,—Life, Truth, Love,—is under the protection of the Almighty; he is in a place where sin,

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sickness, and death cannot reach him,—"hid with Christ" in the "secret place of the most High." But this place of the "most High" was a profound secret to all these intelligent people until they found it in Christian Science, and I venture to say that there are still many thousands of intelligent people who have earnestly sought health, happiness, and salvation for their souls, who will find what they are seeking when they turn to Christian Science.

Christian Scientists do not limit God's power to the healing of only functional diseases, but they take the Bible at its word, that it is He "who forgiveth all thine iniquities; who healeth all thy diseases." Those who would use the arguments of mortal mind as a "backfire to Christian Science" are on dangerous ground, for Christian Science has exploded the fallacy that the human mind or will is a real healing agent. All real healing comes from God, the divine Mind from whom all blessings flow. As if to answer the question for all time, the apostle Paul wrote, "The carnal mind [human will] is enmity against God: for it is not subject to the law of God, neither indeed can be."

[W. J. Bennin in *Manchester* (Eng.) *Dispatch.*]

In a recent issue you publish an interview with a medical practitioner, according to which that gentleman would have the public believe that the healing method in Christian Science consists in merely telling a sufferer that he is not suffering. The intelligent person, confronted with the spectacle of the man he knew yesterday as sick and wasted and with no hope of recovery extended to him by friend or physician, today restored to radiant health, will not be satisfied with such an explanation. The now practically undisputed fact that hundreds of thousands of cases have been healed, embracing not only all manner of sickness, nervous and functional, structural and organic, but also drunkenness and drug mania and other forms of moral delinquency, seems to demand a more scientific basis than mere verbal assertion.

No, Christian Science restores men to their rightful heritage of health and happiness in the divinely scientific way, the way the Master who came to do the will of God inculcated, the way the disciples and the apostles demonstrated, and the way practised by the Christian church in patristic days. How? By the realization of the fact that it is no part of God's will that disease should exist; that if it does seem to exist it does so, like other material manifestations, only in the human consciousness, and not by virtue of any inherent reality; and, finally, that man has the power, through him who came "that they might have life, and that they might have it more abundantly," to correct such an erring consciousness or false belief and to manifest health and harmony as the result.

Christian Scientists believe that this healing work is not only the privilege but the duty of the Christian, and that the injunction to preach the gospel and heal the sick was given, not for a favored few only in a bygone age, but to all men in all ages, emphatic, unequivocal, and indivisible.

Sometimes, I ween, the Master smiled—
There budded in his eyes a glow
Which on his lips bloomed sweet and slow
To win a little child.

And when the morning breeze he quaffed
After a quiet night of prayer,
Ah, then, for zest of joy most rare
Perchance the Master laughed!

AMY RUTH WENZEL.

AMONG THE CHURCHES.

SPOKANE, WASH.

The new edifice of First Church of Christ, Scientist, was dedicated with a simple but impressive service Sunday, March 28. Speaking of the growth of the movement in Spokane, Mrs. Margaret Crane, the Second Reader, said in part,—

"With the gathering together in 1897 of a few earnest seekers for truth to read the Sunday Lesson-Sermons, seed was sown in good ground, where it has grown and waxed strong. The society was incorporated as a church in November, 1898. As our numbers increased from time to time, it was necessary to find more commodious quarters, and it soon became evident that a permanent home must be secured. In October, 1902, the lots upon which this church stands were purchased, and on May 5, 1904, active work began. On the first Sunday in the following September, under a temporary roof, with the sun and fresh breeze of heaven coming through innumerable openings, a happy and grateful people worshiped in the basement of the building. The superstructure went up slowly, and as a tender mother watches the unfoldment of her offspring, so the little band watched the walls ascend and the building take form and outline. Those were days of consecration and unity of purpose, and many times faith would have to rise to understanding to know that God could furnish a table in the wilderness. It is with grateful hearts that we remember our Leader, Mrs. Eddy, who has brought to the world this practical religion, a religion which brings peace to the sorrowing heart, and healing to the sick and sinful."

The dedicatory address was delivered by Clarence C. Eaton of the Christian Science board of lectureship, who said in closing.—

"In this house there is no place for contention, strife, or vainglory; no clamor for place or preferment; no room for aught but humility and love and a manifest willingness to serve and wait. The high purpose for which this structure has been erected can only be realized when, as we assemble within its borders for business deliberation or sacred meditation, we blend our thoughts and hearts in demonstration of that oneness of mind which reveals spiritual man, the true image and likeness of his Maker, here and now in the full possession and enjoyment of his freedom and conscious of his spiritual dominion."

Correspondence.

WORCESTER, MASS.

The Worcester Christian Science church has purchased a tract of land at the corner of Oberlin and Main streets for the purpose of erecting a new church. It is the plan of the committee in charge to start work as soon as possible. The site is a spacious tract and is located directly across Oberlin street from the South Unitarian Memorial church.

Worcester Gazette.

POMONA, CAL.

The Christian Scientists will soon be enlarging their chapel on West Center street, near Main. At every service the chapel is filled, and often people are turned away at the doors.—*Pomona Daily Review.*

CORRECTION.

Our reference in the *Sentinel* of May 1 to the erection of a new church edifice in Oakland, Cal., was faulty. This enterprise pertains to First Church of Christ, Scientist, Alameda.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

NOTICE.

I HEREBY request Christian Scientists throughout our continent and in other lands to observe the following By-law.

MARY BAKER EDDY.

AN AMENDED BY-LAW.

ARTICLE XXIII.

NO INTERFERENCE.—SECT. 10. A member of The Mother Church may be a member of one branch Church of Christ, Scientist, or of one Christian Science society holding public services, but he shall not be a member of both a branch church and a society; neither shall he exercise supervision or control over any other church. In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church, shall interfere with its affairs.

"SPREADING THE SUNSHINE."

THE *Spectator*, a weekly paper published in Portland, Ore., referring to an attack which had been made upon Christian Science, says: "If Christian Science is not what it professes to be, it will not endure; fighting it will but give it strength. If it is what it professes to be, its opponents in attacking it are kicking against the pricks. In the meantime it seems to be spreading the sunshine of peace and contentment among the people. And this is something."

If the above is true,—and it is,—the question, What is Christian Science? becomes of vital importance. Suppose some one had told us of the practical benefits to be derived from a knowledge of the science of numbers, and we desired to avail ourselves of this opportunity. What would be the natural course to pursue? We would first study the text-books on this subject, and then try to put into practice the rules or information to be found therein; thus proving for ourselves, in the demonstration of our problems, the practical value of the knowledge we had acquired.

Christian Science possesses its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and all who wish to learn for themselves what is this wonderful truth that is offering mankind a merciful surcease from its sin and suffering, will have no difficulty in obtaining from this book the desired information. Moreover the person who has not studied Science and Health and sought to put into operation the rules to be found therein, is no more competent to tell what Christian Science is than is the person who, without having studied a text-book, or even added a column of figures, would attempt to explain or to condemn arithmetic.

Further questions to be considered are: Does Christian Science heal the sick? Does it heal in the way that Jesus did, and as he taught his disciples to do? That the sick have been and are being healed in Christian Science today, without the administration of drugs, is a fact which ought to be known and openly acknowledged in every Christian community; nor should the recognition be lacking that these practical demonstrations of scientific Christianity are of kindred nature with the deeds of loving compassion to which the greater portion of the New Testament record of our Master's work is devoted, those deeds of mercy to which he referred when called upon to prove his Messiahship. It cannot be, therefore, that the opposition to Christian Science is based upon the supposition that it is either impossible or illegitimate to heal the sick without the use of material remedies.

If in our study of the science of numbers we became perplexed, or failed to grasp the meaning of its rules, our first impulse would be to seek some one versed in the science, who would make clear to us the statements we had failed to understand. The same course is open to the seeker for the truth of Christian Science. If he needs help in acquiring a knowledge of its teachings, the sensible way to obtain this information is to apply to Christian Scientists themselves, rather than to those who are incompetent to pass judgment upon it.

ARCHIBALD MCLELLAN.

SPIRITUALITY.

FOR no other thing, perhaps, are we more indebted to Christian Science than for its revelation of what constitutes spirituality. Webster defines spirituality as "that which belongs to the church, or to a person as an ecclesiastic, or to religion, as distinct from temporalities." Outside of Christian Science it has been very generally believed that spirituality stands for what some one has called "otherworldliness,"—something which has no necessary relation to our present-day problems; hence it has been thought that while the spiritual-minded might be safe so far as a future existence is concerned, they are not well equipped for the exigencies of the present time. This opinion has had its rise in the belief that mere abstraction from worldly affairs, and a good deal of religiousness, constitute spirituality, which is of course a serious mistake. Mrs. Eddy says, "To Jesus, not materiality, but spirituality, was the reality of man's existence, while to the rabbis the spiritual was the intangible and uncertain, if not the unreal" (Science and Health, p. 352).

If we examine carefully the results of human belief, we shall see that a false estimate of Spirit and spiritual things leads to failure in every direction. Christian Science teaches that as God is Spirit, all that He creates must of necessity be spiritual and—by the same logic—perfect. It therefore follows that our spirituality, to be genuine, must reflect the divine nature, its law and order, its perfection and power; hence the careless or imperfect performance of any task can never be attributed to spirituality, but rather to the lack of it. The healing work of Christian Science proves this by arousing one from the lethargy and indolence which are often induced by superstition and fear, and by awakening a realization of the true man's capabilities and possibilities, which begets an energy that is expressed in the bodily functions as well as in all that "thy hand findeth to do."

Spirituality might be defined as Godlikeness or Christlikeness. It implies limitless possibilities on the side of good, and the utter exclusion of evil. The truly spiritual man could no more be tempted by evil than could the master Christian, to whom the approach of an evil suggestion but meant an opportunity to crush the head of the serpent To the spiritual-minded the appeal of want would present an occasion to prove the infinite and ever-present supply of divine Love for all human need. So far from true spirituality lessening one's interest in the welfare of others, or of human progress, it quickens his interest in the advance

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of humanity by showing him how this can best be attained, and that happiness is most surely realized by forgetting self in service for others. Spirituality means the possession of power, which can never be abused because it is never separated from its divine Principle. Jesus promised that his followers should be "endued with power from on high," and in Christian Science this promise is assuredly being fulfilled. They are realizing "power to tread on serpents and scorpions, and over all the power of the enemy," even as he said. They are proving the powerlessness of all evil in the ratio of their spirituality, and by this test one's Christianity must stand or fall.

Last but not least, spirituality stands for healthfulness of mind and body; not a belief in health and strength supposedly derived from matter or dependent upon it, but health as a manifestation of the understanding of Spirit, of Mind, as governing all. Without this health we are unfit to work out the problems which are presented to every pupil in earth's great school. Our revered Leader says that we are required to lay down "fleshliness and gain spirituality;" and she adds, "This is done through self-abnegation" (Science and Health, p. 266).

ANNIE M. KNOTT.

THE SUMMER'S DAWN.

OTHER things being equal, mankind's most effective helper is he who is best able to discern the signs and possibilities of good, and who does not allow any show of stupidity or false sense to disturb his hold upon the promise of better things in those to whom he would minister. Human nature presents so much of gaunt uncanniness, it is not infrequently so separated not only from the fruits but from the leafage of truth and beauty, that unless one sees beneath the surface, is able to perceive and rightly interpret the intimations of the spiritual life, the primal hints of manhood, he is likely to yield his thought to the habit of judging by appearances, and thus withhold his interest and his sympathy from many whom he might otherwise reach and raise up.

As one looks out into the world and notes the aims, impulses, and habits of individual men, he is often tempted to entertain a sense of hopelessness respecting racial redemption, to think that it is impossible to remove or even to penetrate the ignorance, superstition, and materiality in which the great body of human belief is embedded; hence, in so far as man is reckoned for what he seems to be and what much religious teaching declares him to be, in so far the paralysis of Christian endeavor is easily explained. The manifest sense of incapacity upon the part of many people, to make any personal contribution to the gospel-enterprise, however ready they may be to support the efforts of others, is in evidence that, despite Christ Jesus' unequivocal command "to preach the kingdom of God, and to heal the sick," they look upon the undertaking as altogether unpromising.

To all this pessimistic, uninspiring thought Christian Science brings the rebuke of spiritual understanding, the true inner vision of man. It comes, as comes the summer's dawn, to awaken so-called nature to better and brighter things. For many months the trees and shrubs have seemed altogether lifeless; they have been "barren and unfruitful," and if one had judged them from appearances he would have said they were dead; but the voice of spring was heard, and it was the voice of a true prophet and teacher; it made appeal to the imagination and to hope. Its themes were life and growth and beauty, and in its splendid variations upon them it left no chord untouched. Its completeness was yet in miniature, but to the thoughtful and the sensitive it brought a wealth of meaning. It tested the depth and compass of the observer's insight, and to such as had eyes to see it revealed untold riches of truth and beauty. They saw the dainty tints and infoldings of the little buds, and they saw very much more—even the glory of summer harvests and of autumn garnerings; they were not troubled, therefore, with the roughness of the enswathing bark, nor with the nakedness of the leafless boughs, for they were looking forward to and living in tomorrow's good.

In all this the attitude of Christian Science toward human sense conditions is outlined and illustrated. It lifts thought to the divinely possible in human life, it impels us to keep our eyes ever fixed on the glint of hope's fair sky, our faces ever turned toward the anticipated coming of the "Son of man," and all this regardless of appearances and of the claims of human sense. Guided thus by Truth's enlightening prophecy, we shall not only perceive the beginnings of a nobler to be, but we shall make a significant and continuous contribution to that spiritual sunshine which evokes the flowers and fruitage of the Christlike life.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., April 30, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—Your willingness that I should serve in this part of the Master's vineyard, instead of that wherein I have labored for so many years, gives me courage and strength to take up the new duties which have been assigned to me. Your loving interest, shown in so many ways, will always be an inspiration in my work. Divine Love will bless and prosper all that you have sown, and I rejoice that I am accounted worthy to be one of the laborers.

Gratefully yours,

ALBERT E. MILLER.

Chelsea, London, S.W., England.

Mrs. Mary Baker Eddy.

Dear Leader:—With an ever-increasing sense of gratitude, I want to thank you for Christian Science; thank you for the wisdom and love that induced you to organize class teaching, and again for the reflected loyalty to Truth, gained through the faithful study of your teachings, which has enabled my teacher to bring to me a moral healing for which I had prayed many years unavailingly. I can only repeat my thanks, while I try to live Christian Science.

Yours in loving gratitude,

ALICE MARSHALL.

Buffalo, N. Y., March 3, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—With a heart full of gratitude for the good that Christian Science has been to me and mine, I would like to write to you that which I believe will give you much pleasure. I am not yet a member of your church, but hope to become a member of it this next June. In the last five years I have given much study to the subject of Christian Science, and in doing so have had to listen to much that was meant to be derogatory. In a certain town, about a year ago, it became quite the fashion for the ministers in the various churches to preach against Christian Science, or against that which they thought it to be. Some eight or ten of these ministers had had their say, and one day it became the turn of a certain clergyman to preach his sermon. I went to hear him with the thought that I might hear some very bitter things, but at least I would hear what he truly believed. I wanted to hear both sides before I finally cast my lot either for or against this religion. I believed in the physical

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healing,—I had been healed,—but I had heard much of the want of morality and my heart was sore concerned.

That morning the reverend gentleman took his text from John xvii., and after having read the entire chapter he began his address by saying, in substance, "It has become quite the fashion for clergymen in our various churches to speak of Christian Science, and wishing to be up to the prevailing fashion, I will also endeavor to acquaint you with some facts concerning this much-talked-of subject, and the woman who is at the head of the movement." Then pausing, as if to give stronger emphasis to what was to follow, he continued by saying, "I know of no one hundred clergymen or Christians in this community, or in any other community, that has done the one thousandth part that Mary Baker Eddy has done to lift up fallen manhood and womanhood."

This was all. Not another time did he so much as mention Christian Science during the sermon, and such a sermon! It was simply the 17th chapter of St. John made plain; and it seemed that I could hear the Master saying again to me, through the dear woman who has followed so closely in his footsteps, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Today, nearly a year since hearing that sermon, comes a confirmation of the reverend gentleman's words. During my medical practice, like all other earnest physicians, I have had to meet with some in the depths of sin and degradation. During my stay in a certain city I had for a patient a woman of good family, but one of whom we might say that she was morally undeveloped or depraved. More than once I have taken her off the street so drunk that she knew not even her assumed name. One stormy night I had a hurry-up call at the hospital. It was this woman, her head split open with a beer bottle. I dressed the wound, and for three weeks she was confined in the hospital. This long spell of sobriety revealed the "grain of gold" supposed to exist in all humanity. To make a long story short, she consented to be taken to the Salvation Army Refuge in Cleveland, O. It was some three weeks more before I could accompany her to the Refuge, and during that time I kept her in my own home. I was at that time myself taking Christian Science treatment from a local practitioner, and interested this good woman in my protegé. It transpires now that this practitioner, in addition to many good talks, gave the woman a copy of Science and Health. To use her own words, she wanted to throw the book at the Scientist, but for decency's sake she merely placed it at the very bottom of her trunk. But some things that the practitioner had said to her stuck by her, and she now writes me:—

"During all that long horrible suffering I was conscious of but one thing. Mrs. —— had told me that in this book I would find help to lead a better life, and, doctor, I never wanted a drink so bad in all my life as I wanted to get at that book in the bottom of my trunk. When I was able to crawl I lost no time in getting it, and I have read and reread and am still reading it. It is seven years now since you brought me here, and never once since then have I touched liquor or done the things of which I would be ashamed to have you know. To Christian Science I owe my salvation, and if it be not a sacrilege for me to say it, I want to say, God bless Mary Baker Eddy for what she has done for me. I have been working for Mrs. —— five years and she will tell you all I write is true."

Another letter in the same mail tells of a man who had been cured of the appetite for strong drink, has not touched a drop in two years, and is leading a useful and happy life.

With love from a faithful student in divine Science.

AGNES V. A. KELLEY, M.D.

Savanah, Ga., April 28, 1909.

Dearly Beloved Leader:—I cannot longer remain silent when I have so much for which to thank you; I must express to you some of the gratitude that is always welling up and overflowing into feeble efforts to help along this great Cause that is eventually to destroy all mortal belief in everything that is not good. I was an invalid for years, and to mortal sense a great sufferer from a complication of diseases. I had "suffered many things of many physicians." I had sought relief through change of climate for years, and was no better, but rather grew worse. Finally Christian Science was brought to me, and I was practically healed in the second treatment. A great cloud seemed to roll away, and "there was light." I accepted at once the great fact of its teaching that sickness, suffering, and all evil are unreal, and can be overcome and destroyed by learning our way in truth. This "way" I saw was revealed in Christian Science.

For five and a half months your book, "Science and Health with Key to the Scriptures," was scarcely out of my hands. At first I seemed to take it in by whole chapters, and then I would be still and try to assimilate what I had read. Need I add that all my illnesses, some of a very serious nature, were speedily healed. This was two and a half years ago, and I have since been daily watching and praying that I may enter into that kingdom which shall have no end. My efforts are being blessed as the clouds of sense leave and the radiant beams of Truth unfold in consciousness. I would like to add that I was instantaneously healed at different times before coming into Christian Science, but I did not stay well, thereby proving the truth of your teaching (Science and Health, p. 398) that "even a blind faith removes bodily ailments for a season:" but it remained for Christian Science to teach me the way out of sickness and fear of disease, into life and health, through the "renewing of the mind."

Yes, beloved Leader, you have taught this age how to lay the burden down and "bear a song away," and in return streams of love are ever flowing to you. You have taught us really to know that our Redeemer lives, and that He is an ever-present help to deliver us from all the ills of the flesh and to plant our feet in the pathway of Spirit, which leadeth to that eternal city which hath a sure foundation. We long for a greater unity of effort to garner in the sheaves of your sowing.

Yours in life and love,

FLORENCE SANBORN GIGNILLIAT.

Toledo, O., April 29, 1909.

Dear Mrs. Eddy:—As I think of the years of patient work that you have done for mankind and a few of the results of that labor, we seem to be doing so little in return! As I recount the steps,—first the publishing of Science and Health; then following on with the establishment of the church, the mid-week testimonial meeting, and the impersonal preacher (the Lesson-Sermon); also the *Journal, Sentinel,* and *Monitor,* in their order,—I am filled with gratitude to God for giving you such wisdom as has been yours, and also to you for your untiring application of it for mankind. You have led, and are leading, the children of Israel of this age through the wilderness of materiality into the promised land of Spirit. Nor can I omit the Board of Lectureship, which is doing so much to dispel the darkness of falsehood and misconception as to what Christian Science really is and what Christian Scientists really believe.

I am realizing more and more that it is not what we are trying to do but what we do, that shows how much we are gaining.

Yours truly,

ARTHUR A. HALL.

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THE LECTURES.

GIRARD, PA.

The Hon. Clarence A. Buskirk lectured here on Christian Science April 6. He was introduced by C. B. Burgess, who said in part,—

At first received generally with indifference, then with ridicule, then with controversy and violent opposition and misrepresentation, but more recently with respect and even attempts at imitation, the mightily growing movement of Christian Science has quietly established itself more and more firmly in the thought of this age, until it is now widely recognized as a most important factor of modern life and progress. No religious movement can have such a strong, rapid, dignified growth, can so vitally and permanently change the hearts and lives of its adherents, which does not meet some elemental need of mankind. Christian Science meets the demand of the human mind, satiated with worldliness and materiality, for a more spiritual interpretation of life, in the only way in which it can ever be met, namely, by showing the possibility and the necessity of a truer understanding of the teachings and a more implicit obedience to the commands of Christ Jesus.—*Correspondence.*

LONG BEACH, CAL.

Prof. Hermann S. Hering lectured on Christian Science at the Auditorium April 8. He was introduced by Robert W. Foyle, First Reader, who said.—

It is conceded that Christianity as taught and demonstrated by Jesus of Nazareth was applicable to all human needs, that his disciples or students continued this practical application of his teachings in healing the sick and raising the dead, and that these demonstrations or proofs of divine power continued in the early Christian church during the first three centuries of the Christian era. Did Jesus mean that these manifestations of spiritual power should continue until the whole world was redeemed from sin, sickness, and death? Christian Science asserts that this was just what Jesus taught in both precept and example; that for this purpose he lived, died, and rose again; that this was what he promised when he said: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science is not a new religion. It is as old as its Principle, God; but the apprehension of this truth in this age has come through our Leader, Mary Baker Eddy. Through her discovery unnumbered thousands have found health and happiness, have found a key that has unlocked for them the treasures of the Bible; have found that divine Love meets every human need; and many thousands more are seeking to learn something of the teachings of this Science.—*Correspondence.*

HAMBURG, N. Y.

Judge Septimus J. Hanna lectured on Christian Science at Kopp's Opera House April 11 under the auspices of First Church of Christ, Scientist. The lecturer was introduced by Ottamar Hamele, Esq., of the Erie County bar, who spoke in part as follows:—

Though often dwarfed and stunted, leading him into the quagmires of error and superstition, there is an instinct in every man which drives him to love and to seek the truth. Down through the ages, in this great quest for the eternal, frail man has made many mistakes, and the greatest of these, to my mind, is the idea that the race of God's prophets now is, and for centuries has been, extinct. I do not believe that we draw our spiritual sustenance from a single banquet, but rather that we are supplied with the manna of God as the times and our needs require, and that there are more divinely inspired prophets in the world today than there ever were before. Although not a Christian Scientist, I cannot say that Mrs. Eddy is not one of these, and when we think of the great army of honest, intellectual, and conscientious men and women who have enrolled under the banner of this new church, are we not forced to admit that beneath the splendid superstructure there must be solid walls? Then let us lay aside any prejudice that we may entertain, and with open minds listen to the message that comes to us this afternoon.

Correspondence.

OTTAWA, ILL.

In introducing Frank H. Leonard, on the occasion of his lecture on Christian Science in First Church of Christ, Scientist, on April 20, Richard C. Jordan said in part,—

We have turned aside from the excitement of warring political factions, with which our city is unusually convulsed tonight, to the confines of this beautiful sanctuary, for the contemplation of things that are higher and to listen to the unfolding of a philosophy which gives promise of something more ennobling. Out of the evolution of religions there has come to the world one of another name, not antagonistic to but built upon the teachings of "the man of sorrows." Notwithstanding some of us may not fully comprehend or endorse all that has been written by that truly great woman, Mrs. Eddy, the fact that the Christian Science church during its thirty years of existence has experienced a greater growth than did the Christian religion in its first one thousand years, and the further fact that it has brought happiness to multitudes of human beings, are sufficient to commend it to the thoughtful attention of all who reverence the truth, and to render welcome any information that will cast upon it additional light.

Correspondence.

LECTURES AT OTHER PLACES.

Atchison, Kan.—Bicknell Young, March 26.
Lodi, Cal.—Prof. Hermann S. Hering, March 27.
Sioux Falls, S. Dak.—Hon. Clarence A. Buskirk, March 28.
Minneapolis, Minn. (Sixth Church).—Judge William G. Ewing, March 28.
Napa, Cal.—Prof. Hermann S. Hering, March 28.
Santa Rosa, Cal.—Prof. Hermann S. Hering, March 28.
Haverhill, Mass.—Frank H. Leonard, March 28.
Lexington, Mass.—Frank H. Leonard, March 28.
Oakland, Cal.—Prof. Hermann S. Hering, March 29.
Newburyport, Mass.—Frank H. Leonard, March 29.
Morrison, Ill.—Hon. Clarence A. Buskirk, March 30.
San Jose, Cal.—Prof. Hermann S. Hering, March 30.
Englewood, N. J.—Frank H. Leonard, March 30.
Anamosa, Ia.—Hon. Clarence A. Buskirk, April 1.
Bradford, Pa.—Frank H. Leonard, April 1.
Columbus, Ind.—Bicknell Young, April 1.
Watsonville, Cal.—Prof. Hermann S. Hering, April 2.
Cedar Rapids (Second Church), Ia.—Hon. Clarence A. Buskirk, April 2.
Salamanca, N. Y.—Mrs. Sue Harper Mims, April 2.
Pacific Grove, Cal.—Prof. Hermann S. Hering, April 3.
Geneva, N. Y.—Frank H. Leonard, April 3.
New York, N. Y. (Sixth Church).—Judge William G. Ewing, April 4.
Lyons, N. Y.—Frank H. Leonard, April 4.

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TESTIMONIES OF HEALING.

Whenever I have thought of giving testimony to the power of Truth as it has been revealed to us in Christian Science, and which has completely revolutionized my life and thought, I have been largely deterred by a sense of bewilderment as to where best to begin or what to enumerate. So overwhelmingly have I been blessed, that mere human intelligence fails to grasp the half of it. The erroneous material beliefs out of which Christian Science has enabled me to struggle,—often desperately and painfully, because of their tenacity, but never hopelessly,—were piled high like "Pelion upon Ossa;" but, in accordance with Isaiah's prophecy that "every mountain and hill shall be made low," so it has come to pass in my life with each difficulty, however huge and mountainous, that has presented itself in my path. It has been a source of emphasized gratitude that even the "stony ground" spoken of in our Lord's parable of the sower may become, by the erosion of mental and physical suffering, receptive soil for the word of divine Love, for this has been the way by which God has brought me out of a valley dark as that of "the shadow of death." Those who have suffered the pangs which must inevitably come as the fruit of yielding one's self a servant to obey the violent and tyrannical dictates of the so-called emotional temperament, know that bitterer than all the ashes of the Dead Sea is this apple of discord. On the other hand, whoever has found redemption from the sway of passion and self-love can say, with the psalmist and from the bottom of a "contrite heart," "He brought me up also out of an horrible pit, out of the miry clay, . . . And he hath put a new song in my mouth."

Though for six or seven years I was a chronic sufferer from ills too numerous to mention in detail, I did not take my first steps in Christian Science for the physical healing. It came to me at a time when, after an operation, I had removed from my former home in Nashville, Tenn., to southern California, where I was convinced that I would become better—there was a peculiar lull in my storm of physical ailments, though my mental condition was acutely distressed. After having tried to anchor my frail bark of faith in the harbors of two different orthodox churches, I found myself, in spite of a final frantic search for God, cut adrift on the sea of agnosticism, with leanings toward Hindoo occultism. I thought that if all I read in the Bible—its promises given to those who strive after God—were not true; if a sorely-smitten heart, struggling for light in darkness, is not to be vouchsafed the smallest ray, but gains instead a deeper gloom (and this is what the material interpretation of the Bible was fast plunging me into); if Christ's mission was for a limited time and a favored age, why should I longer hold to the cold comfort that it is respectable and in good form to believe in the Bible, especially (and why this should be the accepted world-thought I have never been able to puzzle out) for women. The doubts which beset me intensified a nature prone to despondency and fatalism under that most deceptive covering, a happy-go-lucky exterior, until—between the warring elements of what seemed inextricably mixed as good and bad in me—I was fast becoming morbid to the verge of self-destruction; but out of this valley of the shadow of worse than material death, for which I had come to pray as the only solution of my difficulties, Christian Science lifted me with mercifully strong and tender hands.

A dear friend asked me if I would read daily in Science and Health, if she gave me the book, and being greatly impressed with the evidence of the consolation which she was getting from her religion in a time of terrible sorrow, I accepted the "little book" with gratitude, and immediately began to read it. I found myself giving up the afternoon naps which had seemed absolutely necessary after my hard days at newspaper reporting, in order to follow up the reading, and from the first there seemed to be "healing in its wings." My tired, bruised heart came back into a sense of rest and peace under the touch of this "balm in Gilead." Its first especial appeal seemed to be to my intelligence. I hardly thought of myself as needing its application to my physical condition, until one day I became acutely conscious of a recurrence of an intestinal trouble which at intervals for a year or more had caused me to suffer great pain and made inroads on my not very large amount of vitality. At the time of the last attack a very prominent and most kindly physician had told me that it was a condition for which little could be done, except to diet and be quiet. Almost unconsciously I thought that I would see the physician in the morning, for it was something that I greatly dreaded because of the acute suffering and also because, after several weeks of pain and inability to retain the simplest food, I had always been weak and utterly unfit for my work. Almost on the heels of my thought that I would consult a doctor, came the question, "If your intelligence approves so unqualifiedly of what you have been reading, and if you have always looked for just this practical proof of God's power, why not put it to the test?" Next day, instead of consulting a doctor, I went to a Christian Science practitioner and received treatment. I told her of having always had to diet when in this condition, and her reply was that I must not have any fear that food could affect me in any way. This was just before luncheon, and when I went to the restaurant the first item I saw on the bill of fare was cucumbers. This was indeed a test. From my earliest childhood these had been the "forbidden fruit," and not even the healthiest members of our large family were allowed to touch them so long as we were under our father's eye. For a moment I was frankly appalled at this phase of things, but I was determined to see the matter through. I asserted as best I knew how my new-found laws of freedom, and ate heartily of the tempting cucumbers. Almost to my surprise there was no bad effect from the eating, and within forty-eight hours the trouble had disappeared—never to return, though two years have passed and at one time for three months my food came almost entirely from tin cans.

This was only the beginning for me of the overcoming of divers troubles that presented themselves to me, following the uncovering of all the miserable errors and wrong habits fostered by my own and inherited beliefs. Divine Principle has been all-powerful in putting to flight the armies of the enemy, even when my understanding was very slight, and I was in a remote spot in the wild hills of Arizona, sixteen miles from a railroad or telegraph station, when there were presented to me some of the hardest problems in a woman's experience. Life has taken on a new meaning. An overshadowing sense of evil that, like a huge bird of prey, seemed always to have hovered over me from my childhood and enveloped me in a sense of some impending doom, has gone from me like the hideous nightmare that it was. Love has wiped out a past full of blunders, suffering, heartache, and regret, and given me a foretaste of that "peace of God, which passeth all understanding," even in the midst of conflict. I am persuaded that I shall come into the perfect peace when I shall have increased in spirituality to the degree that my mind is absolutely stayed on God.

Gratitude, increasing daily and hourly, must spring responsive to this most gracious gift and blessing, of which I would have known nothing had not our Leader's communion with God borne fruit in her message to this age,—Christian Science,—because of which we strive each day to make more acceptable our "living sacrifice" of praise and glory to the one omnipotent, omnipresent, omniscient God, good.—ANNE GOODWIN NISSEN, San Fernando, Cal.

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I have thought it a duty I owed to God, to our dear Leader, and to the kind friends who have helped me, to acknowledge the many blessings which have been mine for the last five years or more. I had what is called a paralytic seizure. For four months I was quite unable to help myself, and the doctors said they could do no more for me. One day a kind lady called and told me about Christian Science, and I took treatment. Since then, heart, throat, and bowel trouble, from which I had suffered for over thirty years, besides many other ills, have been healed through Christian Science. I have not yet overcome the lameness, but feel sure that I shall do so.

I send this testimony to encourage any who may think that their healing is slow, as I have been encouraged when reading in the *Sentinel* of others whose healing has been slow. It is very uplifting to know that God's promises never fail, and also that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Just lately I have been healed of bladder trouble, for which healing I am thankful. For the spiritual enlightenment which I have received since taking up the study of Christian Science, I take this opportunity to express my gratitude.

MRS. WALKER, Beverley, Yorkshire, England.

Man in the image and likeness of his creator cannot be called either old or young at eighty, but mortal mind must use some finite measurement. Take my own fourscore years, during which period I cannot remember one year in which I was free from rheumatic trouble. Forty years ago it drove me from the field of battle to the hospitals; twenty-five years ago, I had to leave a country practice as my hands were disabled for surgery, and no longer having any confidence in medicine, I quit both. As a sort of compromise I accepted the position of health officer in a country village, it being my duty to protect the people from infectious and contagious diseases. Certain germs, microbes, etc., are charged with causing these diseases, and my business was to destroy the germs while other doctors treated the people with their favorite medicines. I found, however, that the use of material remedies, against either mortal germs or the diseases which they are supposed to cause, is a losing battle, so I gave it up; but the rheumatic trouble still held to me closer than a brother.

Truly the designs of God are inscrutable to the finite mind. Forty years with path obscured, not a ray of spiritual light to guide my feet! It is true there came floating upon the air some perverted notions which were intended to caricature the Science; for example: "When you are sick, just deny that anything ails you, and you will quickly be well;" or, "It is faith-cure." These definitions sometimes came from a brother "medic," but I must say that even these would be as good as the orthodox cure alone. Having in vain tried that faith for many years in early life, I turned from "faith without works" as something dead. Thus the Christ-cure found me about one year ago. The life-time case of rheumatic trouble has vanished before it like the night dew before the morning sun. An attack of illness in the winter of 1907–8 was cured by the truth in Christian Science in two hours. An attack of the same disease had held me a prisoner for two months some years before.

When I first began to listen in church to the reading of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I could only hear an occasional word, but now I hear distinctly from any part of the auditorium. I am yet troubled with defective vision, of which I feel that nothing but the Christ-cure can make me free, but I can now read pages where at first I could read only lines.—DR. D. W. FLORA, Grand Rapids, Mich.

When Christian Science was first presented to me, nearly three years ago, I was suffering from a severe attack of a stomach trouble of many years' standing. There were many things which I could not eat, as they always seemed to cause suffering. I had been sick for nearly a month, and the physician who was treating me gave me very little encouragement. He said he was doing all he could for me, so I continued to take the medicines which he prescribed, and to eat the few things which he said I might eat. But instead of getting any better, I was continually growing worse.

One day a friend suggested Christian Science. She was not a Scientist herself, but she thought it could do no harm to try it, as medicine was not helping me. I said I had no faith in it, but that afternoon I was taken very sick, and after hesitating for some time, I finally decided to try Christian Science. I received my first treatment that evening, and slept all night, something very unusual at that time. The next morning I had very little pain, and ate everything that was placed before me that day, though half expecting to feel worse from it, because this was something I had not been able to do for years. I, however, felt better than I had for a long time, and two days later I was perfectly well. I now eat anything that I want and it does not hurt me at all.

I have had many demonstrations of Truth's power since that time, but that which means more to me than all the physical healing, is the spiritual help and the peace, contentment, and happiness that have come to me through the study of Christian Science. I am very grateful to God, also to Mrs. Eddy, who has given us this blessed truth.

ANNA M. GRAFELMAN, Lincoln, Neb.

My life has been so blessed through the teachings of Christian Science, that I feel it is through loving obedience alone I can express my gratitude. I have learned that it is only mortal belief which causes sin, sickness, and death; and we are freed from this belief in proportion as we learn that God is omnipotent. I have been able to overcome many errors; and at times, when it has seemed very dark, like the Israelites I cried unto the Lord in my troubles, and He delivered me out of my distresses.

Last summer a very painful swelling manifested itself on my foot, and at times I could hardly walk. I applied what little knowledge I then had of the truth, trying to realize that "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action" (Science and Health, p. 283). Although the healing was not instantaneous, I now know that it was all because I left the door of mortal thought open for discouragement and doubt to creep in; but after four months, with the loving and untiring help of a dear friend, I was entirely freed from this bondage. I was also healed in a very short time of a badly injured arm. Before the demonstration was entirely made, I was called upon to do some work which required continual movement of that arm; but I did it, thereby proving that there is no law of reversal in truth. At another time I was freed from a terrible shock resulting from a fall from a trolley-car; without any specific treatment I have been cured of throat trouble, to which I had been subject every winter. I could tell of many other things which have been overcome, proving that divine Mind is the only healer.

The spiritual uplifting is, however, of far greater importance to me. I seemed to find pleasure in worldly things, but I am glad to add, that when the truth of Christian Science was revealed to me, I found that true happiness comes from Spirit, God, not from worldly pleasures. What a blessing it is to know that there is an ever-present Father, who is all-loving, omnipotent good, and by faith-

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fully watching and praying, and by knowing each day that God is Life, Truth, and Love, I am enabled to demonstrate harmony instead of discord. My earnest desire is to be able to lift others up out of darkness and chaos, into the true light. May I live the gratitude I feel toward God, and also to Mrs. Eddy and the kind friends who have patiently and lovingly helped and encouraged me.

ETHEL M. HENDREN, Brooklyn, N. Y.

I wish to express my gratitude for the benefit received from Christian Science. About two years ago I became interested through my wife, and took up the reading of Science and Health. This alone healed me of the drink habit. I was also a great smoker and had been for many years. Some time ago a growth started on the inside of my lower lip, which caused me great worry and annoyance. I then called upon a Christian Science practitioner for help, and within five weeks I was entirely healed.

My gratitude to God, and to Mrs. Eddy, for the physical healing, is great, but it is not to be compared with what I feel for the benefits received from the spiritual understanding which I am gaining through the study of the Bible and Science and Health.—WM. BARTLING, Los Angeles, Cal.

I am very glad to testify to my healing in Christian Science of what was pronounced organic heart trouble and other so-called incurable diseases. Christian Science found me at a time when there seemed to be no help from any other source, as the physicians whom I employed gave me no encouragement that I could even be relieved, but in a few days after trying Christian Science I was entirely healed of one of my distressing ailments. This was indeed proof to me that there is something in Christian Science, and it gave me faith to cling to it, until in a few months I was entirely free from all my diseases. I am very grateful for all the love and patience shown me at that time and since. It is now over seven years since I was first benefited in Christian Science, and in that time I have had many proofs of God's power to heal. I am truly grateful to our dear Leader, Mrs. Eddy, for this wonderful and beautiful teaching which regenerates and purifies.

MRS. JUNA A. HAUSE, Fort Wayne, Ind.

Among the most common of the objections urged by those who are antagonistic to Christian Science are the following: that it is based upon will-power, etc., and that if it heals at all it is applicable only to those whose maladies are imaginary. Against these objections I would place the following: I am a sergeant gymnastic instructor in the Royal Marines. I was attracted by the beautiful teaching of Christian Science and the consistent lives led by its followers, insomuch that I immediately purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I commenced the study of this inspiring book, with the result that very shortly I felt impelled to destroy several works on mesmerism, will-power, etc., which I possessed, as I found that they were entirely at variance with the teachings of Christian Science. Moreover, the study of these volumes, coupled with an iron will and dogged determination on my part, had entirely failed to relieve me of the tobacco and other bad habits; but by the uplifting of thought which followed and was entirely due to the earnest study of Science and Health, I was healed of the craving for tobacco. This craving had seemed to me far from being "imaginary." I had used to great excess the strongest tobacco procurable, and though I tried time and again to give up this habit and failed, yet Christian Science effectually destroyed all desire for tobacco. For three years I have touched neither tobacco, alcohol, nor material so-called remedies of any kind, neither have I had any desire to do so.

Any attempt to express in words my gratitude to God, and to Mrs. Eddy, who has so lovingly pointed out the straight and narrow way, would but feebly do so. I feel that it is only by the consecration of my life to the furtherance of the Cause of Truth that I can make an adequate return for all the benefits which I have received.

FRANK B. KEMP, Deal, England.

[The following is in verification of Sergeant Kemp's testimony.—EDITOR.]

Having been asked by Sergt. F. B. Kemp to verify his testimony, I can say that he was healed by Christian Science, and that he has never smoked since. Also that he destroyed some books on mesmerism, will-power, etc., which he had been reading. In fact, the truth taught in our Leader's writings has wrought a wonderful change in him for good. I am a member of The Mother Church, Boston, Mass., and prior to coming to Portsmouth, was a Reader at Deal, Kent, where I am known by several who attend the services there.

SERGT. R. G. S. CARTER, Royal Marines, Portsmouth, England.

For twelve years after the birth of my boy I had much trouble and pain; the conditions grew worse, and finally our physician advised an operation. A year before this —now two years ago—I had begun the study of Christian Science, and had caught the idea of an ever-present God, a God who saves from disease and death, when we learn how to trust in Him, and remembering this, I refused to have the operation performed. The struggle went on, error against the truth, for a number of weeks, and one night the fear was very great, for the physical evidence pointed very surely to death. But the study in Christian Science of the past year had laid a firm foundation of the power of Christ, Truth, in my consciousness, so not once through this night of wrestling did my trust and confidence in God's willingness and power to save from death waver. He is indeed an ever-present God—here and now.

When the dawn came, the worst conditions had been overcome through the reading of Science and Health and in realizing the all-power of God. Over a year has passed since this experience, and there has been no return of the trouble. I thank God for Christian Science!

MRS. MARY STANDE, Hoboken, N. J.

In November, 1905, the truth taught in Christian Science was presented to me. I accepted it, and was healed of invalidism of ten years' standing. The last two years of that time I was unable to walk, except for a short period when I could take a few steps at a time, but with much difficulty and pain. At the time I came to Christian Science, I could not stand, or even sit up for more than a few minutes at a time, could not sleep, could eat but little, and was unable to see any one. Sometimes I had to send my husband and child from the room. Everything was done for me that could be done by my husband and parents. Hundreds of dollars were spent, and if at times I seemed to get a little better in some respects, each relapse that followed left me feeling worse. I tried physicians of various schools, besides osteopathy, electricity, rest-cure, etc. A surgical operation only added to my suffering and the expense. I spent a month in a sanitarium, and came home worse than when I went. I also had nurses in my home.

During one year of the last two of my illness, my brother, who is a physician, was practising in Bellevue Hospital, N. Y., and he consulted physicians there in regard to my

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case, so that I had the best of advice and care from a material standpoint, and the physicians and all concerned did everything they could to help me, for which I am grateful to them all. A change of climate was recommended, and decided upon if I got able to travel. I was determined to go, though I did not think it would cure me, but hoped it might be more comfortable for me, as I could scarcely keep warm in this climate in summer. I did not, however, get able to travel, but turned to Christian Science, of which I knew nothing, and I soon found I did not need to change climate to get well, as God could heal me in any place. I was taken twenty miles from home for treatment, my husband having to carry me to the buggy which took me to the train. That evening I had a talk with a Christian Science practitioner, who worked very faithfully for me, and I then knew I had found the truth, and that I would love it and try to live it, even if I were not healed. I began to improve at once, though slowly, and in a few days I was able to walk a little, and could sleep better and eat anything I wanted. In three and a half weeks I came home, but this time I did not have to be carried. I then had absent treatment for a while and a couple of visits from the practitioner during the winter.

My improvement was slow, and there were dark days and times when I seemed to be losing all I had gained, but I do not now regret this, for it meant work, and work meant the growth in understanding which I so much desired. Many times I have done things which it seemed I could not do, but I knew that God's promises are true, and I would repeat the Scriptural passages, "As thy days, so shall thy strength be;" and "I can do all things through Christ which strengtheneth me." When discouragement seemed to be getting control, I clung to this promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I do all my own housework now with more ease than ever before.

I am a pioneer in Christian Science here, and have been able to help others, which was one of my greatest desires when I began to learn what Christian Science is. Some of the ailments to be overcome in my case were extreme nervous trouble, enlargement of the liver, heart, kidney, and bladder trouble, an asthmatic condition, almost constant headaches, etc. Besides all these, there was an irritable disposition and mental depression. No one but myself, not even the physicians, knew how much there was to be overcome. Many times have I prayed to die, and yet I was afraid to die, although I had been a church-member for years. During the entire ten years of my illness I could read or sew but very little, and an eye specialist once told me I should put on my glasses the first thing in the morning and take them off the last thing at night. When I turned to God absolutely I had no more need of glasses, and could read all I cared to. Our boy, now almost twelve, was never well from his birth, being troubled with many serious ailments, and when able to go to school in winter, went clad in the heaviest wraps. I have never had to ask for help for him but twice, and he now rejoices in perfect freedom and that he can do as other boys do. I am exceedingly grateful that fear of cold and damp weather has been destroyed for me. My husband was healed of one form of the tobacco habit during our stay in the town where I went for treatment, and he has been helped in other ways. We drive ten miles to a Christian Science church every Sunday that the weather is favorable, and I am a member of The Mother Church.

While the physical healing has meant much to me, I am even more grateful for the spiritual uplifting and the understanding of the Scriptures gained by the study of Science and Health. I can never be thankful enough to God, and to Mrs. Eddy. I am also grateful for all our literature, and rejoice that there is need of enlarging our publishing house. I have work yet to do for myself, but I know that "in due season we shall reap, if we faint not." I would say to any who may be discouraged, Never give up, but work on and you will be rewarded.

MRS. DOT D. COYLE, Ashmore, Ill.

Words cannot express my deep feeling of love and gratitude for the many blessings which Christian Science has brought to me and mine. In the five years that we have been interested in Christian Science we have had many wonderful physical healings. One instance in particular of which I would speak, was that of my little daughter three years ago. She had every symptom of dumbness, and I am sure she would never have spoken a word had it not been for this blessed truth. She was healed in a few months' treatment. We have had other healings, in cases of fever, etc., and on two occasions an alarming attack of throat trouble was instantaneously healed. I am truly grateful to God, and to our Leader, Mrs. Eddy, for this healing truth.—MRS. C. H. WILLIAMS, Canton, O.

Following the birth of my only child, I was an invalid for six years, and much of the time could not attend to my household duties. I was rapidly growing weaker and unable to be on my feet, when I was examined by a specialist in Minneapolis, who informed my husband that I had but a few weeks to live. We then realized that God was our only help, and turned to Christian Science. Through the faithful work of a practitioner the physical troubles were overcome in a few months, so that I assumed my housework as well as many new responsibilities. My husband was given immediate relief from lung trouble and other ailments, through absent treatment.

Greater, however, than all the physical healing is the spiritual healing,—the joy and peace that abide with us, and the "Life that maketh all things new." No words can express our gratitude to God, and to our dear Leader, Mrs. Eddy.—MRS. J. E. STILES, Wells, Minn.

Words cannot express my gratitude for all that Christian Science has done for me. For over twenty years I suffered from severe headaches and stomach trouble, for which I took medicine constantly. I used to buy the medicine by the pound, but there were times when for days all the nourishment I could take was lime water and milk. In June, 1904, I first read "Science and Health with Key to the Scriptures." I am a German and do not read or write well in English, so understood only a little of what I read in our text-book, but I soon realized that the headaches were gone. I stopped taking medicine for the stomach trouble, and found I could eat anything I liked and whenever I wanted to do so, without bad effects. The following January I took my first Christian Science treatment, and was instantaneously healed of bowel trouble of many years' standing. Last August I was taken very ill with a fever, and through the help of a practitioner I was completely healed in a few weeks; whereas some years before, when I was sick with the same disease, I was under a physician's care for eight months before I was relieved.

All that I have and all that I am I owe to Christian Science. I am very thankful for our text-book, "Science and Health with Key to the Scriptures" by our beloved Leader. While the physical help has been very marked, I am, if possible, more grateful for the spiritual uplifting, —the understanding of God as Life, Truth, Love. I am also glad that Mrs. Eddy was ready to explain to the world this truth which heals the sick as well as the sinner, just as it did when Jesus was on the earth. I can only say, "Glory to God in the highest, and on earth peace, good will toward men."—ROSA BROWN, San Francisco, Cal.

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FROM OUR EXCHANGES.

[Rev. Charles S. Macfarland, Ph.D., in *Christian Work and Evangelist.*]

The minister must send out from his church wage-earners who will go to their unions and wrest them from their bad leadership. He must send out men who in a spirit of righteousness will control and guide our political order. He must send forth women who will break in pieces like a potter's vessel the specious social castes of human society, and bring in the true democracy of womanhood. We talk a great deal about something which we call public spirit. What is it? It is always the unselfish spirit of an individual or of a group awakening, moving, and dominating the people. It is thus only that the voice of the people becomes the voice of God.

[*Congregationalist and Christian World.*]

Brotherhood is on the way; never so nearly here as at the present, but it is yet in most instances limited and partial. It has boundaries that man and not God has set up. The work of the Christian church is in kindly and friendly co-operation to lead the souls of men to the ideals of brotherhood which Jesus had, and break down false boundaries by the impact of his spirit. We are set to broaden the circle of men's sympathies until they shall reach unto the utmost man, and leave no child of God without.

[*Universalist Leader.*]

Religion is just as natural to the soul of man as education is to the mind or food to the body. Much of the indifference to the church today is due to the fact that so many believe it stands for something strained, queer, and unnatural, and people think they cannot adjust themselves to it. Let the grandeur and joyousness and inspiration of religion possess us, and then speak and look and act and live it naturally.

[*Christian World,* London.]

We know faith by faith, prayer by praying, love by loving, inspiration by being inspired. The gospel of Jesus satisfies us in proportion as we pass through its forms to its inwardness; in proportion as we know the mystery of its renunciations, the greatness of its cross and passion, the depths of its love, its fellowship of the divine, its taste of eternity.

[*British Congregationalist.*]

Things are going forward which prophets and kings desired to see and saw not. There are swifter movements than Isaiah dreamed; there are deeds mightier than Paul ever beheld in his day. Once again it seems as if the church were about to know the fellowship of the mystery of Christ, and his name shall once more be called "Wonderful."

[*Examiner.*]

About the humanity of Jesus there is nowadays no question at all. He was a man, he lived the life of a man, he was the ideal man, the "Son of man." . . . The preacher of the gospel who thinks he can preach Christ and ignore his divinity is not preaching either Christ or the gospel. He is preaching a vain and fruitless philosophy, a human philosophy without life or saving power.

[*Christian Register.*]

The noisy reformer deals with symptoms, but they who do the real work remove the causes and make little fuss about it.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel.* Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel.*

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 39.

BOSTON, MAY 29, 1909

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ITEMS OF INTEREST.

National.

The Reclamation Service announces that the Pathfinder dam in Wyoming, which has cost $1,200,000 and has been three and one half years in the building, has been completed. It rests on a bed of solid granite, and locks a very narrow gorge with vertical walls, through which the North Platte river flows. It is a concrete rubble masonry arch two hundred and fifteen feet in height and five hundred feet long on top. It intersects a drainage area of twelve thousand square miles, including the run-off of a large mountainous territory in Colorado and Wyoming. Back of the dam is a natural reservoir which has now become one of the largest artificial lakes in the world, its capacity being 1,025,000 acre feet, or, three hundred and fifty-eight billion gallons. The reservoir will accommodate the largest flood ever known in the river at this point, and prevent the great destruction of property in the valley occasioned by the enormous floods. The great irrigation system being constructed in connection with it is now well on its way to completion.

President Taft has signed an order creating a central agency in Washington for the purchase of supplies for the several departments of the Government. The belief is that by centralizing the agencies for the purchase of ice, coal, and other supplies used in the Government departments, it will be possible to effect a saving of several thousand dollars a year. It is among the possibilities that the Government will establish its own ice-plant in Washington, as it is alleged that the American Ice Company at present sets its own price on the ice which it sells to the Government.

The fifteenth annual peace conference, in session at Lake Mohonk, N. Y., last week, was the most representative gathering which ever assembled in this mountain retreat. England, Germany, Canada, China, Japan, Mexico, Austria-Hungary, Bolivia, and other countries sent able men. Delegates came from many states in the Union, and bench and bar, law and diplomacy, pulpit and college, army and navy, finance, commerce, and industry had their advocates of peace.

The International League for Highway Improvement has adopted a bill asking Congress for an appropriation of $1,000,000 to support the work of that body through eight commissioners to be appointed by President Taft. The League purposes to open permanent headquarters in Washington, and its first effort will be to build a national model highway from Maine to Florida.

The House has passed a resolution calling on the Attorney General of the United States to inform it, if not incompatible with the public interest, what steps, if any, have been taken to annul the contract whereby the United States Steel Corporation acquired interests of the Tennessee Coal and Iron Company.

President Eliot of Harvard on May 19 retired from his official connection with the university, having completed on that day forty years of service as president. He is succeeded by Prof. A. Lawrence Lowell, who, while entering now upon his duties, will not be inaugurated formally until Oct. 6.

The Supreme Court of the United States has rendered a decision in favor of a Chicago woman who brought suit against a Chicago paper for publishing her portrait in connection with an advertisement of whisky.

The total population of the District of Columbia is 363,003, according to a police census just completed, an increase of 3,600 over the census of last year. The negro population is 97,142.

International.

A proposal by Sir Robert Parks of London has been laid before the Canadian government to undertake the construction of the Georgian Bay Ship Canal, provided the Canadian government would guarantee the bonds of his company for three per cent. He offered to begin at once the eighty miles of the French river section on the western end and to continue the other sections afterward. The Canadian government may fix the tolls and may at any time take possession of the canal by paying the actual cost of construction. The Georgian Bay scheme is a ship canal with a minimum depth of twenty-two feet, of sufficient width to accommodate boats of the large lake size of twenty feet draught. It will connect Lake Huron with the St. Lawrence river at Montreal, by the way of the Georgian Bay, the French and Pickerel rivers, Lake Nipissing, and the Ottawa river, a distance of 440 miles. Only 108 miles will require excavation work, leaving 332 miles of natural channel. The summit of the canal will be 650 feet above Montreal, and 90 feet above Georgian Bay. This will be overcome by 27 locks, with lifts of from five to fifty feet. The summit level embraces Lake Talon, the Little Mattawan river, Turtle and Trout lakes. These waters will have their present level raised by locks to 677 feet, a rise in Lake Talon of 41 feet, and 15 feet in Turtle and Trout lakes.

The fact that the dominion government and the provincial government of New Brunswick now have under joint consideration a proposal to operate by electricity the eastern section of the National Transcontinental Railway from Quebec to Moncton, draws attention to the readiness of the Canadian authorities to undertake experiments on a large scale in government ownership and operation of public utilities. If the project should be carried out it will be the most important electric railway system in the world, so far as mileage is concerned. The dominion government already has the Intercolonial Railway, and the National Transcontinental is under construction. Ontario owns the Temiskaming Railway, which taps the Cobalt mining region, and the province also owns and works the Gillies mine, while the installation of the most ambitious power transmission system in the world is now progressing under direct government supervision. Manitoba several years ago took over the trunk telephone lines from the Bell Company and is making a handsome profit; Saskatchewan has done the same within the past month, and Alberta is preparing to do so. State ownership of all the grain elevators in the West is now being urged upon the government at Ottawa, a deputation representing thirty thousand farmers having interviewed the cabinet.

Owing to the shortage of American and Canadian cattle landed at Birkenhead, and allegations that the United States was withholding supplies with a view to raising prices, the Liverpool Chamber of Commerce is urging the Board of Agriculture to remove immediately the embargo on live cattle from the Argentine Republic.

Negotiations between Venezuela and the French government for the reestablishment of diplomatic relations have been brought to a successful conclusion, and a protocol to this effect will be signed shortly.

Taxicabs in London represent an investment of $10,000,000.

Industrial and Commercial.

The Pennsylvania Railroad is planning to set out this spring more than one million trees. This will make a total of 3,430,000 trees which have been planted in the last three years to provide for some of the company's future requirements in timber and cross-ties. Of the trees that are to be set out this spring, 803,000 are red oak, 40,000 Scotch pine, 20,000 locust, 14,000 hardy catalpa, 14,000 pin oak, 5,000 European larch, 30,000 chestnut, 3,000 yellow poplar, 2,000 black walnut, and 1,000 white pine. The policy of encouraging reforestation on the part of the public has been pursued actively this spring. Some 151,000 trees have been furnished, practically at cost, to private corporations and individuals. In addition, 8,000 hedge plants have been supplied to private individuals, and 7,000 are to be set out to ornament boundary lines along the company's right of way. A special effort has been directed this season to growing ornamental shrubbery for use on the lawns around stations and unoccupied spaces along the roadway.

At the close of the fiscal year 1908, the total number of miles of railway lines in the United States was 230,000, as compared with 136,883 in 1888 and 184,648 in 1898. The net capitalization is $13,000,007,012, an increase of 30.8 per cent over the figures of 1898. The gross earnings for 1908 of $2,448,835,000 were nearly double those of 1898. Ten years ago the total number of passengers carried one mile was about 13.3 billions. In ten years' time this has increased over 120 per cent, reaching a total of 29.5 billions. The number of tons of freight carried one mile in 1898 was over 114,000,000,000; last year it was over 122,000,000,000. Ten years ago the total number of locomotives was 36,234, and now there are 57,156. The number of passenger cars has increased from 35,595 to 44,623; freight cars from 1,248,826 to 2,130,110; employees from 874,558 to 1,451,000.

The owners of the Canadian Northern system of railways in Canada are planning to build about five hundred miles of new road this summer into the wheat-field regions. It has been rumored in Boston that they have had engineers looking over the field with a view to building three hundred miles of road between Montreal and Boston, at a cost of $15,000,000, in order to give their system an eastern outlet.

It is estimated that the strawberry crop of Delaware this season will yield a return of at least $750,000 on a basis of 3½ cents a quart.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

HIS ANGEL.

BLANCHE HERSEY HOGUE.

IN the 23rd chapter of Exodus it is written, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." In the text-book of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "Human conjecture confers upon angels its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive feathers; but this is only fancy" (p. 298). Her own interpretation of angels, as "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (*Ibid.*, p. 581), establishes them on the spiritual rather than the physical plane.

The students of Christian Science make no attempt to set forth a dogmatic interpretation of the Scriptures, but from the basis furnished them by Christian Science, which resolves things into thoughts and lifts their analysis from the material to the spiritual view-point, they draw from Scriptural narrative, parable, or promise, the lessons which are of the greatest value in their own mental and moral growth. In this manner, much that is recorded in this chapter of Exodus becomes, in the light of Mrs. Eddy's uplifted and spiritualized perception concerning angels, a positive inspiration toward the renovating of individual thought and life. When the promise reads to the student that God will send a pure and perfect spiritual intuition to keep him in the way, and to bring him into the place which God has prepared, the mental process of spiritual guidance can be comprehended. When it is seen that an angel is not an etherealized person, but a right idea, and that such right idea can become a dominating influence in the mind of the individual who cherishes it, mortals need no longer grope in doubt concerning divine help, for they learn that the angel of one's highest sense of good lies within, not without, the borderland of one's own thinking, and consequently is an ever-available help in every problem of life. This angel, admitted, understood, and obeyed, fosters the right living which naturally follows right thinking; and so salvation can begin today, and the place which God has prepared can be, in a degree, a present possession.

In the chapter under discussion, the offices of the angel, the things required of him who would follow it, and the happy results of obedience to it, are clearly stated. God sends His angel to each receptive heart. His highest idea of good then goes before the mortal, keeping him, bringing him into the prepared place. The mortal is admonished to "beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions." Truly, every would-be Christian has long since learned that his highest ideal has no pardon for the unworthy and the base, but holds him unwaveringly to his highest and best performance! "For my name is in him," continues the record,—the seal of divinity marking every right idea as its own, declaring every pure and perfect thought God's offspring! Then the promise follows, the reward of obedience: "But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." By simple obedience to the highest monitor of heart and conscience, right purpose and endeavor are strengthened, and every Christian warrior may find himself equipped for the battle with the hosts of self, wherein God's angel is indeed an adversary unto all the foes of righteous manhood.

It is further written: "For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off." To these tribes about Israel, the Israelites' deadliest enemies, the angel of God was to "bring in" the children of Israel. Their enemies must be faced, if vanquished, and according to the text, Israel was to be led by the angel to a direct encounter with that which was to be overthrown. Herein is illustrated one of the greatest lessons of Christian Science; that the office of a newly discovered good is to uncover and destroy hitherto unrecognized evils, and that the angel of right thinking leads directly to the detection of the evil nature of evil thinking.

The carnal mind has for ages sought to cover much of its own carnality and call it good. It has sought a future heaven for the carnal under its guise of good, and has failed to see that the carnal must disappear, because only absolute Christlikeness is fit for heaven. Despite Jesus' uncompromising statements that "that which is born of the flesh is flesh," and that "there is none good but one, that is, God," mortal mind has persistently wrapped its cloak of self-righteousness about it and has gone on striving to occupy the land, the prepared place in consciousness wherein right thinking alone is entitled to dwell. Christian Science, revealing the real man to be only that which is faithfully and perfectly the likeness and image of God, uncovers all mental deformities as the enemies which must be "cut off" from the land,—banished from individual thinking. God's angel does indeed bring the earnest Christian to a recognition of the unlovely and the undesirable in his own consciousness, and this highest idea of good, which has led to this discovery, serves him further as it sustains him in obeying the accompanying command: "Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images."

Mrs. Eddy writes on page 366 of Science and Health, "The physician must also watch, lest he be overwhelmed by a sense of the odiousness of sin and by the unveiling of sin in his own thoughts." Only the illumination of a higher knowledge of good can expose to the honest heart the winding subtleties of its own selfishness, that selfishness which has been for so long half-hidden under the guise of "disposition" and "temperament" that analysis of it has been well-nigh impossible. Only the revelation, in Christian Science, of perfect spiritual manhood, the abso-

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lute Christian ideal, is able to bring to the light the imperfection of the so-called man of the material senses. And only the courage born of this revelation can sustain the individual in his warfare against the selfishness, the wilfulness and the vagaries, the habits and the sins, he has formerly called himself. It requires both insight and bravery to call one's own unhappy emotions and moods self-love, envy, resentment, self-pity, cowardice, self-justification, criticism, vanity, greed, appetite, indolence, anger, or malice, yet spiritual intuition often leads one to just such discovery, and to the righteous conquest of just such enemies, before any abiding peace can be obtained. For this purpose Christian Science has come into the world, and its task is not accomplished till Christian practice and profession are so quickened as to "utterly overthrow" these evil habits and "quite break down their images."

In the Exodus lesson, tender promises follow these stern commands. "And ye shall serve the Lord your God," reads the text, "and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Well do the students of Christian Science know that this rich inheritance is theirs, and that sickness shall be taken away from the midst of them, for they rest in the promises of God. They are learning as well, however, that they must follow the "angel" unfalteringly, and through its guidance face and overthrow the self-distorted images of their own wrong thinking, if they would escape the pain and disease attendant upon such thinking. When healing is delayed, the humble prayer which leads either patient or practitioner to the discovery of his own "stone of stumbling," leads him past it to that place in consciousness wherein he knows he is not separate from any God-given good. Then has he earned the promised healing, for he has followed his angel wherever it has led him, and comes by God's ways to the place which God has prepared.

The command of this Exodus chapter continues, forbidding covenant with Israel's enemies, prohibiting any serving of their gods, and the promise reads: "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." Not with one great demonstration, not with spectacular rush or climax, but by patient, faithful endeavor toward the highest and the best, is this promised land to be inherited. Many weary battles with the tribes of unlawful thoughts may mark the way, but as the angel guide is followed to and past such encounters, Love itself will bless the never-ending supply of bread and water, and sickness will not be found within the borders of the inheritance. The wayfarer needs but to follow and obey. Divine Love cares for the fulfilling of the promise. Henry Van Dyke has written:—

Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll.
And when he comes to call thee, arise and follow fast;
Its way may lead through darkness, but it leads to light at last.

THE POSITIVE NOTE.

ROBERT NALL.

THE positive nature of Christian Science teaching and practice cannot be too strongly emphasized. Because it is idealistic, it is sometimes looked upon and described as visionary and impractical, but it does not require a very profound acquaintance with philosophy to know that life without ideals would be worthless. The main thing is to see that these ideals are pure and perfect, and that in our reasoning we adopt the deductive method so clearly evidenced by Mrs. Eddy in giving to the world a system of thought the most practical, because of its spiritual basis, that the world has known.

There is weakness and vacillation in much of the writings of ancient as well as modern philosophers, because in groping their way in the "thorny road of truth" many of them had little or no conception of a spiritual theory of the universe. Some modern philosophers have been emphatic enough in promulgating their theories, but time, research, and revelation have proved them to have taught quite erroneous opinions because of their failure to reason deductively. One of these, dominated by pronounced materialism, declared that metaphysics, which deals with the essence of things and the search for reality, being an impossible science beyond our senses, should be "relegated to the lumber-room of useless objects." Mrs. Eddy, however, brushing aside the imperfect and unsatisfying theories of philosophers, went straight to the purest and best Teacher and teaching, and won her way to the absolute conclusions found in Christian Science "through divine revelation, reason, and demonstration" (Science and Health, p. 109).

It was the profound conviction that what had been revealed to her was the unadulterated truth taught by Jesus, which impelled her, without doubt or fear, to give it to the world, and thus to become one of its greatest reformers. That this conviction has never weakened is evident from the wonderful history of the past forty years. With undimmed vision, with steady purpose, with unwavering solicitude, with burning zeal for God and humanity, there has been a persistent and consistent declaration and manifestation of the truth that is today a mighty force in winning men and women to the acceptance of Science and to all the beneficent results that follow therefrom. What is it that has made a few men and women all down the centuries such potent influences for good? Not mere intellectual knowledge, not wealth, not rank, not special opportunities or advantages, but a spiritual passion that with almost divine vision saw, above and beneath and beyond the frailties and sufferings of humanity, that kingdom of righteousness wherein God's purposes for His children are fulfilled and His will is done.

It is said of Savonarola that he realized his power as "a messenger of the supreme righteousness," and oftentimes felt himself "full charged with divine strength." In a measure this should be true of every Christian. If he be "rooted and built up" in Christ, Truth, and well "stablished in the faith," the practical positive character of his religion will be witnessed not only in daily walk and conversation, but in the spiritual activities he is impelled to undertake because he has experienced and desires to manifest the altruism of true Christianity.

As Christian Scientists we are charged with a definite mission. Our charter is set forth in the words and works of Christ Jesus and interpreted to us in Science and Health, and here "he that runs may read." The noblest followers of Christ have always been those whose creed was the simplest and whose faith was not beclouded by the perplexing and harassing definitions of Scriptural expositors. Much learning in this respect has too often resulted, and still results, in unsettled conviction and in an obscured sense of the truth. Truth is clear to the pure vision. It is always strong and positive. It allows for no weakness in the industry with which it is sought or the tenacity with which it is held. It permits no half measures. Neither does truth wrest Scripture to suit current philosophy or theology. We need to be alert against the tendency to accept and act upon what are euphemistically called "half-truths." There are no half-truths in the line of the spiritual, and he who seeks to interpret inspired utterances so as to deflect from their obvious meaning is undertaking a serious responsibility.

In nothing is it more imperative that interpretation should not be strained or twisted from the obvious meaning than in instructions and admonitions that have come down

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to us from those who gained their strong spiritual understanding from contact with the Master. Hence when we find a prelate of the church declaring that the "literal interpretation" of the text in James, "Is any among you sick? . . . let them pray over him," is "wrong," for "with bodily sickness the guidance of the medical profession should be sought," we are led to wonder how far this limitation of the purpose of prayer extends. There is no more positive instruction in the Scriptures than this. If it is "wrong" to pray for the sick, then who are the proper recipients of the blessings that follow from prayer? What warrant is there for seeking to weaken the force of an apostolic utterance that is obvious truth, proved to be such throughout all the Christian era? The Lambeth Conference admitted, in its reference to "Ministries of Healing," that there were "truths which the church had failed to set forth fully," and although the progress of Christian Science is awakening thought in the direction of bodily healing to an extent undreamt of a few years ago, the reluctance to proclaim and apply the full-orbed gospel of Jesus is strikingly manifest.

In the desire to revive that essential fact of primitive Christianity which so long lay dormant, there is a marked disposition to adopt only tentative measures. But experience is a great teacher, and error's ways are neither ways of pleasantness nor paths of true progress. When once it is conceded that the Master's message is capable of becoming a divided garment, one part of which is true and the other of which may be,—about which there is no certainty,—there enters an element of weakness which is the seed of failure. It is possible that herein lies the reason why some students of Christian Science have not yet reached that attitude of thought which would enable them to prove that the teaching in Science and Health is positive Christianity, based upon such an absolute faith in the divine message given to the world by Jesus as to render it impossible that its impeachment should ever do more than temporarily retard its acceptance by humanity. "Truth remains true; the fault's in the prover." And the truth finds its most faithful exponents in those who with an "eye single" to the divine perfection, refuse to recognize error in any form as a reality, and seek to demonstrate the nothingness of everything which is not the creation of the divine Mind.

Herein, if there is to be effective power for service, the Christian Scientist finds that it is necessary to be constantly on the watch-tower. He needs to be on the alert that he is not deceived by a growing laxity in clear religious teaching,—a tendency to discard defined spiritual knowledge which is a reaction from the thraldom under which men lived in their efforts to be loyal to creeds of scholastic theology. Broadness of thought, which at first meant emancipation from many dominant beliefs formulated in these creeds, and in rites and ceremonies superadded to the simple Christianity of the Christ, has come to mean a latitude which, gathering momentum in its growth, produces a lamentable indifference to spiritual life. This rebound would undoubtedly have been a hundredfold more widespread but for the timely advent of Christian Science, appealing as this does to men and women in every walk of life as the most spiritual, Biblical, logical, demonstrable, and practical of all religions.

Just when what is called physical science had evolved a system of thought, and hailed, as remarkable, discoveries in the realm of nature and in the origin of life which threatened to, and for a time actually did, intensify the disposition toward materialism, with all its attendant evils, there came this revelation of the divine purpose and will, bringing "to light Truth and its supremacy" and revealing "incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea," and that here is the "sovereign panacea" for the ills of humanity (Science and Health, pp. 293, 109, 407). "If thou wilt enter into life," said the great Master, "keep the commandments." There was no tone of weakness or doubt in his words or works. His followers were to be humble as little children. They were to "abide" in the truth, they were to "strive" and "watch and pray," and they were to apprehend that the works which he did could be done by his followers, but only by those who spiritually understood that this comes by "prayer and fasting."

These are some of the commands which the author of the Christian Science text-book has never ceased to proclaim. The "wooing note" is there,—the note so beautifully exemplified in the "come unto me" of Jesus,—but there is no modification of the strong appeal for perfect trust in a perfect God. The call, therefore, to every Christian Scientist is to be loyal to the positive truth embraced in the divine message that it is his privilege to have received. He who falters is in danger of drifting into an anemic Christianity that fails in proportion to its distance from the perfect standard. He who has proved that Christian Science makes no claim which cannot be successfully subjected to the highest test, will grow in the consciousness of its enfoldment, and will be more and more impressed with the fact that it would be impossible for any real progress to be made in its higher mission of reclaiming sinful humanity, were it not a perfectly consistent and harmonious exposition of the teachings of Christ Jesus.

OUR LIGHT SHOULD BE SEEN.

LOTTIE M. ST. CLAIR.

JESUS said to his disciples: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." These words of our Master show us the necessity of unceasing labor. "Ye are the light of the world;" that is, the truth which each of us has grasped and made his own is a light to guide him and others out of the darkness of materiality into the realm of the spiritual, the real. If each one's light, *i.e.*, all the truth he knew, were put into practice,—lived every moment,—and all our lights were shining as one, the resulting radiance would dispel earth's gloom and annihilate all mortal dreams.

The light of Truth is set on a hill. We must rise above the valleys of depression and the mists of sense and reach a height from which our light can be seen. The glimpse of the truth which you and I have discerned and proven, be it ever so tiny a ray of light, is eternal; we can never lose it. Then, why do we ever seem to be in darkness after we have proven somewhat of Truth? Is it not because we have covered our light (our understanding of Truth) with a bushel (a measure of evil or error), so that its rays no longer penetrate the darkness of the error we are holding in thought? Thus for a time we may be plunged in darkness, and some needy one who is standing near may continue to suffer because he cannot see our light.

There is never a time when the Christian Scientist can afford to let the light that is within him be darkness, for the "poor" we have always with us. We may never know how much we might have helped another had our light been brightly burning instead of being so dimmed with error that our neighbor failed to see its gleam in time of need. Let us not hold on to the discarded garments of sin, when once Truth has shown us what they are. Let us turn forever away from them and refuse to allow them to touch us again. If we have parted company with the world, the flesh, and the devil, let us persistently remain separate from them, for to return to that which we know to be sin is to cover our light with a measure. If our

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besetting sin is a cruel, blighting, unreasonable temper, shall we rid ourselves of it by indulging it under any circumstances?

Every one who has taken the name of Christian Scientist has accepted a solemn obligation to learn of God daily; and to live what he learns of Truth's teaching. To fail to do so is to assume a false attitude, and the world will despise such an one, as well it may. Neither have we any time for idleness. None of us is so good but that he might improve his time by learning how to be better. If our lives are not bringing forth "fruit unto holiness," it is because we are failing to let our light shine. Let us search our mental household for the unlovely, the repellant sin that prevents our light from shining and that keeps us from accomplishing the good works which others may see and be led thereby to glorify our Father.

One can scarcely imagine a more unworthy position to occupy than that of a recipient of the rich blessings which Christian Science bestows, who fails to "strangle the serpent of sin" (Science and Health, p. 569), thus permitting himself to be a stumbling-block and an offense to those who might accept the blessing of Science were we living it so that they could see its beauty. Let us be honest, earnest, worthy followers, if we would not hinder the progress of others. Let us not be found wanting. To be a follower means to follow, and according to Webster to follow is "to strive to obtain; to copy after; to attend upon closely." If we study the life and works of our Master and our loved Leader, we shall find that we have much to do in order to be worthy followers. We may stumble in our best efforts to follow where they lead, and like the disciple we may sometimes follow "afar off," but we should not be weary in well-doing; rather should we continue to follow; to strive to obtain. Then will our efforts be blessed and we shall not need to waste precious time in vain regrets and self-condemnation, but use it in loving, in working, in overcoming, for in this way and in no other are we of any benefit to the world.

WHY AND WHEN.

FRANK B. HOMANS.

SOMETIMES those who come to the Christian Science practitioner for treatment ask him: "Do you think you can cure me?" "How long will it take to heal me?" Such questions are perhaps quite natural, but the practitioner has learned that the doubt and limitation thus expressed do not aid in the work to be done. These inquiries can, however, be easily answered, as the mooted point can be referred to God, who is the healer of all diseases. Again, when a case is not promptly met and the trouble cast out, it is sometimes asked, "Why do I not get healed, as well as my neighbor, who had a similar trouble and was healed in a few days?"

We find that a similar query was addressed to Jesus, after he had been in the mount of transfiguration with three of his disciples. When he came down, a certain man met him and prayed him to heal his son, who was a lunatic. The disciples had worked on the case and failed to effect a cure, but Jesus said to them, "O faithless and perverse generation," and instantly he healed the boy. When the disciples afterward questioned Jesus as to why they had not been able to do this, he said, "Because of your unbelief;" and later on he told them, "Howbeit this kind goeth not out but by prayer and fasting." While this answer is convincing, the question Why? may still confront the practitioner. It is possible that he may have had a case similar to one with which he is now unsuccessfully struggling, and which was healed very shortly. He may feel that he is working as faithfully on the present case as he did on the more successful one, and in his own heart he too may ask, "Why?"

There could be several reasons advanced to explain this seeming mystery. The first patient may have been very simple, childlike, and receptive to the truth, while the other may have repelled the truth which the Scientist tried to impart, concealing the error which the practitioner was seeking to uncover and destroy. On page 457 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "To pursue other vocations and advance rapidly in the demonstration of this Science, is not possible;" hence, a practitioner who divides his time between healing and business pursuits may successfully treat one seemingly difficult case, yet not succeed in a similar one, because the latter required more "prayer and fasting" than the former. Again, even as Jesus' disciples lacked his spirituality and failed to heal the lunatic, so a practitioner may, from lack of spirituality,—"because of [his] unbelief,"—sometimes fail to heal his patients.

A little material work which I did recently, seemed to answer this question for me. I had a plot of low swamp land, which was rendered dark, damp, and useless by a heavy growth of brush, briers, and trees. I undertook to clear these out, and progressed finely with the briers and small brush, but when it came to the large trees I was obliged to call a more experienced and stronger man to do the heavier work. The place thus cleared was greatly benefited in appearance. The sun shone in, giving light, warmth, and dryness, and everything looked improved, but it was clear that no quality which I possessed had brought about the change. The sun had been shining day after day, and was always ready—when given the opportunity—to shed its beneficent light upon the land. My part was to remove the briers and brush which excluded the light, but I found I lacked the strength and experience necessary to accomplish the heavier part of the work.

If a practitioner fails to heal a case, he is in the same position that Jesus' disciples were when he said to them, "O ye of little faith." There may be cases which no practitioner of this age could heal. Mrs. Eddy says in Science and Health (p. 495): "Truth casts out error now as surely as it did nineteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated." But of this we may be sure, that if we fail to succeed in any case, the fault is not with God nor with Christian Science. Divine Love is always at hand, and our Leader has taught us how to apply the truth. Let us be certain that we are doing all we can to advance in this glorious work,—to gain the spirit which enables one to heal the sick and sinning.

[Written for the *Sentinel.*]

BROTHERHOOD.

MARGARET C. LOWNDS.

THERE was a time when, in my selfish pride,
I watched the world go by. I stood aside,
And shared not in its joy; its grief
I cared not for, nor brought relief.
Mine own were safe. Why should I care
For strangers, or their sorrows share?

How poor I was! Those days are gone,
And I today one Father own,—
One loving Father over all the race;
And in its meanest, poorest wanderer trace
Some likeness to the good that in each one
Points upward. Dear Lord, today I own
No Jew nor Gentile, neither bond nor free;
But members each of each, and all in Thee!

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SELECTED ARTICLES

[H. F. Porter in *Cornell Era*.]

Let me tell you what Christian Science has done for me in bringing out my true ability in athletics, as well as benefiting me generally. Many times I was on the point of giving up—for my early attempts were crude and unpromising; but I stuck, and by dint of persistent, earnest effort I slowly but surely improved. In the underclass track meet, in the fall of my freshman year, I jumped five feet and four inches. During the winter in the armory I got so that I could clear five feet and seven inches on a pinch. In the opening meet of the spring—the dual contest with Pennsylvania—I won first place with five feet and nine inches, which gave me my "letter." This marked my limit for that year. In the winter of my sophomore year, in the dual meet with Michigan at Ann Arbor, "Gary" Serviss and I shared first honors with six feet and one inch, making a new Cornell indoor record, which remains unbroken still. But this was a happy occurrence, one of those supreme moments that occur now and then to all men, in which they rise to the verge of their true ability. I never repeated this performance while in college, although by my senior year I had become a consistent performer at five feet and eleven inches, which was good enough to win second place in the intercollegiate. This was in 1905, and my points proved just enough to give Cornell the margin of victory, and thus her first intercollegiate championship. I always felt as if I could do much better, but extreme nervousness, such as is characteristic in the case of many athletes, always proved my undoing. My strength seemed to ebb out early in the contest, leaving me unfit for the supreme trial and practically worthless as an athlete for several days afterward. Why this was I never could understand—but I have since, and let us see how my enlightening came about and with what results.

It was little over a year after leaving college that Christian Science was brought to my attention. Before this I had known little or nothing about the teaching, and was neither prejudiced against it nor committed to any other system of religion or philosophy. But I was in distress. Lack of the same orderly life as at college, with its balance of exercise and sport, and its steady inspiration, coupled perhaps with a reaction from an exceedingly strenuous round of activities at college and the confusion common to college men upon first being plunged into the vortex of commercial life, presently manifested itself in poor health and low spirits, from which nothing seemed to be able to rouse and rescue me. Insomnia and indigestion, and other things, made existence a misery instead of a joy. Darkness threatened to engulf me.

It was in this state that Christian Science came to me—it was a light in the dark, the signal of hope from anear to the stranded mariner. I never shall, indeed cannot, forget the day a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," was placed in my hands to read. I did not read it—I devoured it. Herein was my own heart laid bare: all that I had at one time or another felt to be true, and had yearned but had not the confidence to express and practise, and much more, was herein set forth in chapters glowing with illuminating idealism and logic irrefutable, that dealt fearlessly and conclusively with every phase of life's problems. The reading of only a few of these chapters at the first sitting seemed to work wonders. I was lifted out of myself and my troubles. That night I slept like a babe once more, and arose the next morning feeling a brand-new individual. Three days later, I laid aside the glasses which a manifestation of astigmatism and far-sightedness, back in sophomore year, had compelled me to annex. It is over two years since then, and although I have used my eyes almost without limit or consideration, they have served me perfectly. And my health has been uniformly good, and my spirits growing daily steadier and stronger.

What Christian Science spelled for me was, "Liberty!" It became my "Declaration of Independence"—to be loosed from the bonds of ignorance and superstition; to be freed from the fetters of fear and doubt; to be absolved from all errors of mentality that limit, enslave, and condemn; the bitter taint of heredity, false education, and a worldly environment,—in short, to prove myself God's perfect man, limitless and undefiled, as the creator, Himself limitless in all attributes and perfect in every part, alone could have made man. Christian Science, indeed, points out the sure way of escape, and provides both the guide and the guard from the pitfalls, quagmires, and tangled wildwood of human ignorance, with its brood of evils, into the limitless light of life ruled by reason, right, and Love, harmonious and eternal.

Along with improved health and a clarified mentality came a fresh influx of youthful spirits—I felt returned, as it were, to my boyhood days, when I romped and played in sheer abandon to the joy of living. My fondness for athletics returned with force. I longed again to don the simple attire and sport on the field and track, and with greater keenness than ever before, I felt relieved of my burden of anxiety and bondage to any pet theories of diet and training. My chance to indulge this longing soon came. I attended the 1907 intercollegiate championships at Cambridge. My favorite event—the high jump—went to Moffitt of Pennsylvania, at the record height of six feet three and one quarter inches. Meeting the winner, whom I had met in competition several times while still in college and always bested, in the lobby of a Boston hotel immediately after, I half in jest challenged him to a dual contest. He took me up, and the Saturday aweek, on Franklin Field, Philadelphia, was appointed for the meeting.

Let it be remembered that I had not had on a spiked shoe in two years, and had not indulged myself athletically otherwise the while. With never a forethought or doubt, I repaired to the scene at the appointed time. There were present, among others, Trainer Mike Murphy of Pennsylvania, and "Bert" Page, Penn '88, the first American leaper to adopt the straight approach to the bar and the fearless flat layout crossing the bar. The bar was started at about five feet, and as we each cleared the successive heights, was raised by increments of two and three inches until it stood at six feet four inches. The exact height we were unable to determine, lacking a tape; but the reading on the standards was six feet, six inches—three eighths above the world's record of six feet, five and five eighths made by "Mike" Sweeney thirteen years ago. Allowing for the sag in the cross-stick, the probable height was as stated above. We each cleared this height on the first trial—we did not for some reason then raise it further, but tried again at the same mark. Moffitt failed on the retrials, but I succeeded in doing the trick twice again; thus I was declared the winner.

At this truly remarkable performance I no less marveled than did the onlookers—Moffitt was amazed. The facts are as stated—I leave my readers to form their own conclusions. I frankly give the credit to my knowledge and successful application of the Principle of Christian Science. It did nothing miraculous—simply by freeing me from mental rubbish, it made it possible for me to realize for the first time a fuller measure of the powers latent in me. By pure accident I had once before, at Ann Arbor in 1903, risen to the verge of my true ability—now the result followed naturally the application of correct teaching to the problem. This feature of my activities was thus removed from the realm of haphazard to the realm of certainty. Similarly, through the correct application

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of the self-same Principle—in other words, thinking rightly—all the problems that confront and perplex mankind may be definitely and positively solved. Neither "Cornell spirit" nor invincible determination, both of which are more or less blind forces, could have brought about with any degree of certainty a similar or an equal result.

Four months later, in the indoor national championship at Madison Square Garden, without a bit of preparation, just living and attending to my daily duties in the ordinary way, I was successful in my event, winning at six feet one and one eighth inches. During the succeeding months of the indoor season, I was again successful in a number of competitions, clearing six feet two inches repeatedly; and once in the Columbia games in Madison Square Garden, six feet three and one half inches, eclipsing the world's indoor mark. This was not allowed, however, on account of a technicality. During all this time, although competitions were often several weeks apart, I never once had opportunity to practise the jump, and took no special exercise. Nor did I secure the customary slicking with the unction of oils and ointments, or go through the warming-up processes deemed so necessary by most athletes and trainers prior to entering a competition. I simply undressed, donned my jumping togs, went out and jumped. My only preparation was to get my thoughts as harmonious as possible, if perchance the tasks of the day had left me wearied and oppressed. Physical freshness I found to be coincident with mental freshness, and my maximum efficiency was always realized when perfect coordination of mind and body ensued. Then it was that, in pure abandon to the joy of action, with mind calm and serene and body under perfect control, I leaped almost without effort, and experienced no physical fatigue or reaction. Emerson wrote, "A man does his best things easiest." My best jumps are ever my easiest, demonstrating that when man conforms to Principle, and does things with proper exercise of intelligence, friction and failure are fled.

But the most remarkable demonstration was yet to come. The New York Athletic Club's annual indoor meet was scheduled for the 10th of March (1908), and I had promised to attend. At this time I was in Toronto, Canada, engaged on an engineering work. About a week before the date of the games I met with an accident to my right and jumping knee, a piece of machinery hitting me there with some violence. My knee became swollen and very stiff, such that I could hardly walk. At first the pain was also severe, but this I soon mastered. In spite of my attempted application of my understanding of Christian Science, the condition disappeared but slowly, and the eve of departure for the contest found the knee in no shape for vigorous usage. Nothing daunted, I set out for New York. To complicate matters further a very sleepless night ensued, in which I tossed with fever, and the next morning found me limp as a rag. During the day I was confined to my room in the hotel, could eat nothing, and was beset with alternate chills and fever. The knee also seemed to grow worse apace, and the hour for the games found me in sorry shape. I made my way to the Garden. Once inside I began to feel better, but to my friends who came up to greet me I could only reply to the usual query: "How are you?" weakly and with ghastly smile. Somehow, during all this trial I never for a moment doubted that when the time came I would be fit. And I was. When my event was finally called, I rose from my reclining-place near at hand and realized that I was absolutely well. The knee was no longer abnormal, nor did deadly inertia possess me. I was free! My performance—six feet two and one quarter inches—which was all that was required of me by the handicapping to win, was well up to standard. In fact I was never in better form.

Every fact stated can be affidavited. That the realization of the power and presence of God, as taught and demonstrated by Christian Science, is as efficacious today in casting out all erroneous conditions as it was nineteen centuries ago, is hereby conclusively demonstrated. That was the literal truth to which I clung throughout the trial, and when this faith in what I believed to be fact reached its supreme test and was not found wanting, I was rewarded, even as Abraham of old was rewarded for his steadfastness. The dream-shadow of inharmony simply vanished into its native nothingness. Neither "Cornell spirit," grit and nerve, nor all the *materia medica* and man-made codes of philosophy extant could have brought about this result. It was a problem of human experience that only the power of omnipotent, ever-present, and all-knowing God, applied solely and wholly through a knowledge of Christian Science, could solve.

Christian Science points out the sure and safe way to success—in this as in all other problems of human experience. It does not enable one to triumph, according to imperfectly gauged human standards, over mere personal rivals—far from it. But it does enable one, so far as one abides with the truth and is obedient to its leadings, to conquer every condition of thought, realizing harmony of mind, morals, and body,—the way is made clear for man's true ability to emerge. The *genus malus* that would balk and defeat man in all laudable undertakings, Christian Science not only enables one to overcome but to destroy absolutely, for in truth, since God is infinite good and there can be no other mind, might, or presence, no power opposed to limitless Deity, the one fact of being is harmony.

[Alfred Farlow in *Orangeville* (Ont.) *Banner*.]

It is the teaching of Christian Science that Jesus Christ is the way out of all evil. It is the mission of Christian Science to bring the Christ to the consciousness of the individual, and thus show mortals how to follow the example of our Lord. Christian Science recognizes the coming of Christ Jesus in the flesh and inculcates a high respect for his teaching and example.

The term good applies to God, not only in Christian Science, but in the Scriptures also. Jesus said, "Why callest thou me good? There is none good but one, that is, God." Of course the term "good" as well as the term "Principle" must be understood in a divine sense. These terms when used with reference to Deity are not used in the ordinary sense in Christian Science teaching. To say that God is Principle is to say that He is the one infinite creator, the only cause, the foundation or beginning of all that exists, the heavenly Father, the one intelligence which governs the entire universe. In her teaching, Mrs. Eddy declares that God is not person in an anthropomorphic sense, but in an "infinite sense."

A critic declares: "Mrs. Eddy says sin and death are native nothingness." He might have added that Jesus taught the same when he said of Jairus' daughter, "She is not dead, but sleepeth." The Master evidenced an understanding of death differing from that which was known and believed by the people of his time. He said of Lazarus: "Our friend Lazarus sleepeth:" but when he discovered that they did not understand his meaning, "then said Jesus unto them plainly, Lazarus is dead." These two experiences indicate an understanding that what seemed to be death was simply a dormant mental condition from which its victims could be awakened through divine power, and in both instances Jesus proved the fact by raising the dead. The Christian Scientist does not deny that sin and disease exist in what Solomon called "the error of life," although he adheres faithfully to the teaching that God made only the "very good" things. Consistently with this teaching he recognizes that evil has only a mythical existence, and can therefore be overcome by the power of Truth, by

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putting "off the old man with his deeds" and putting "on the new man, which is renewed in knowledge after the image of him that created him."

[J. V. Dittemore in *Troy* (N. Y.) *Times*.]

Christian Science not only "says" it can cure organic as well as functional diseases, but it produces the evidence. This does not mean that every case of organic disease which is treated in Christian Science is healed, but it does mean that any failures in practice are the result of improper application or insufficient knowledge on the part of the practitioner, and in no way the fault of the Principle of Science. When Jesus came down from the mount of transfiguration we are told how a father brought to him his lunatic son. The disciples had been unable to restore the boy because of their "unbelief"—their limited understanding; but the Master, knowing "the will of the Father," proved the omnipotence of Spirit, "rebuked the devil," and "the child was cured from that very hour." Jesus said, "If ye love me, keep my commandments." The healing of the sick is as important as the destruction of sin; in fact, Christianity must be available for both, else it is not fulfilling the mission its Founder intended. It may also be noted that the Master never indicated that his method of healing was intended only for neurotics and hypochondriacs, while those suffering from organic disease should, in the words of our critic, be "turned away," unable to avail themselves of God's omnipotent love simply because their sickness had progressed beyond the "functional and nervous" stage.

Christian Scientists refuse to believe that mesmerism, suggestion, or any other phase of human will-power is in any way related to the activity of the divine Mind as demonstrated by Jesus Christ two thousand years ago and as again practised today in Christian Science. The various systems which are used today in connection with the work of different religious denominations are no more entitled to be called "spiritual healing" than they have been during past years, when the same systems have been used by members of the medical profession.

We are sure that our critic's inference that Christian Science is not in harmony with the teachings of Scripture cannot be substantiated by a study of its position in regard to the cause and cure of either physical disease or of sin. Our critic feels that the teachings of Christian Science "offend his intelligence" by "denying matter." I am sure that it is only his concept of the teaching of Christian Science on this point that effends him. Christian Science denies the existence of nothing that is a part of the creation of God, who made all things that were made and pronounced them "very good." It affirms, however, that God's creation is spiritual and perfect like Himself, and that the so-called material universe, the heaven and earth of our mortal experience which shall pass away, is but a mutable, destructible (and in that sense unreal) conception of the true universe of Spirit. When one has seen disease disappear and the discords of our mortal material existence yield to the harmony to which all mankind is entitled, then his faith in Christian Science increases and he is willing to learn that matter is impotent, the phenomena of human thought, and that salvation from all that binds must and shall come through recourse to the divine Mind, that "Mind which was also in Christ Jesus.

[Editorial in *Detroit* (Mich.) *News*.]

The minister who seeks to advance truth by attacking the beliefs of others is as far behind in his profession as the old teacher of the three R's who sought to overcome natural mental defects by a liberal use of the beech rod. The proposal of some members of the Pastors' Union to launch a campaign against Christian Science is bad judgment from the psychological, pedagogical, and religious points of view. It would show the lack of knowledge and wisdom on the part of those who are supposed to know the avenues by which truth finds its way to the mind.

The folly of the attack, the Pastors' Union's unpreparedness for it, is shown in the necessity of bringing in an outsider to do the fighting. Surely, if the pastors knew Christian Science to be all they hope to prove it to be, they would then know enough about it to see the utter uselessness of attacking it with a hammer. Here is a positive statement of principle. The principle is right or it is wrong. It is operative or it is not. To bring to bear on this statement of principle a negative, attacking campaign is to accomplish nothing. Christian Science has its appeal, which must be displaced by a better appeal, if Christian Science is to be uprooted—has the Pastors' Union formulated a better appeal? If Christian Science is a delusion, is the Pastors' Union prepared to produce a reality that responds to the deep cry of the race for an ideal that transforms?

Moreover, it is the experience of every cult that the more persecutions the greater its growth. Attacks are like the winds which toss the young tree and root it deeper. When Christian Scientists hear of the proposed campaign against them in this city, they will rest quietly and possess their souls in patience, for they know that Christian Science is due for a good boost here in Detroit. Attacks always work that way. The attacker is never quite as convincing as the man who merely states his principle and lets it do its own work in the mind. Unwittingly the Pastors' Union is lending itself to a Christian Science campaign.

It is a strange circumstance to be advising ministers, but their proposed action is so contrary to all the methods of good teaching, all the spirit of religion, that it is strange they do not see it. This everlasting spoiling for a fight that characterizes some of our city clergy is a positive detriment to the church. If there is any one who ought to dwell in serenity, who ought to speak his word without the venom of attack, who ought by his very demeanor to show his whole certitude without the disturbance of opposed teaching, it is the Christian minister. In his positive, quiet, veracious way he can combat more evil by crowding it out with truth and nobler affections, than by all the attack his malice or his jealousy can conceive. Instead of finding a lesson, humiliating perhaps, in the fact that thousands of persons were turned away from a Christian Science lecture in the Detroit Opera House, one minister professes to find cause for indignation in it. Such men need to be taught a while before they essay to teach others.

But all this was said in a better way very long ago in a book which the ministers should rely on more than they do. It was said by a doctor of the law who was opposing a campaign similar to the one now under consideration: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." The responsibility of the religious teacher is to teach what he conceives to be truth; by attacking what he conceives to be error, he simply digs about its roots and gives it the benefit of his tillage.

I believe that human loving is a lesson taught above,
I believe the cup of blessing is a willing cup of love:
Loving, when the heart is willing, is the sweetest drop of bliss;
Loving on—through pain and evil—is diviner still than this.—HELEN B. MORSE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

CLASS TEACHING.

MARY BAKER EDDY.

MRS. EDDY thus replies, through her student, Mr. Adam Dickey, to the question, Does Mrs. Eddy approve of class teaching:—

Yes! She most assuredly does, when the teaching is done by those who are duly qualified, who have received certificates from the Massachusetts Metaphysical College or the Board of Education, and who have the necessary moral and spiritual qualifications to perform this important work. Class teaching will not be abolished until it has accomplished that for which it was established, viz., the elucidation of the Principle and rule of Christan Science through the higher meaning of the Scriptures. Students who are ready for this step should beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction.

APPRECIATION OF THE MONITOR.

THE following letter, received by our Leader from a Christian Scientist at Wilmington, Del., is typical of the many expressions of appreciation of *The Christian Science Monitor* that find their way to Mrs. Eddy and to the Publishing Society, letters which show that the promises made in behalf of this paper, prior to its publication, are being fulfilled. The letter reads as follows:—

Wilmington, Del., May 6, 1909.

Mrs. Mary Baker Eddy, Boston, Mass.

Beloved Leader:—It is with great gratitude that I wish to express to you my appreciation of our daily newspaper, the *Monitor*. Not only do we get all the news worth having, but we know when we read an item in the *Monitor* that it is to be depended upon; we are not obliged to take our news, as heretofore, with "a grain of salt." I also wish to thank you for the Christian Science articles on the "Home Forum" page. They have been of great assistance to me in bringing to mind topics for the Wednesday evening meetings; for instance, the one in Tuesday's paper, entitled "Ask, Seek, Knock," suggested a theme which, when carried out in the Bible and Science and Health selections, called forth many expressions of gratitude from the congregation.

Gratefully and lovingly yours,
MARGARET H. KENT.

Not only does the *Monitor* print "all the news worth having," as this correspondent states, but it also prints it in such a clean, wholesome fashion as to make it fit reading-matter for any home. This is not all, however. The "Home Forum" page is of such value in an educational way that it must appeal to and interest all who read it, and while the special articles to which reference is made by this writer are given a place on this page for a purpose quite apart from that of suggesting a topic for the selections from the Bible and Science and Health for the Wednesday evening meetings, we are glad that at least one of them found this unexpected use.

It can but be gratifying that the *Monitor* has proved itself worthy of the hearty support of Christian Scientists, nor are indications lacking that it meets the approval of others who have declared themselves in favor of clean journalism.

ARCHIBALD MCLELLAN.

THE TRUE MINISTRY.

IF the recognition and confession of one's own faults is a preliminary of progress, then Protestant ministers as a whole are at the dawn of better things, for the freedom with which they are criticizing their own equipment and efficiency is quite remarkable. Just now the responsibility of theological seminaries for the inadequacy of theologians to meet the demand of the times is being discussed, both within and without the clerical ranks, and the canvass would give promise of good were there a clearer perception of the Christ-ideal of what ministers are called to do and to be.

When Christ Jesus instructed his disciples to preach the gospel and heal the sick, he very definitely outlined both their duty and their privilege. They were to bring to men spiritual illumination, and to set them free from the disabilities of material sense. Their ministry was to be genuinely philanthropic, *i.e.*, both enlightening and curative, and the history of all really successful endeavor to better human conditions emphasizes the wisdom of the philosophy of this Christ-method of helping mortals to help themselves. To give men a clearer apprehension of the spiritual meanings of life, its duties and privileges under the divine government, and to remove their physical limitations, is certainly to do the best thing possible for them.

Much of the Christian philanthropy of the past has not proved of great advantage to the many, and for the reason that it has cultivated not only a sense of dependence but a spirit of contentment with that sense. To give food, clothes, and protection is often most commendable, because it seems to be a temporary necessity in anticipation of a more important ministry; but it is only when we bring to men both spiritual inspiration to do, and enlarged freedom to do, that we really contribute to the permanent solution of their problems; and this is just as true today as it was nineteen centuries ago. The conditions under which men now find themselves do not differ essentially from those of the past, and they call for both spiritual illumination and relief from physical ills. Considerations for human need, no less than considerations for the divine law and order, demand of every would-be disciple that he meet the responsibilities which Christ Jesus' injunctions to his first followers imposed.

There can be no question respecting the effect of the ministry to which our Lord committed the twelve and the seventy. They realized a maximum of efficiency, though they knew nothing whatever of the bulk of the matter comprised in a present-day curriculum of theological study. Their fully demonstrated fitness for their work was the result of their apprehension of the truth of being, that knowledge of God which is the vital fact of Christian experience, which is demonstrable science, and upon which Mrs. Eddy has laid such supreme emphasis. Indeed Christian Science teaches that rightly to preach the gospel or declare the truth is to heal the sick. The two functions are not and cannot be separated in their beneficent activities.

In so far as theological schools fail to instruct and equip men to follow Christ as Peter and Paul and John followed him, in so far they are surely inadequate, and the increased contribution by these schools to the general culture of students, their familiarity with human life, its present social and economic problems, etc., which is so frequently urged, cannot make them adequate so long as students are left un-

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inspired and uninstructed for the work of bringing to enslaved humanity both the physical and spiritual liberty with which Christ would make them free. Paul's reference to his own ministry may be commended to all clergymen today. He said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

JOHN B. WILLIS.

THE OVERCOMING OF EVIL.

THE dominant theme in the New Testament is overcoming, and in St. John's revelation it reaches a grand climax in the words, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." How often did we read these words in days gone by, and catch a glimpse of the glory of spiritual being,—its absolute freedom and perfect joy,—but always with the belief that this heavenly state could be reached only through death. It was, however, well worth while to hold for even a few brief moments a concept of painless and sinless being, and it is important to note that one never thinks of this great good as anything which may be gained and then perchance lost. No! the permanence of good speaks for itself when the spiritual vision appears, and spiritual sense responds with a fervent endorsement of its reality and eternality.

In a recent article on "Miraculous Healing," by a noted religious teacher, we read: "The diseases of the age outstrip the medicine of the age, and, fast as science moves, the ailments incidental to an overstrained time with an unhinged faith move faster still." The writer follows with a fervent prayer that the church "might lift the load, part the gloom, and soothe the agony that rend the heart and rack the frame; that she might allay the human pain which now is felt to pierce human compassion as never before." Then he says, "Yet, by the revealed will of God Himself, there is but one sound and sure way to that power at last. . . . When the last sin has vanished, we shall be able to make the last woe cease."

Christian Scientists will all agree with the statement that "there is but one sound and sure way" by which divine power can be made available in human need, and St. John tersely expresses it when he says in the chapter already quoted, "He that overcometh shall inherit all things,"—not he that believeth, or prayeth, but he that "overcometh." It would seem that all advanced thinkers must agree that this overcoming can mean nothing less than the triumph of the spiritual over the material, for none, surely, would question that in the vision of the Apocalypse the last trace of materiality had vanished into the nothingness whence it sprang; there was no more pain, sin, sorrow, or death.

It is now very generally admitted that the close study of any form of disease in *materia medica* is very likely to induce that disease in the one whose thoughts are thus occupied; for instance, three noted specialists in this country have passed on within the last year from the specific diseases to which they had devoted years of study. In material medical practice there is practically no thought of overcoming disease, that is, of stamping it out so that one need never fear it again; and yet this is what overcoming means. Christian Science teaches that neither disease nor sin is any part of man's being, and, this admitted, we proceed to overcome both by the understanding of spiritual man governed by spiritual law. Mrs. Eddy says, "Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered" (Science and Health, p. 231). It is not true that one suffers in the effort to overcome disease, in Christian Science, more than do those who use material remedies, as some critics assert. The contrary is true, for the truth quickly overcomes pain and fear, and at the same time brings strength to the patient from the one infinite source; whereas in material practice the stupefying drugs employed soon lose their effect, and it is never even claimed that they heal. One who overcomes disease and sin by the understanding of spiritual power is more of a man than he had ever thought possible before he essayed to prove for himself the omnipotence of God. "Be of good cheer," said the Master, "I have overcome the world,"—its sin and its pain; and so shall we, if we follow where Truth leads.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

London, England, May 11, 1909.

Beloved Leader:—I reached London yesterday afternoon, and have resumed my old work in the office of the committee on publication this morning. I feel that it would be difficult for me to express what I know I have gained by my months in the Christian Science publishing house. I do want, however, to tell you how grateful I am to you for giving me that experience, and also how deep is my appreciation of the consecration and example of the workers there. I could not possibly have received greater kindness than I did from every one whom I met, and I feel that I am bringing back to my work here a deeper understanding of the vast possibilities for good which the study of our text-book brings to all who strive to be faithful to its teaching.

Your loving follower,
FREDERICK DIXON.

Pasadena, Cal., May 13, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—I send this date a copy of "Letters from China" which I have compiled. As I cannot receive my better bound copies for some time, I will at present send you the cloth bound. For twenty-two years I have been a student of your teachings in the revelation of Truth. With my studies I have striven to practise the rules learned. So far as I have succeeded in these strivings I have accomplished wonderful things in the Orient. The unselfish, impersonal logic of Christian Science opened the locked doors in China, and let in a little melody of this Christ-Science which touched harmonious chords, and we sang together. Thus, through your understanding and living of the warmth of Love, the steadfastness of Truth, and the activity of Life, you, our dear Leader, bless humanity far and near.

Affectionately,
SARAH PIKE CONGER.

Cambridge, Mass., May 12, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The Christian Science Society of Harvard University, in annual meeting assembled, sends you loving greeting. We would, first of all, reiterate our appreciation of the great fact which underlies these college societies. Unity is the grand basis of Christian Science. Almost unique in the annals of our Cause, in their dual nature of being both Christian Science and college organizations, these societies owe their vital existence to the fact that they are authorized by the Manual of The Mother Church; hence their unity with the Cause of Christian Science. Harvard University is religious in the best sense, in that there is here both freedom and encouragement to believe according to conscience. The religious activities of the University have their center in Phillips Brooks House. Here we hold our semimonthly meetings, at which helpful testimonies are given. Besides the physical

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benefits, we find that Christian Science gives us a standard for judgment and a perception which are valuable in guiding us in our college life and work,—as in the selection of studies.

As a part of the Christian Science movement active in a college community, we would especially mention your latest addition to our publications, *The Christian Science Monitor*. We have been gratified to notice the favor with which the paper has been received by students outside our number. To some it has appealed because of its clean general information; to others, because of its scholarly editorials and serious treatment of political and economic problems. Many have complimented the art, musical, and dramatic criticisms, and as a matter of course the strong athletic page finds its interested readers. The *Monitor* has something for all, and we feel it is a powerful missionary in the work of establishing Christ's kingdom of righteousness on earth, the Science of pure Mind. As young men we are grateful that our eyes have been opened to this truth.

Christian Science Society of Harvard University.
ARTHUR FAY FELKER, *President*.

East Orange, N. J., May 11, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—As a little child opens her heart in gratitude to the mother whose love has saved her from stumbling and falling, so my heart has gone out to you many times, and today it helps me to write these words. I thank you for the blessed truth so simply and so clearly revealed to us in your writings, and each day, as we put this truth into practice, wherever we are placed, and overcome evil with good, we realize more and more what a gift you have brought to humanity.

Times innumerable, before coming into Christian Science, did my heart cry out for a practical, living religion, the religion that our dear Master brought to earth, but it was nowhere—until at last my prayer was answered as softly and as gently as the morning light breaks forth to greet the coming day. Since then, step by step, have these words of Scripture been proven: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: . . . naked, and ye clothed me: I was sick, and ye visited me: I was in prison [of material thought], and ye came unto me."

With dear love,
ALICE FLORENCE WILLS.

New York, N. Y., May 1, 1909.

Mrs. Mary Baker Eddy.

Dear Leader:—My heart goes out in gratitude to you for your untiring efforts in behalf of poor and suffering humanity. It is two years ago that Christian Science was brought to me, and in that time the blessings which have come to me are innumerable. Health has been restored, and my happiness cannot be expressed in words for that greatest of all treasures, a knowledge of the truth, which I am gaining gradually through the study of the Bible in conjunction with our inspiring text-book, Science and Health, which is indeed a "Key to the Scriptures."

With sincere love, in which my mother joins me, believe me Yours most gratefully,
HELEN HUZBERGER.

Oxford, England, April 22, 1909.

Dear Leader:—It is with hearts full of joy and gratitude that we write to tell you of the first lecture on Christian Science, given today in this ancient university, where the varied currents of thought—agnosticism, extreme ritualism, material science, an intolerant Toryism, and equally strong doctrinaire socialism—all seemed so opposed to your message of peace and love. But Truth has again said to the waves of error, "Peace, be still." We are glad to say that perfect harmony reigned during the lecture, and Dr. Fluno was listened to with the most respectful and appreciative attention. The assembly-room of our Town Hall was crowded, many having to be refused admittance. This great demonstration over so much error and fear has been made possible by the calm, clear light of your wonderful teaching. You will also like to know, dear Leader, of the sympathy and kind help we received from our fellow-Scientists in this country, many of whom came from great distances to comfort and support us by their presence. With infinite love and thankfulness to you, dear Leader, for the great happiness which we owe to you,

We remain your devoted followers,
The Oxford Lecture Committee.
LAURA C. ALLEN, *Clerk*.

Riverside, Cal., May 12, 1909.

Revered Leader:—May I take just a few moments of your precious time to allude to the wonderful enlightenment and inspiration that have recently come to me as I have studied and restudied the lines at the top of page 496 of Science and Health, lines forming such an important part of that uplifting chapter, "Recapitulation," so dear to each and every loyal student of Christian Science? When trials in all their severity sought to overwhelm, when the path was enveloped by gross darkness, when defeat seemed inevitable, Truth directed my attention to these lines. At first they appeared impossible of a full, practical application, amid confusion, strife, opposition, and other sense testimony. Feeling, however, that sufficient light would finally break in upon me if I prayerfully kept at my study, I clung steadfastly to the letter, endeavoring with all my strength to imbibe its spirit. What was the result? Little by little an interpretation, glorious in its sustenance and quickening, came to my consciousness, wondrously dispelling the error which was laboring to gain a foothold. Little by little came the admonition, "Work out your own salvation . . . for it is God which worketh in you."

Never did I understand as I do today that "in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe." Never did I see as I do now that "in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself." Never was the thought of personality, the frailty of mortal mind, so subservient to the law of God, good, the law of immortal Mind, as it is today in my consciousness. How I rejoice with the coming of each new day that "Truth is revealed. It needs only to be practised" (Science and Health, p. 174)! How I rejoice that you, dear Leader, have striven in such a dynamically impersonal and loving way to follow in the footsteps of Jesus the Christ, thereby proving to men and women of the twentieth century that God, good, is all-powerful, an ever-present help; that each individual can partake of God's goodness, can exercise his God-given dominion, in so far as he strives to obey the injunction, "Seek ye first the kingdom of God, and his righteousness;" thus conquering the sins of the world, of flesh and evil!

Obediently yours,
STOKES ANTHONY BENNETT.

Baltimore, Md., May 14, 1909.

Dear Leader:—I feel I must thank you for the article in the *Sentinel* of May 8, "To Whom It May Concern." You are ever watchful to point out to us the "way of wisdom." Yours with gratitude,
MARY M. NORRIS.

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THE LECTURES.

LONDON, ENG.

Last (Friday) evening [April 23], at the Queen's Hall, Langham place, London, a very interesting lecture on Christian Science was given by Francis J. Fluno, M.D. He was introduced by Major Robert Standen, who said in part,—

This large and representative assembly is another proof, if additional proof were needed, of the deep-seated interest which is being taken the world over in the message which Christian Science is bringing to humanity, and of a determination on the part of the public to know more of this practical, demonstrable Christianity. It does not need much study of the New Testament to be convinced that the teachings of Christ Jesus were intended by him to be put into practice by his followers, and that in all ages to come Christians were to be known by their fruits, the truth of their faith vouched for by the signs following. We find in the Gospel records an account of the instructions which the great Teacher gave to his followers prior to sending them away to demonstrate the truth of what they had learned from him. His positive commands to them were few: they were to invoke the blessing of peace upon every house in which they were cordially welcomed; they were to heal the sick that they found in every city they visited; and, lastly, they were to point out to the beneficiaries of their ministrations that in the healing touch the kingdom of God had come nigh unto them, a realization of the ever-presence and all-protecting power of divine Love. We know that these seventy students returned with joy, telling their dear Teacher how successfully the knowledge of the Christ, Truth, which he had taught them had been put into practice, and how devils (evils) had been subject to them through his name.

In like manner the glad tidings of Christian Science is today bringing its message of peace into all the homes and hearts where it is hospitably welcomed; its success as a prophylactic and curative agency can be borne witness to by any one who has attended a Wednesday evening Christian Science testimony meeting, and, finally, it is teaching those whom it benefits, physically and morally, that the kingdom of heaven is indeed near them, that God's tender care is over all His children.—*South Eastern Advocate.*

PARKERSBURG, W. VA.

Bliss Knapp of Boston delivered a lecture on Christian Science on Friday evening, April 30. He was introduced by Attorney J. Robert Anderson, who said in part,—

As I understand it, Christian Science does not claim to amend the Bible, but it does emphasize the Sermon on the Mount, and seeks to interpret it rather than to proclaim a creed entirely new. No doubt Christian Science has brought peace, comfort, and lasting joy to countless thousands. It says, "Blessed are they that mourn: for they shall be comforted." "We come not to destroy, but to fulfil." Admitting that faith cures the soul of its diseases, does or does not Christian Science make a claim upon the hearts of men, and thereby, with soul-throb and heart-beat lift humanity to a higher plane of honest thought and to a closer walk with God? Does it not obey the command of the prophet Micah, and do not the adherents of Christian Science "walk humbly before God"? If this be the fact, as is claimed,—and when we consider the average intelligence of the average disciple of Christian Science, the hopefulness, helpfulness, and cheerfulness with which they work and harmonize the divine plan and adapt it to humanity's needs and necessities—who shall dispute its right to live and to carry its blessings to every people and to every clime?

Parkersburg Dispatch-News.

PETOSKEY, MICH.

The floor of the Grand Opera House was packed Tuesday night [May 4] by our most discriminating people, who came to hear Bicknell Young expound the ethics of Christian Science. Leon Chichester introduced the speaker, saying in part,—

For two thousand years, ever since the day of Pentecost, the promised Spirit of truth has been abroad in the world, working for the betterment of the human race. Never has this truth rested. Never has the Christ been absent from the hearts of men. As the ages roll on, men have sought to give expression to his inspirations, whether fully conscious of their mighty source or not. Religions and creeds, reformations and revolutions, have arisen, waxed, and waned. Imperfect, man-made vessels though they were, yet they bore in them the vintage of the Spirit; and today there is poured out to us the accumulated blessings of those surging centuries. For religion—pure religion and undefiled I mean—through its ebb and flow has ever advanced; and we of today are the fortunate heirs of progress, whether we all realize it or no.

I am not a Christian Scientist, nor am I familiar enough with the teachings of Christian Science to discuss them intelligently. I am not here for that purpose; but I do fancy that I am broad and observant enough to see something of what it is doing, and the fruit is the proof of the excellence of the vine. When I see men and women set at ease in mind and body, when I observe joy and harmony and love of God and man where before there were the opposites of these conditions, all brought about professedly by this new influence, then am I led to only one conclusion, that there has been applied to the world's uplifting another mighty element of good. This being true, I for one can say no less than that Christian Science should be welcomed to the forefront of the church universal.

Petoskey News.

SANTA MONICA, CAL.

The North Beach Auditorium was taxed to its capacity last evening [April 9] with an attentive audience to hear a lecture on Christian Science by Prof. Hermann S. Hering of Concord, N. H. The lecturer was introduced by Judge Hutton, who said in part,—

I am very glad indeed to see so many of my fellow-townsmen here tonight, and feel that your presence betokens interest in a subject that is of world-wide significance. There has been no movement in the history of Christianity which has so occupied the thought of the thinking people as has Christian Science, and we are privileged tonight to listen to one who has given study, care, and much earnest thought to this important subject in which all are interested, whether they are Christian Scientists or not. Those who are familiar with its teaching know that it comes closer than anything else in our lives toward influencing our thoughts for good, and we hear of its speedy extension to every city, town, and hamlet on the civilized globe. There are thousands of men today who are not directly affiliated with the interests of Christian Science, yet they unfailingly, diligently, and carefully consult its text-book.

As Christian Science is not generally understood and often misconstrued, I am pleased at this time to introduce to you one who is eminently fitted to state to you the truth regarding it.—*Santa Monica Outlook.*

LECTURES AT OTHER PLACES.

Williamsport, Pa.—Frank H. Leonard, April 2.
San Francisco, Cal.—Prof. Hermann S. Hering, April 4.
Manchester, N. H.—Bliss Knapp, April 4.
Braintree, Mass.—Mrs. Sue Harper Mims, April 4.

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TESTIMONIES OF HEALING.

I am very glad to make an acknowledgment of benefits received from Christian Science. I first attended the meetings in Chicago in 1893. I enjoyed these services, and purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but as I did not then seem to understand its teachings, I put the book away and did not see it again until three years after, when I came East. I again attended meetings in my home city, and tried to read the book. I was told by a friend to keep on reading and I would understand. While attending these meetings, a throat trouble from which I had never been entirely free, vanished while I was striving for a cure of another and to my mind more serious trouble. This I have since been able to overcome by a faithful study of Science and Health.

Last winter I fell and injured my wrist. I had it set by a surgeon, and then telephoned to a friend for Christian Science treatment. After the first night (I had fallen in the early evening) I experienced absolutely no pain in it and used my fingers freely. I had the splints removed in three weeks, and am sure they might have been taken off much sooner. The doctor told me that in such cases the splints were as a rule worn six weeks, that the patient often suffered great pain, and that the hand was usually stiff and useless. Later he told me he had never seen such good results from that kind of an injury, as there was almost invariably a deformity, while my wrist was perfectly straight. Soon after the above experience I was taken ill with an acute ailment. I was also brought out of this condition in a short time by Christian Science, therefore I know I have cause to be very thankful for this truth, and for the good done through it to me and mine.

Although not yet wholly immune from sickness or accident, we have the unspeakable comfort of knowing where to go for sure relief, and such experiences teach us to be more faithful in our work.

ESTELLE HORN, Attleboro, Mass.

Many years ago I learned of Christian Science, but like thousands of others I made no practical use of it, until about seven years ago, when I had a stomach trouble which seemed to affect my entire system. The distress caused by this condition is indescribable. Three doctors failed to cure me, and one of them said he could do me no good. I was far from home, and the doctors told others that if I had a home, I had best go there, for my time was short. Soon after this I took Christian Science treatment, which helped me so much that I began to feel encouraged, and in a short time I was restored to good health. I remained so for several years, but in the winter of 1907 I was taken seriously ill. I was not myself at all. I was nearly crazed with pain. Both ears were discharging, and I was almost totally deaf, and besides this had bowel trouble. As my wife was ill at the same time I was in a most deplorable condition, but thanks to Christian Science I was restored to health in a short time, and my hearing is now as keen as ever. I think I surprised one of my good friends, who had told me not to trust Christian Science too far, when he saw that I had been healed by it alone.

CHARLES C. HORN, Attleboro, Mass.

For one who has received so many blessings through this wonderful truth revealed to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy, not to express a word of gratitude would be very ungrateful to say the least. I did not come to Christian Science for physical healing, as so many have done, but I have been wonderfully healed. It is over ten years since I began the study of Christian Science, and I have been helped a great many times from nervous attacks which came on very suddenly, as well as from headaches, and other minor ills. Seven years ago, with the little understanding I then had of the truth, I was able to lay off glasses, though I had worn them for four years and had been told that I should have had them when a small child. I was also told that I could never go without them again, but when it became necessary to have the lens changed for the third time, it was then I realized that in God was my sight, and I was able to lay aside the glasses and to use my eyes early and late without any inconvenience.

About two and a half years ago, however, I seemed to experience some trouble with my eyes, and at times, when reading or sewing, I seemed to become totally blind. The fear of this trouble was so great that I had two weeks' treatment of a practitioner, but I soon found the work was my own to do, even if the result seemed slow, so I stood firm in the truth, knowing that I had the requisite understanding, and that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). As I gained more understanding of the truth, with it came a wonderful spiritual uplifting, and the peace that passeth all understanding. I wish to say that my sight was never before as perfect as it is today. The last six months have been the happiest period of my life. I realize that I can turn to God for protection and that He supplies all my needs. I have been able not only to help myself but others as well, and my constant prayer is that I may so live as to prove my faith by my works.

Words cannot express my love and gratitude to God, and to our beloved Leader, Mrs. Eddy, for this wonderful truth that sets free.—JENNIE E. HEATH, Pasadena, Cal.

Often it is asked, "Can Christian Science stop the flow of blood from a cut artery, or heal a ruptured blood-vessel?" From my own experience I answer emphatically that it can. The doctor who attended me declared that the latter condition existed in my case. The loss of blood was steady, day and night, for months. I followed the doctor's directions conscientiously, as to diet, bathing, medicine, etc., but at the end of five months not a single condition had changed, except that I grew weaker and weaker, until I could not lift my head from the pillow.

At that time I heard the doctor say that if his treatment did not help me, he knew of nothing else that could; and when I saw the look of despair on my mother's face, I demanded Christian Science treatment, and had it at once. I was not cured quickly; being treated in Christian Science for two months. During all that time the loss of blood was as great as at any time throughout my illness, but yet I gained in strength steadily. The weakness left me with almost the first treatment, never to return. I grew stronger and stronger, until I could take up my duties again and be of some use in the world. Suddenly the flow of blood stopped, and stopped forever, and I was well. This experience proved for me then, and for all time, that neither weakness nor strength are contingent upon mere bodily conditions.

Like all those who are not content with the physical healing alone, but follow it up with study, application of the truth, and attendance at the church services, I have found peace and happiness, and an assurance in time of seeming distress not to be found in any other way but that pointed out by Christian Science, thus proving the prophecy of Isaiah: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."—OLIVE WHITMORE, Brooklyn, N. Y.

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I have been helped in so many ways by Christian Science, and have received so many blessings from reading the testimonies of others, that I would like to contribute my own. Every day we are helped in some way or other, but there is one demonstration in particular which I would like to mention. I had two large swellings, the one on the wrist and the other on the back of my hand, but by the understanding of divine Principle, Love, both were entirely removed. I feel that I owe my life to the faithful work done for me in Christian Science during childbirth. For these and countless other blessings I am unspeakably thankful.

I cannot close without expressing my gratitude to our dear Leader for all she has done and is doing for mankind.—MRS. MINA LARSON, St. Ansgar, Ia.

I deem it a privilege to tell a few of the benefits I have received through Christian Science. I started to read Science and Health with only a slight understanding, but as I continued to read, the light began to dawn. I have now gained enough understanding to demonstrate for myself the power of divine Love as ever present. Some years ago I was healed instantaneously of a severe cough by knowing that God is the only power and presence. I have had many ailments disappear before the power of the truth. I am glad to testify to the help received from Christian Science as taught in our text-book, "Science and Health with Key to the Scriptures," by our dear Leader, Mrs. Eddy.—ANNIE GILBERTSON, St. Ansgar, Ia.

It is over a year since we took up the study of Christian Science. My mother had been healed of a number of diseases, so I decided to try this treatment for chills and fevers, and was healed. At the same time I was also healed of kidney trouble, from which I had suffered for many years. I am very thankful to God for what Christian Science has done for us, and grateful to Mrs. Eddy for showing us this beautiful truth.

BERTHA RAPP CONYNE, Chicago, Ill.

I feel it a privilege to tell what Christian Science has done and is doing for me each day. I first became interested through physical healing, and then came a desire to know how this healing was accomplished. For years I had suffered with stomach and chronic bowel trouble. For days at a time I could eat nothing without suffering intense pain. I did not even try to eat more than two meals a day, and many days but one. I was taken to the hospital for an operation on the head. After the second operation I had a severe hemorrhage, and two doctors said that I could not possibly live—every hour seemed as if it would be the last. When life was apparently almost gone, the doctor injected a solution into the breast to stimulate the heart action. This resulted in an angry sore, which seemed as if it would never heal. All this time I had not been able to take any food into the stomach, and could not raise my head from the pillow or turn my body in any way myself. The trained nurse who cared for me could easily pick me up in her arms and move me, for I was so terribly reduced in flesh.

As a last resort, a Christian Science practitioner was called. After giving me a treatment, she told the nurse to give me something to eat. A bowl of soup was quickly prepared and enjoyed—enjoyed only as one nearly starved to death could enjoy food. In three days I was eating heartily of solid food, anything I wanted. It was not long before I could sit up in an easy-chair—my progress was very rapid and wonderful, so every one said. The stomach was all right, but the ear did not heal, neither did the sore which had resulted from the solution. One morning I discovered a small piece of bone working out from my ear; later several more came, one after the other. Finally the last bit came away and the place healed. These splinters were left at the time I was operated upon. The breast was also perfectly healed and I laid aside the glasses which I had worn for several years. I now eat anything and everything I want, with no injurious effect.

I am very grateful for the care so lovingly bestowed upon me through those dark days. The Bible is studied more faithfully and with greater enjoyment than it used to be. Science and Health teaches me every day to be a truer and kinder woman, to love God more and to try and have others receive the wonderful help that has come to me.

MRS. IDA H. MELVIN, Denver, Col.

I was a great sufferer for many years from a skin disease; tried everything that could be had, also had the best of physicians, but without any permanent cure. Having heard of Christian Science, I thought I would see if I could be helped, so I went to a practitioner and in a couple of months was entirely rid of that awful disease. I am very thankful to God for the healing, and to Mrs. Eddy for the uplifting truths of Christian Science.

SOPHIE SMITH, West Hoboken, N. J.

Some two years ago I had a serious throat trouble, which was so painful I could hardly eat, drink, or even talk. My wife asked me to try Christian Science, so I went to see a practitioner and told her my trouble. She gave me a treatment, and I went home feeling somewhat better, but the next morning I seemed to be as bad as before. My wife then wrote, asking for another treatment, and by five o'clock I was in perfect health. I have had no further symptoms of the trouble, and I am very thankful to Christian Science for the good I have received.

WALTER E. HEATH, Crawford, Neb.

I have been healed by Christian Science, and wish to express my gratitude. After suffering for about a year from extreme nervous, rheumatic, kidney, stomach, and heart troubles, I turned to Christian Science as a last resort. I had been treated by several of the leading physicians of this city, had taken various remedies, but received very little relief and no encouragement. In Christian Science I have found a system that is applicable to every human problem, and I consider it the greatest blessing that has ever come into our home. In a family of five it has been equal to every emergency. Our children have had some of the diseases said to be common among children, and have always been healed by Christian Science; laws of *materia medica* which condemned them to weeks of suffering were broken down, and they were healed in a very short time. Our oldest child, then about eight months old, was healed of summer complaint after medical treatment had failed. When a Christian Science practitioner was called she was unconscious, but in less than two hours she was laughing and playing, and has been in excellent health since.

We have used no medicine of any kind in the last three years, as we have found that even a slight understanding of God, as taught in Christian Science, enables us to meet and overcome every discord, be it sickness, sorrow, or financial worry, much better than in the old way of working. I feel that we have every reason to rejoice for this Science, and deem it a great privilege to belong to a Christian Science organization. To our beloved Leader we owe a great debt of love and gratitude. I rejoice, when I think of her untiring labor for humanity, that her consecrated labor has given us Christian Science, and I stand rebuked for every wrong and idle thought.

C. A. LORD, Joplin, Mo.

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Through Christian Science the power of God was fully proven to me by the healing of an ugly sore on my face. In 1892 a growth made its appearance on my left cheek. It was very small at first, yet it caused me a great deal of worry and uneasiness, as I was always afraid it might give me trouble, and in the spring of 1904 I was compelled to say like Job, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." The growth commenced to enlarge rapidly, and words can but feebly express the pain and trouble it caused me. For a time I was almost frantic, but I knew something had to be done, and the thought of having an operation performed brought more suffering. I thought I would always have to remain in some secluded place, or be an object of pity for passers-by to gaze upon.

At last I decided to go to a Christian Science practitioner. I knew something of the power of Christian Science to heal, as my little boy had been wonderfully healed four years previous. A few days after I began to take treatment I could see a change for the better, but before the perfect healing took place the condition seemed much aggravated and I thought it was worse. The practitioner, however, calmed my fear, and a few days later, to my great joy, the whole thing dropped out, leaving a depression which was soon filled with healthy tissue, and this cheek is now as smooth as the other. My little girl, then ten years old, had never seen me without this blemish on my face, it having made its appearance before she was born. After my healing my friends were astonished to see me, and when they inquired as to what I had done I assured them that this had been accomplished through Christian Science. I have great reason to thank God, and our beloved Leader, Mrs. Eddy, for the truth she has given to the world.

MRS. WM. THURSTON, Eaton, O.

[Translated from the German.]

With joy I receive the *Sentinel* each week, through which we get so much that is good and are enabled to apply the truth successfully for our benefit and encouragement. My gratitude impels me to contribute a mite to its columns, by giving a demonstration which proved to me the unspeakable love and mercy of God in the healing of a poisonous snake-bite.

One Sunday evening I stepped into the yard in my bare feet, and at once felt that I had been bitten by something. Procuring a lamp, I searched and found a rattlesnake a foot and a half long, which I at once killed. My husband, who is not a Christian Scientist, was not informed of the occurrence, as I knew he would insist on my using material remedies. We live about six miles from town and from the home of the nearest Christian Science practitioner. It was therefore clear to me that I must work alone with God. I treated myself the best I could all night long, but nevertheless the limb seemed in a terrible condition Monday morning. I, however, did all my regular farm work, and succeeded in concealing my condition from my husband that day. I kept my thought fixed steadfastly on God all day, declaring that He alone is our help in time of trouble. A young girl from the neighboring farm, who had been helping me all the week, saw the snake and declared that I would lose my foot if I failed to apply the customary material remedies; but I reassured her and requested her not to mention the occurrence to my husband. In spite of my caution, however, he saw my condition on Tuesday, as I was preparing to drive to town with vegetables. His anger was aroused and he spoke bitterly of my depending upon Christian Science. I replied that if he would let me alone I would be all right. My heart was full as I drove to town, and the lines from the last verse of Hymn 92 in the Christian Science Hymnal kept coming to me again and again, "God's will is done, His kingdom come," etc. Each word seemed full of healing power, and stayed with me as I climbed in and out of the wagon selling produce. The swelling kept decreasing all the time, until by noon I could partly lace my shoe.

After my produce was disposed of I called on a Christian Science practitioner, and requested help to hasten the work, because of the predictions of disaster uttered by many who had seen the foot and doubted the healing power of Christian Science. I also feared that my husband might insist on applying material remedies when I returned home. The practitioner at once gave me an oral treatment, and quoted the Golden Text from the current Lesson-Sermon (which was May 31, 1908). She also read to me the references from Luke 10 : 1, 17–19; and Science and Health 514 : 26 to 10 next page; also quoting Isaiah 51 : 7. This, and one absent treatment the next day, completed the cure, and by Thursday the last trace of the snake-bite had vanished.

Can we ever thank Mrs. Eddy enough for giving us a Science like this? May God preserve her in her faithful labors for mankind, is my prayer. It is my fondest wish to be one of her worthy followers, and to help others to see this truth about God and man that has done so much for me. My experience has caused a great deal of comment, as I have a large circle of customers, to many of whom I related this demonstration, and many have requested Christian Science literature. The seed has been sown, and "God giveth the increase." The proof could not be gainsaid that Christian Science alone did the work. Thanks be to God!

MRS. MARY B. REIM, De Funiak Springs, Fla.

An editorial in the *Sentinel* on "The Activity of Law," brought to my thought an experience which had come to me two weeks before Christmas, 1907. On coming home one afternoon I found the house in great disorder, and saw at a glance that it had been burglarized. I immediately telephoned to a Christian Science practitioner, who came to see me and took up work in Christian Science. In looking things over I found that every article of jewelry in the house had been taken, among others a very valuable watch which had belonged to my late husband, and several other articles which had been in the family many years and were greatly prized. One morning, about a week after this, the door-bell rang, and upon answering the summons I saw a boy about fourteen years old standing at the door. He gave me a box, saying that a man had sent it to me and had said that I would pay his car-fare back, which I did. On the top of the box was written "Merry Christmas," and on opening it I found all the missing articles but one, a diamond ring, which was restored to me a few days later. The boy was found later, and admitted the theft.

This is only one of the many blessings which I have received in Christian Science, all showing the omnipotence and omnipresence of divine Love. I was healed of severe nervous illness ten years ago, and since then my children have been healed of fever, throat trouble, etc. I never realized fully, until I read the editorial I have spoken of, how necessary it is that we should all be constantly awake to the demands of Truth, and it has been a great incentive to me to live every day so that I may be worthy of this wonderful truth and the protection it gives us. Words cannot express my gratitude for what Christian Science has done for me and mine.

SUSIE K. ROBB, Detroit, Mich.

Trusting that this testimony may reach and point out a better way to some expectant mother than the old Adamic curse that woman shall bring forth children in pain and sorrow, I will relate my experience in overcoming the

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mortal laws pertaining to childbirth. It is over five years since I first heard of Christian Science. I was not a member of any church, and did not take up the study of Christian Science for the physical healing; but I thought if a knowledge of God was good for some persons, it would be good for me too, and I have continued the study with numerous demonstrations. About a year after learning of Christian Science, I was about to become a mother, and as with my first child I had had such a dreadful experience, it was my prayer to be delivered with divine Love as my physician, and God is surely the "great Physician." We were living on a ranch, with no very close neighbors or telephones, and it was proved to me and others what divine Love could and would do, as I was left all alone on the ranch with my little two-year-old girl, my husband having been called away. In the evening I realized that baby was coming, and "perfect love" did cast out fear. The sense of pain was very slight and of short duration when the birth took place. I had never had any experience of that kind, or how to take care of a child, but divine wisdom guided me, and I washed and dressed the baby and then went back to bed again for a good night's rest. I continued with my general work the next day and felt no bad effects from it. Two other children have since been born to me, and in both instances I realized that God is ever-present.

These demonstrations, together with many others, have all been accomplished practically from the understanding I have gained through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am indeed very thankful to God for showing me the right path, and grateful to dear Mrs. Eddy for imparting to us her knowledge of God through her writings.

MRS. M. VENETA BUNTING, Merrill, Ore.

Thirteen years ago I was healed from a very severe attack of rheumatic trouble, which had been contracted in the Civil War. For thirty years I tried *materia medica;* traveled in search of health to many places, but kept failing until finally I was compelled to go about on crutches. A friend advised me to try Christian Science. I did so, and was instantaneously healed. I drove home from visiting the practitioner, and had no further use for crutches, nor has the malady ever returned. At this time I was without money, hope, or God; but, thanks be to Christian Science, I have found the Christ—"the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583).

I see from the *Sentinel* how so many are helped financially, and I wish to give a few facts which may be of great help to some poor weary pilgrim, since I have already made mention of being out of money. I had one cow, which I sold to pay for tuition in Christian Science, and I feel it was money well spent. This was about twelve years ago. Now, I have just returned from a trip of twenty-four thousand miles to the Holy Land, through Rome, Egypt, and across Europe. While in Jerusalem I was thinking why it was that God told Solomon to build such a beautiful temple, garnished inside with gold and silver and precious stones; and yet that it was destroyed. I could not see a trace of the temple—not one stone left upon another. Then I saw, more clearly than I had ever done, the temple which I must build, pure inside and out, the temple made without hands, eternal in harmony. In that temple at Jerusalem was the ark of the covenant, and I saw plainly that the ark of the covenant which I must have in my temple was, as Jesus had said, "Thou shalt love thy neighbor as thyself," for love is the fulfilling of the law. That is the covenant which we have, and it is the one which is pointed out by our dear Leader, Mrs. Eddy. Some may ask, How can we love our neighbor as ourselves? Saying that we love our neighbors is not the fulfilment of this law; we must prove it by our works. For myself I can truthfully say that I have received in Christian Science ten thousandfold, and can see more and more that God is our only source of supply.

THOMAS W. WILSON, Eureka, Cal.

Words fail to express my gratitude for the many blessings which I have received through Christian Science, especially the healing of my little daughter and myself. When my daughter was six months old she had an attack of lung trouble, and just as she recovered from this she had another illness, which it was said left her lungs in a very bad condition, so that she was under the doctor's care for three years. We were never without medicine in the house, but the cough never left her till she had Christian Science treatment. The doctor advised us to take her to the seashore, as he could do no more for her, and when I was told that she could be healed through Christian Science, I could not believe it. It seemed too good to be true, but I was willing to give it a trial; and she was healed in one month's absent treatment. She is now five years old and is strong and healthy.

At that time I knew practically nothing of Christian Science, and had no books with which to help myself in the least; but while my baby was being treated, the thought came to me that there might be help for me in the same way, as my health was very poor at the time. I had bowel trouble, headaches, and female weakness of a serious nature, from which I had never been free since the beginning of my married life. I had no expectation of being well again, as our doctor had advised an operation which I absolutely refused to have performed, for I had great fear of hospitals. I was in constant pain, but I had begun to think it was my duty to bear it. After my child's healing divine Love led me to where I could see what the truth could do and had done. We moved to Great Falls, where there was a Christian Science practitioner, and I was healed in four weeks' treatment.

It is a little over two years since I began the study of Science and Health, and I am more than grateful for its teachings. It has taught me the true living, and brought me spiritual uplifting. My love and gratitude to God is indeed great, and no words can express what I feel to our beloved Leader, Mrs. Eddy. I am continually striving to live this truth and to be obedient to our Leader's wise words and her faithful efforts to show us the way.

MRS. ADDIE LEWIS, Great Falls, Mont.

Words fail to express my thankfulness to God, and to our revered Leader, Mrs. Eddy, for giving the healing knowledge of Christian Science to a waiting world. As we learn our way in Christian Science, live the truth of its teaching, and are ready to give up the pleasures of the material senses, willing to give up the old for the new and become as a little child, in that proportion do we consciously become heirs of God, and partake of the precious promise, "Son, . . . all that I have is thine."

We have had many convincing demonstrations of Truth's power, one of which I will mention. Our youngest son was suddenly taken very ill. The trouble began with an enlargement in his throat, and the severe pain resulted in lockjaw. We declared the truth for him for some time, then he expressed the desire to have a Christian Science practitioner treat him; so we called on one for help, which was promptly received. In less than half an hour the boy was up and out of doors; all fear of the disease was gone, and he was healed. My daily prayer is to know more and more of the truth that makes free, and I am indeed thankful for the grand privilege afforded me of sending in this testimony.—ERDMUTH A. STEEG, Enid, Okla.

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

How little we know, and yet we judge. This one is "good" and that one is "bad." This one is "weak" and that one is "strong." This one is "wise" and that one is "foolish." But the "good" go wrong, and the "bad" on occasion reveal heroic qualities; the "weak" perform miracles of strength, and the "strong" collapse in the presence of danger; the "wise" grope in doubt and stand stock-still in the consciousness of limitations, while the "foolish" march with confident step into the unknown. We all know so much more than we can express and are so impatient at another's judgment. Others know so much more than we can understand, and yet we judge them. The foolishness of one age is the wisdom of the next, and the wisdom of one era becomes the foolishness of the succeeding. Dreams are transformed by time into realities, and the stable things dissolve as mist before the sun. Virtue in one place is sin in another, and the good of one condition is turned into evil in new surroundings. How little we know, and yet we judge!

[*Christian Register.*]

Our standards of living must rise to a height where persons and principles are placed before things and possessions; for all reduces itself in the end as to whether we live for the soul or the body and the senses, whether we make a god of possessions or worship the one true God, whether we have a clear eye for discovering high and noble persons and honoring them as they deserve to be honored, or bow cringingly before the so-called best people, who, if not the worst, are often corrupting by their example and the least fitted to establish the standard of an independent-minded and enlightened community.

[Rev. John McDowell in *New York Observer.*]

Surely the time has come when the Christian ministry must insist more than ever that moral laws apply with just as much force to public life as to private life, to corporate life as well as to individual life; that Christian morals are not affairs of latitude and of date, settled by vote and will of the majority in a given place and time. We must bring public opinion to the standards of eternal truth and eternal righteousness. We must teach men that it is impossible to substitute individual honesty for laxity in corporate rectitude and social trusteeship.

[Rev. P. C. Money in *Pacific Christian Advocate.*]

If the preacher have not love,—love burning in his soul, born of a clean heart and the infilling of the Holy Spirit,—he will be at best nothing but a "sounding brass, or a tinkling cymbal." I do not mean that he must be a crank on sanctification, but that there must be more preaching in the demonstration and power of the real Holy Spirit. It is only love vitalized by spiritual energy and toil that can convert souls or feed a congregation.

[Rev. Charles S. Macfarland, Ph.D., in *Christian Work and Evangelist.*]

Does the Christian church exist for the sake of herself or for the sake of humanity? She has not yet answered the question. Meanwhile, democracy has waited outside so long that she has turned her back; or, truer, gone on ahead without us. The church can no longer go on gathering from the world for the sake of herself; she must give herself for the sake of the world.

[*Christian World,* London.]

We have not reached the meaning of the word if we fail to see that truth is the holy of holies; that the search for it is a divine vocation; that to find it is to have a new vision of God.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published. As this article is of abiding interest and value to the Field the Society will be glad to supply it, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 40.

BOSTON, JUNE 5, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Fortifications to cost approximately seven million dollars are to be built to defend the Panama Canal. The most powerful and elaborate batteries are to be planted on the Pacific side. Three batteries will be erected there on islands lying from ten to fifteen miles off shore. Six miles up the Canal from the Pacific ocean there is to be a secondary battery, which will command the principal lock at Pedro Miguel. At Culebra, about the middle of the Canal, a military post will be constructed. On the Atlantic side a range of hills run down to the sea, commanding the entrance to the Canal. Upon them, at El Boco Point, modern batteries will be constructed at a cost of $2,500,000. It is planned to mount in these fortifications more than sixty of the highest-power disappearing guns.

Governor Hughes of New York has signed the bill to preserve the scenic beauties of the highlands of the Hudson. The bill creates a state forest reservation on the west side of the Hudson, lying in the towns of Cornwall, Woodbury, Highland, and Stony Point. It provides that this shall be known as the "Highlands of the Hudson Forest Reservation" and shall include all lands now owned or hereafter acquired by the state at this point. The control of this reservation is placed in the hands of the state forest, fish and game commission, and the forests thereon are to be preserved according to the methods of modern forestry.

President Taft has sent back to the War Department the estimates submitted to him for the support of the military establishment during the fiscal year 1911, and indicated his desire that they should be cut approximately $36,000,000. Assistant Secretary Oliver has succeeded in reducing the figures by $18,000,000, and they now have been submitted to Secretary Dickinson for final consideration. Secretary of the Navy Meyer has already accomplished his task of cutting $10,000,000 out of the naval estimates for the same period.

Three different passenger rates are now in effect in Missouri. The Missouri, Kansas and Texas Road charges three cents a mile and will not meet competition. The Burlington, the Rock Island and the Frisco systems will charge passengers two and one-half cents a mile. The Missouri Pacific, the Iron Mountain, the Cotton Belt, the Wabash and Santa Fé lines will continue under the two-cent rate until the writ of prohibition now pending in the State Supreme Court is ruled on.

There were in Georgia, says the *World's Work*, a few free negroes and a few slaves who were allowed to hire their time, who had, in 1863, possibly $50,000 worth of property, though it was probably much less. In 1907 the negroes of Georgia were assessed at $25,000,000, not including untaxed church and school property. They own one twenty-fourth of the land of the state, which is worth nearly $15,000,000. This is distributed in small holdings among a mass of people.

Teachers throughout the country have been invited by United States Forester Pinchot to cooperate with the Forest Service in an effort to obtain more definite knowledge of the characteristics of the most important forest trees of the United States. To do this it will be necessary to obtain a large number of volunteer observers, who will collect material on the time of leafing, blossoming, and fruiting of the various kinds of forest trees.

A committee of nineteen men has been named to act for the recent non-partisan conference at Cooper Union, New York. This committee will nominate a committee of one hundred men to conduct a non-partisan campaign in the fall. The smaller committee will have in charge the executive work of the movement for the election in the fall of city officials who will give an economical and businesslike administration.

After the present year automobiles are to be taxed in Massachusetts according to horse-power, cars of less than twenty horse-power paying a fee of $5; of twenty to thirty horse-power, $10; of thirty to forty horse-power, $15; of forty to fifty horse-power, $20; and all cars of fifty horse-power or more, $25 per year. Motor cycles are to pay a uniform fee of $2; and commercial motor vehicles a fee of $5 per year.

The Council of Fine Arts created by President Roosevelt and which was to have charge of the beautification of Washington, to pass upon the design of Government buildings throughout the country, etc., has been abolished by President Taft in an executive order, as Congress failed to appropriate money for its expense and salary list.

The Government clerks, in voting on the daylight hours movement, have decided, by a vote of two to one, that they prefer the present 9 to 4.30 arrangements. The chief reason given for rejecting the proposal was that the hour in bed in the morning was worth two or three on the ball field or golf course in the afternoon.

A Federal grand jury at Cheyenne, Wyo., has returned thirteen indictments charging conspiracy to defraud the Government of thousands of acres of valuable coal lands in Big Horn county. The grand jury also returned indictments against ten Laramie county ranchmen, charging illegal fencing of public lands.

That the total wages affected by the tariff amount to $2,277,848,537, and that the values of the products involved in the consideration of tariff revision reach the sum of $13,270,192,088, is the statement made by Senator Money in showing the vast importance of the question now being considered by the Senate.

One of the new departures in naval affairs to be inaugurated by Secretary Meyer, will be a system of making coal economy and efficiency in steam engineering competitive with all the ships of the navy. Prizes will be awarded for the winning ship of each class designated at the end of each year.

Restoration of the salaries of those Boston & Maine employees who agreed to accept a cut on Feb. 14, 1908, in view of the general financial depression and consequent loss of business by the railroad, has been ordered.

Subscribers of the Boston Opera Company to the number of about seven hundred and fifty met in Jordan Hall last week for the purpose of participating in the first distribution of seats for the opening season.

International.

Plans for the international exhibition of railways and land transport, which is to be held at Buenos Ayres during the summer of 1910, are well under way. The occasion will also be a centennial commemoration of the independence of the Argentine Republic. For the purpose $6,000,000 has been appropriated by the government, the idea being to give the world at large an opportunity to observe at close range the resources of the country and the possibilities of their development. At present there are in Argentina 14,738 miles of railways, of which nearly one thousand miles were added in 1908, with a total capitalization of $788,964,416. The number of passengers carried was 48,593,600, and the freight transported amounted to 31,930,600 tons.

The drink bill of England for the past year was $30,000,000 less than the year before, and $125,000,000 less than ten years ago. The past year was one of great suffering by reason of unemployment, and so steady a shrinking of the amount thus expended evinces a decided drift toward abstinence.

In the Austrian Reichsrath the financial minister, in a recent speech dealing with the budget, announced a plan for new taxes, including the "unearned increment" on land. Under the taxes, he said, $13,000,000 would be realized.

Industrial and Commercial.

Steel works, ultimately to represent an investment of $25,000,000, and to employ ten thousand hands, upon which $1,300,000 has already been expended by the United States Steel Corporation in preliminaries, are to be constructed at the head of Lake Superior. At the time the establishment of the new industry was decided upon, it was the intention to erect mills to cost $5,000,000 or $6,000,000. The site acquired for the plant fronts on the St. Louis river at the location known as New Duluth, and is approximately sixteen hundred acres in extent.

The plan to combine the fertilizing plants of Europe and this country in one $50,000,000 corporation to be known as the Independent Fertilizer Company, has been abandoned. The plans for the combination were formulated last winter, and it was intended to include not only sixty plants in the United States, but also to take over phosphate interests in Germany and other European countries.

The E. H. Harriman system of transportation comprises about 18,000 miles of railroad and 54,000 miles of water routes. About 80,000 men are employed.

General.

From an elevation of two miles in a balloon over central Massachusetts on a clear day, the Hudson river, St Lawrence river, the Atlantic, Long Island, the sound and ocean beyond, and with a powerful glass New York and Boston, are within the vision of aeronauts.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—WATCH" JESUS

PERSONAL ATTACHMENT.

M. G. KAINS, M.S.

THE key-note of Christianity is that God is the sole cause and creator of all that really exists. Every advance in spiritual attainment is based upon the acceptance of this truth, first as a belief; then, as a result of cumulative evidence, as a fact. In other words, Christianity, reiterated in Christian Science, its present-day restatement, insists upon individual right thinking—the thinking of God's thoughts. It is emphatic and inexorable in its insistence upon obedience to the demand, "Thou shalt have no other gods before me." This recognition of God as the originator and sustainer of the universe precludes the existence of any other independent thinker than God or infinite Mind, and just as positively it precludes the existence of any kind of man other than the spiritual man who is cognized in Science as the highest divine manifestor of God's thoughts. Based upon this statement, man—spiritual man—has dominion over all the earth,—over the falsity or belief that there is any real power, or creation, or existence, or experience apart from God.

In taking this radical and scientific stand, Christian Science recognizes the spiritual creation as real and wholly real; and conversely, it designates the suppositional material universe, including the suppositional material man, as unreal and wholly unreal. To be sure, in our day no one has actually gone so far as this in the presentation of complete or concrete proof; but just as a traveler consulting a map recognizes the landmarks on his chart when he reaches them in his journey, so the student in Christian Science recognizes the correctness of his thinking or growth in spirituality by signs of self-healing, and from these signs he gains confidence of the rightness of his course and is encouraged to press forward. What if he has not fed the thousands, walked on the water, and raised the dead, did not Jesus do these mighty works? And did not Jesus declare that greater works even than these should be presented by all who adhere strictly to his teaching? These works are landmarks on the chart, and they will be reached in due course.

The whole purport of Jesus' ministry is individual reliance upon God, who must be constantly cognized as the ever-present help. In all his teachings Jesus constantly pointed away from himself to God as the sole cause, creator, and sustainer; in all his works he typified the work that each one of his followers must do,—the direction that each must take, the landmarks each must pass. Nothing so conspicuously characterizes Jesus' work as his utter reliance upon God as the All-sufficient. Nowhere in the imperfect record of his mission is there a hint that he ever looked to any other power, person, or thing for aid; on the contrary, the record teems with statement and proof that he knew God not only always had heard but always would hear his prayer, because he was praying according to God's law.

Not so all of Jesus' professed followers. After the Master's ascension the disciples continued to present such proofs as Jesus had presented, but it was not long before later followers began to lose sight of the Christ, or spiritual man, which Jesus typified, and to place their affection and worship upon the human man Jesus. The result was that the landmarks or signs which characterize Christian practice began to be obliterated and to be buried in this personal attachment. In time the road became choked with débris and the landmarks were buried; and had it not been for the writings of the less than half a dozen of his immediate disciples and a few other followers, the words and works of Jesus of Nazareth would today be mere tradition. All through the dark ages and down to the middle of the last century, tangible proofs of the authenticity of the New Testament record were conspicuously lacking, and no one can tell how much of spiritual import has been lost through translations back and forth.

All through these centuries, however, spiritually minded people have clung to the hope and belief that the statements are true, and thus in a sense have preserved the records themselves. Here and there some Luther, Baxter, or Wesley, whose faith was a light shining through the gloom, presented proofs that the accounts were more than wonderful stories, and upon their interpretations some of these men gained personal followings which have grown into prominent sects. When the immediate personal influence of these leaders was removed, the evil effects of personal attachment became evident; and because human opinions differ, doubts as to the road they pointed out arose, and led to more or less division in their flocks.

Personal attachment has been and still is the bane of religion. The comment is constantly heard that So-and-so has a wonderful influence because he preaches such scholarly sermons and fills his church with the best people in town, or because his parish work is so well organized, or because he is so strong in mission work, or for some other of a score of reasons. That is altogether fitting and proper, so far as it goes. On the other hand, the comment is common that So-and-so has a small influence, that he is weak in some or all of the score of ways a clergyman should be strong. Yet the former may not be as spiritually minded as the latter,—a condition evidenced in every one's experience, for who does not recall instances where the former has been replaced by the latter. What, then, is responsible? Personal attachment! It is strong in one case; weak in the other. In each case, however, it may divert the paramount object of religion—reliance upon God. In the first place this may be because the followers are attracted to the person; in the second, because they are repelled. In each case the person himself may share the opinions of his followers, and thus work injury. From whatever standpoint these typical cases are viewed, they are deplorable, because the creator is eclipsed by the personality of the creature; attachment to personality has in each case diverted thought from divine Principle.

Prominent among the aims of Christian Science is the effort to rebuke and correct this blind following of persons

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rather than God; our Leader even classes "mere personal attachment" with animosity, as a thing to be shunned; indeed, animosity may be esteemed as the less dangerous of the two evils, because it is less hidden and hence the more easily combated. Support of these statements is found in the "Rule for Motives and Acts" in the Manual of The Mother Church (p. 40). Here Mrs. Eddy shows that all false motives originate through one or the other of these two arch enemies to spiritual progress when she writes, "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church." So essential to a correct understanding of Science does she consider this rule, that it is read at each service on the first Sunday of each month in order, by iteration, to impress its importance upon all students of Science; but so insidious is the argument of this personal attachment, and so strong has been its hold, due to former erroneous teachings, that many earnest students of Science seem to be oblivious of their own slavery to it.

No one who has followed the growth of the Christian Science movement can fail to have been struck by the radical changes Mrs. Eddy has introduced from time to time, with an eye single to the elimination of "mere personal attachment." Among these changes are her own retirement from public life; the abandonment of personal sermons, for which passages from the Bible and Science and Health have been substituted; the rotation of Readers in office, both in The Mother Church and in the branch churches; the establishment of triennial instead of annual gatherings in Boston on Communion Sunday in The Mother Church, and finally the abolishment of this feature altogether.

In spite of predicted disaster as a result of growth away from personal attachment, the Christian Science movement has certainly gathered strength and coherence. People have marveled, and have thus been aroused to investigate Christian Science and to determine for themselves wherein lie its strength and simplicity, its grandeur and beauty, its health, its peace, and its joy. If spiritually minded, if honest with themselves, if persistent in the pursuit of truth for truth's sake, they soon learn to do the works which Jesus and his disciples did; and this they do without the aid of any merely personal attachment, for the text-book, Science and Health, explains the Biblical teachings so clearly that they are enabled to prove the truth for themselves. Unless, however, they are alert to adhere constantly and insistently to the ever-present God as the only healer; unless they are radical with themselves in quelling all thoughts that suggest their own sufficiency; unless they recognize their own human personality as nothing and God as all, they are likely to gain a personal following when they begin to succeed in their work for others, and thus eliminate more or less the implicit and childlike reliance upon God alone which may have characterized the thought of their patients or students during their early experience in Christian Science.

Those who have had their attention called to this danger have sometimes asked: "Are we not to have honor, respect, love from those whom we help? Should we not gladly make sacrifices for them, and they for us, for the good of the Cause? How is it possible to be grateful to God for healing, for a more moral mode of living, for spiritual regeneration, and not be grateful to those through whom these changes for the better have been wrought? How can we distinguish personal attachment from spiritual reliance, how avoid the consequences? What are the consequences?"

In answer it may be said that devotion to personality becomes unwarranted and harmful in a practitioner when he assumes the right to think for his patient. In the patient, consent to this domination is shown in so far as he is willing to give up individual thinking and unquestioningly accept as his own the thoughts of another, instead of determining whether these thoughts measure up to God's unvarying standard. It may be temporarily necessary for the practitioner to lead the patient into right methods of thought, but from the first the effort should be to have the patient do his own thinking, irrespective of the practitioner. In this way the baneful effects of a false relation can be avoided, as for instance the desire to give or get advice, to do anything for policy's sake, to accept statements simply because some more experienced Scientist utters them, to pursue a certain course solely because it is thought another Scientist might like to have that course followed, etc.

No disasters occur where individual thinking is practised on the basis that God is the only Mind and that the spiritual man expresses God's thoughts. When each of two or of a million individuals is thinking in harmony with this divine Mind, each must necessarily be in harmony with all others thus thinking; it is impossible that it should be otherwise. Conversely, when separations threaten or actually occur, they result because one or more of the group has accepted an erroneous thought; and it is not invariably true that those in the minority are wrong. Jesus was once in the minority! Even when an erroneous thought is accepted, the separation cannot be permanent, for in due time the one in error must see that error, his innate honesty must overcome reluctance to acknowledge it, and those who have been constantly thinking rightly will welcome the wanderer back without a thought, much less a hint, of blame. It is every one's right to think for himself, and it is no one's right to judge another, whether his course be wrong or right. Perhaps it may be necessary for the wrong thinker to pursue his wrong course for a time, in order to prove for himself its futility.

At no time is personal domination so likely to be rampant as in periods of prosperity. The prosperous ones have proved their position and they are sure to have a lot of camp followers who, should a period of adversity arrive, would disappear. Such people never aid any cause or any leader, rather do they hinder it; because, lacking the spirit, they cannot interpret the letter, and thus too often they give a false idea of the purpose for which that leader stands. In the rule from which a quotation has already been made, we are cautioned that "in Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." Wherever and whenever this rule is followed, in the spirit as well as in the letter, the miasma of devotion to personality can never gain a foothold, for all will be living instead of talking the First Commandment, which "signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind" (Science and Health, p. 340).

TEMPTATIONS.

WALTER SHAW.

JESUS once said, in effect, that a prophet has no honor in his own country, among his own kin, and that a man's foes are those of his own household. It is quite possible that the force of the latter remark has sometimes been felt to be peculiarly true by the student of Christian Science. One will say, "If you only knew what conditions I have to endure in the home, the family opposition, or the peculiarities of my business, you would understand how difficult it is for me to progress in Science." To entertain the sense of reality in opposition, however, is to give it power; and we may perhaps profitably inquire, What is our household? Is it not something beyond our domestic environment and business life? The thoughts we hold and the mental attitude we occupy, these are our true habitation. Hence the psalmist's assurance for

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him "that dwelleth in the secret place of the most High." Our great Master, in passing through the many phases of our humanity, was, Paul tells us, "in all points tempted like as we are, yet without sin." The little glimpse we get of the home life of Jesus is instructive. Some of his brothers evidently did not believe him to be the Christ, and once ventured to direct him as to what course he should take next. To the Master's human sense, surely such an attitude of thought must have been distressing at times, and hard to bear, especially with all the proofs he had given them of his Messiahship.

The human longing to be understood by those whose affections we value sometimes appears to meet with slow response. A helpful thought given by a student in this regard is that God always understands us, and we may well rejoice that, through the teachings of our Leader, we are also growing to understand Him. This fact surely more than compensates for the temporary loss of some human friendships. If the great Wayshower murmured not, we students of Christian Science should not complain, but rejoice if permitted to share his "cup of sorrowful effort" (Science and Health, p. 26). Our problem is to work out of this material sense of life, and to the human self it can hardly prove a pleasant process. It is easy to talk about putting off "the old man with his deeds," but in practice it involves "many sacrifices of self to save us from sin" (*Ibid.*, p. 23), as our Leader has pointedly told us.

The old way of encouraging self-pity, self-love, and a sense of heroic martyrdom has to be eliminated. Often this "old man" resents being put off, and endeavors vigorously to reassert his seeming reality. Mrs. Eddy says in "Miscellaneous Writings," "The warfare with one's self is grand" (p. 118), but the student sometimes finds it difficult to "rejoice all the rugged way" (*Ibid.*, p. 398), until he remembers that verse in our Hymnal (p. 127):—

> Father, hear the prayer we offer:
> Not for ease that prayer shall be;
> But for strength that we may ever
> Live our lives courageously.

When we pause to think that the world is watching our lives (rather than heeding our words), we shall strive to become faithful witnesses to the truth of Christian Science. How often do we hear of people being attracted toward our Cause by the lives of its followers. May we ever uphold that high standard, so that the Christ-power may be evidenced through us, not only in healing the sick, but in that calm attitude of undisturbed reliance upon God, however adverse conditions may seem.

It sometimes happens that our very anxiety to help others, especially those near and dear to us, hinders rather than helps certain temperaments, and thus invites opposition. If we but realized that every one will ultimately come into the knowledge of Truth, we would learn more patience. The great influence of silent example can scarcely be overestimated, and it is helpful to remember this when tempted to argue with those whose only desire is to entrap the student into "vain disputations." All people are not yet ready for Christian Science, and no amount of talking will make it clear to them until the soil is made ready for the seed. In proportion as it is evidenced that opposition has no power to annoy us, the effort to antagonize will cease. To know constantly that "evil is not power" (Science and Health, p. 192), is our sheet-anchor, and, however the storm may rage, this thought maintained will hold us safe.

The writer is always very thankful for the manner in which Christian Science was first presented to him. Had he been approached in the unwise way occasionally evidenced by some students, it is probable that his interest in the subject might have been delayed for years. A great responsibility attaches to our method of presenting this sacred truth to those uninitiated. We shall do well to pray for wisdom, lest our zeal become a stumbling-block. Honestly and bravely to live up to our present knowledge of Truth, paves the way for advancement in divine Science. Our difficulties will subside gradually as we enter into a fuller realization of the certainty of God's unfailing care. No circumstances can hinder the spiritual growth of those longing to progress. Our Master has trodden every step of the road over which men must make spiritual advance, and his exhortations should ring in our ears: "Be of good cheer; I have overcome the world;" and, "Lo, I am with you alway, even unto the end."

THE EXPLANATORY NOTE.

ERNESTINE HADKINSON.

A SHORT time ago some friends who were just beginning to feel interested in the study of Christian Science, said that they liked the service, but they felt antagonized every time the "explanatory note" was read before the Lesson-Sermon was entered upon. The thought was that by declaring the Lesson-Sermon to be "uncontaminated and unfettered by human hypotheses," our Leader had not only said that her personal explanation of the Bible was the only right one, but that she also made herself superhuman.

I had never given the "explanatory note" any particular thought, accepting it naturally, without having noticed that I had myself no clear understanding of its profound meaning. Therefore, when the question was suddenly thrust upon me, I had to take the *Quarterly* and read carefully what was stated. Directly my eyes fell on the word in italics in the last clause, "*authorized* by Christ," and I pointed this out to the inquirers, making it clear to them that Mrs. Eddy claimed no supernatural power when she had shown us that there is only one Truth; that "Truth is demonstrable when understood, and that good is not understood until demonstrated" (Science and Health, p. 323); therefore that each individual would have to prove by his own experience and to his own satisfaction the truth of all her statements. St. Paul said: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Mrs. Eddy, when again preaching the same gospel, said, "No human pen nor tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can overthrow it. . . . Its Science must be apprehended by as many as believe on Christ and spiritually understand Truth" (Science and Health, p. 110).

My friends were then satisfied to go on studying until they should understand more. I was specially reminded of this little incident at Christmas, when I was trying to realize more fully the meaning of "Christ." My eyes fell on a poem in the *Sentinel*, entitled, "When was Christ born?" and I saw that the Christ is first born in us at the moment when we get a glimpse of the glorious possibilities of man in the image and likeness of a perfect Principle. The "explanatory note" in the Christian Science service announces the true concept of Christ, as explained in "Miscellaneous Writings" (pp. 161–168). In Revelation we read: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. . . . He that hath an ear, let him hear what the Spirit saith unto the churches." It is therefore of great importance that all who attend Christian Science services, and especially members of the Christian Science denomination, should clearly understand the import of the "explanatory note." If all Christian Scientists present at a service united in letting in the Christ more fully at that special moment, the spirit of Truth, of Love, of praise and gratitude would be so re-

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flected that wrong thinking (animal magnetism) could find no place in consciousness, and the healing thought would go out constantly to demonstrate and bring into experience the true substance, the infinite supply.

Then would our beloved Leader's words (Christian Science Manual, p. 19) be worked out by her grateful followers, and the vision of St. John come into experience: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

EQUAL OPPORTUNITY.

HATTIE P. COLLMAN.

THE thought has been expressed by some prejudiced persons, that Christian Science is intended only for the rich, and that the poor have no place in its churches. Those who have any understanding whatever of the uplifting truths expressed in Christian Science, know that this religion is most practical, and is a wonderful help to the poor, so called, as well as the rich. It not only uplifts both classes spiritually, but is a comfort and a strength to them in performing their daily tasks.

I know personally of a German woman, a widow, who one year ago was healed of an abnormal growth of four years' standing. This healing was accomplished through the perusal of some copies of *Der Herold*. Three weeks from the time she received the magazines, the growth had entirely disappeared. She, naturally, feels most grateful for this healing, and although she cannot at present read English, she says she can never again depend upon any material means for healing, but upon God alone. She is obliged to earn her living by working out by the day, and she now feels physically able to do whatever is required of her. Has not Christian Science proved a boon to this struggling heart, this woman for whom there was apparently no help?

Several years ago, when taking my first steps in Christian Science, I heard a testimony given which so impressed me with the practicability of this great truth, that I have never forgotten the main facts of the case. A person who was obliged to earn her living by washing and ironing, related how, in former years, she had been considered careless in her work. Since coming into Christian Science, she had learned to love God supremely, and as only honest, conscientious work on her part could demonstrate this fact, she had learned, through even a slight understanding of this truth, to become so proficient in her work that no one could any longer complain of it.

In the Scriptures we are admonished, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are also taught to understand the divine Principle of love and right living, and that "God is no respecter of persons." What a beautiful example of this fact we have in the life of our dear Master, whose every ministration is a constant reminder to us of a humility, gentleness, and meekness which we may well strive to emulate. Jesus chose his followers from among the simple-hearted and lowly fishermen, and it was of such as these that he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

While studying the Lesson-Sermon on Sacrament, I was impressed more than ever before with the beautiful spirit of self-abnegation and humility shown by Jesus when he washed the feet of his disciples. It was in striking contrast to the pride and tyranny manifested upon every occasion by the Pharisees. I feel, too, that I can never express in words the love and deep gratitude which I have for our beloved Leader, Mrs Eddy, who has made it possible for me to grasp, even in a small degree, the healing truth revealed in Christian Science. I love it so dearly that language fails me in seeking to express the grandeur and infinitude of it all.

FOUND FAITHFUL.

FRANCES MACK MANN.

IF we were all faithful in the absolute meaning of the word,—faith-full,—there would be no room for improvement, for we should have attained unto perfection. We would be filled with the understanding of "the only true God," which Jesus said is "life eternal," and our work would be finished. Shakespeare wrote,—

> His words are bonds, his oaths are oracles,
> His love sincere, his thoughts immaculate.
> His tears pure messages sent from his heart;
> His heart as far from fraud as heaven from earth;

but we know we have not yet attained unto this condition of mind.

One who is faithful will keep faith with or without opportunity to aid or serve; will be firm in truth, worthy of confidence; conformable to fact. It makes no difference whether he is ill-spoken of or praised. He stands on the vantage-ground of Truth. The Master said, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." As faithfulness is lived, justice becomes manifest; a justice which gives advantage, privilege, and consideration equally to all, for a faithful person will endeavor to be just to all concerned. He will be a true citizen, a constant friend. He is neither vain nor self-righteous. He does not expect earthly reward, although he may occasionally receive one; he is working for the attainment of the invisible things of Spirit.

"A faithful witness will not lie; but a false witness will utter lies," wrote Solomon. Faithfulness is not a great talker. It has not the element of conceit or egotism. Also we find that one who is a tale-bearer and a tale-hearer cannot be faithful, for he reveals secrets and thus betrays the confidence placed in him. Discovered falsehood is a bar to confidence. Solomon also tells us that "as the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters." Honesty is one of the characteristics of a faithful man. If a man is not honest in material matters, neither will he be in matters spiritual. It is impossible for the faithful man to steal or cheat or defraud. He alone who is faithful in love will show forth the truth; and this exact conformity to the fact in speech and action is a wayshower to this monumental virtue. Faithfulness is virtuous. It has the strength which comes from trial and victory. It is firm in its adherence to right; loyal to its highest concept of duty; worthy of confidence.

These pregnant words of the apostle, "I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord," reveal to us a glimpse of this "beloved son" who was faithful to Principle, and Timothy becomes beloved by us. Like Paul in regard to Timothy, we find that he who is faithful is scrupulously careful to adhere to all known truth, in thought and word and deed. In

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"Miscellaneous Writings," page 343, our Leader writes, "Among the manifold soft chimes that will fill the haunted chambers of memory, this is the sweetest: 'Thou hast been faithful!'"

FOLLOWING THE ORIGINAL.

REV. ELMER C. ANDREWS.

THAT many of the favorite passages of Scripture are capable of much clearer statement and purer interpretation than that given by the English text, was very forcibly brought to the writer's attention some weeks ago. In studying the Lesson-Sermons a fuller understanding seemed to be necessary, and turning to the ancient language with grave apprehensions, he began a study which eventuated in the lifting of a veil. Having a fair working knowledge of both Hebrew and Greek, which had proved of great value during his years of actual work in the ministry of one of the older denominations, he felt sure of success, so far as a translation was concerned, but the rending of the veil came to him as a revelation.

He had encountered many obstacles to both faith and theology in such a study, instead of which he now finds a spiritual uplift which is most wholesome and stimulating, which deepens the understanding and broadens the affections into a fuller knowledge of the Love that is God. It is with the hope that some such good may come to others that the following verses are here given, and as a slight tribute to our Leader, whose spiritual purity has brought to light so many blessings.

Psalm xci. 1: Dwelling in the supreme presence, one shall abide in the protection of omnipotence. That is, "sitting down" in the presence of God, one shall "stop over night" "in the shadow" of omnipotence.

St. John xiv. 12: I tell you of a great truth: Whosoever agrees to me, the works that I do, he will do and in like manner, and he will do greater [things] than these, because I live to the Father. "Agrees to" rather than "with" because more than mental assent is expressed. One's life must conform to the commandments of Truth, not only in an outward sense but with spiritual oneness, that one may "agree to" Christ. "Live to" rather than "go to," because, literally and fully, "by my daily acts I walk myself to the Father," hence he shows the spiritual way of unfoldment.

Deuteronomy xxxiii. 26, 27: Nothing is to be compared to the God of the people of Israel, riding the heavens for their protection, and the clouds of darkness in his majesty. The home is God, the Ancient One, and sustaining all is the infinite strength, and he will drive the adversary out from before thy face, and will command destruction. "Jeshurun" is a poetic and affectionate name for the people of Israel. "Clouds of darkness" rather than "sky" or merely "clouds," because the root word has no reference to the dew or rain cloud, nor to the expanse of the heavens, but means "to pulverize," "to reduce to dust;" hence "dust clouds" or "clouds of darkness," the night of error.

Though mortal sense may build a wall
  High as its eyes can see,
To shut the light of heaven from
  Our pathway up to Thee;

The love that knoweth Thee as near
  Sees naught to hide Thy face,
And Thou dost know the trusting heart
  Whose life reflects Thy grace.

The Lord is always on the side of right.

ABRAHAM LINCOLN.

SELECTED ARTICLES.

[William Wirt in *Detroit* (Mich.) *Journal*.]

The writer, non-sectarian in his religious belief, has perused with much interest and with no little indignation the criticism of a clergyman anent a brother pastor, which appeared in yesterday's issue of the *Journal*, also the annexed unchristianlike attack upon Mrs. Mary Baker Eddy and her Christian Science definition of the Holy Scriptures. While it is plainly evident that religious intolerance and bigotry are on the wane, that we are becoming more and more charitable in our judgments of those with whom we differ, we are none the less sensitive to such virulent attacks, as is shown in the case alluded to. If Christianity (the Christian life) is obedience to the divine command, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," and we practise the admonition in spirit and in truth, what matters it whether we designate ourselves Jew or Gentile, Protestant, Catholic, or Christian Scientist? Differ though we may in our conception of Christian Science as an exponent of pure and undefiled religion, it is hardly possible that the most ultra upholder of dogmatic faith will question the sincerity of Mrs. Eddy in her religious convictions, and the purity of her motive in spreading broadcast the same.

Like her detractor, Mrs. Eddy bases her convictions and teachings upon the words of Holy Writ; but unlike the former, she finds no cause to traduce those who fail to agree with her.

Whether or not Mrs. Eddy's interpretations of the Scriptures are true to the claims made for them, this deponent saith not. If the merits of Christian Science are as safely established as is the laudable personality of its author, as compared with those who would revile and persecute her, it is altogether probable that Christian Scientists will decide to go on in the even tenor of their way regardless of such trifling obstacles as have thus far endeavored to check their progress.

[William E. Brown in *San Diego* (Cal.) *Sun*.]

Christian Science is the religion of Jesus, and accomplishes its healing and redemptive work in the same manner and by the same method employed by Jesus and his disciples. It has nothing in common with psychology, hypnotism, autosuggestion, mental science, or any other agency of the human or carnal mind. One clergyman critic thinks that cures "belong in the province of the physician rather than the minister." This is rather a startling declaration for a Christian minister, whose Master healed the sick and instructed his followers to do likewise. It will not do to say that these instructions were for the disciples only, for Jesus commanded them, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you."

While Christian Science teaches that all which is not of God is not real or permanent, it recognizes the fact that sin and disease are a part of this mortal experience and not to be ignored, but to be destroyed through an understanding of the allness of God. If sin and disease are real, then they must be of God, as He is the only creator; and if they are a part of His creation, then it would be futile to strive against them. Fortunately they are not of God, and are subject to destruction through a knowledge of the truth possessed by Jesus, who said: "I must be about my Father's business."

Our critic also misinterprets the Christian Science concept of the work of Jesus. It does not represent that he "came principally to introduce a method of healing disease." This is the very opposite of the Christian

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Science view, which believes that Jesus came to redeem the world from ignorance and sin—the disease and suffering being a consequence of sin—and by the term sin is meant all disobedience of God's laws, whether ignorant or wilful. Christian Science can fully cure no one without healing him of sin, physical healing being the evidence that spiritual improvement is going on.

In regard to the Christian Science interpretation of the Bible with which our critic finds fault, it can be said that this interpretation enables its possessor to heal the sick as well as the sinful, thus fulfilling the measure of proof established by Jesus. "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." If the healing of the sick is the proof of true belief, what is to be said of a belief that does not confer this ability? After all is said and done, it is very easy to criticize and find fault, but it is works that count, not words, and the Scriptural text is still operative, "Ye shall know them by their fruits" (not words). Paul said to the Corinthians, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "The tree is known by its fruit," and the fruits of Christian Science certainly prove its divine origin.

That which comes into the lives of sick and sinful humanity, cleansing them from all evil, restoring them to health and usefulness, and best of all, making them consecrated followers of Christ Jesus, can have only one source, and that is the very throne of God.

[John L. Rendall in *Ames* (Ia.) *Intelligencer.*]

Christian Scientists are gratified at the somewhat tardy recognition of the fact that Christian healing is an essential of the Christian religion, and this same recognition though tardy is a justification of the efforts which they have made during the past forty years. It is difficult, however, for a Christian Scientist to see wherein Christian Science needs a "corrective." Its affirmations and its denials are both emphatically Christian. Its teachings are logical, reasonable, convincing, and demonstrable. It denies the reality of sin, sickness, and death only in the same way that these are denied in the Bible, at the same time recognizing that, to the human sense of things and according to ordinary experience, these are very much of a reality, and as Mrs. Eddy has said in Science and Health, on page 460, "therefore to be dealt with through right apprehension of the truth of being."

Christian Scientists do not affirm any more concerning the infinite all-power of God to heal all manner of diseases than has been affirmed or declared in the Bible for thousands of years. The psalmist said, "He sent his word, and healed them, and delivered them from their destructions." Again he said, "Bless the Lord, . . . who healeth all thy diseases." It was stated of Jesus that he healed "all manner of disease among the people." It is therefore a teaching of Scripture that the healing power of God is not limited to any particular phase of disease, but on the other hand is absolutely unlimited, adequate and sufficient for every need. This is one of the teachings of Scripture that Christian Science emphasizes, and in this emphasis there is recognized the fact that, as St. James states, God is without variableness, "neither shadow of turning;" and as St. Paul states, "Jesus Christ the same yesterday, and to day, and for ever." If consistent endeavor to follow the Scriptural teaching is "extremism," then Christian Scientists must plead guilty. Christian Science includes all that which makes for spirituality, as opposed to the intense materialism of this age, and its recognized success is due to its consistency with truth.

[Charles K. Skinner in *Niles* (Mich.) *Daily Sun.*]

The attack of an Eastern clergyman upon Christian Scientists, must cause the dispassionate thinking reader to wonder how one claiming to be a follower of the Christ could be able to reconcile such statements with the teaching he professes to believe. The gentleman says he has "made careful study of the so-called Christian Science, because he loves the truth and seeks it." That there are those who cannot or will not understand the religion, does not change the fact that Christian Science has proved the right to this title in millions of instances.

Our reverend critic says he is "a Christian Scientist in the true definition of the term," as he "believes in both Christ and science." In his wonderful chapter on faith St. James said to some of the believers of his time, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" How much does this minister "believe in Christ"? Jesus said plainly, "He that believeth on [understandeth] me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Here, then, is the proof of "belief" laid down. Is our brother living up to his light and doing these works? If not, why malign those who are so doing?

The gentleman says he "believes in science in its true sense." The definition of "science," according to the dictionary authories, is, "Knowledge; that which knows." Then, logically speaking, Christian Science means knowledge of the Christ. Granting this statement to be true, is there any better proof of that knowledge than by doing the works that Christ did? What would be thought of the individual who would stand before an audience and assert, "I am a believer in mathematics," and still not be able to demonstrate the problems in its science, while berating others who are doing them?

One of the most pointed rebukes of the Master was given to John, when that worthy disciple came to him with the words—"We saw one casting out devils in thy name; and we forbade him, because he followeth not with us." The critics who are familiar with Jesus' reply certainly cannot find much encouragement to attack other Christians. He said, "Forbid him not: for he that is not against us is for us."

[J. V. Dittemore in *Poughkeepsie* (N. Y.) *Enterprise.*]

Christian Science declares that it is man's rightful heritage to have health, joy, and abundance; that he must have all that is good if he realizes and demonstrates his "sonship with the Father." All that enters into our human experience of an imperfect and discordant nature is the result of mortal ignorance, sin, or fear, and today as of old deliverance from these conditions can come only through that metaphysical process declared by the great Nazarene as knowing the truth. Christian Science has brought to hundreds of thousands of lives peace, health, and happiness, and these fruits are its sufficient justification.

[A. P. Cochran in *Iola* (Kan.) *Register.*]

Jesus of Nazareth was an honest man who had a perfect conception of the message that he was to deliver to the world, and in no case did he fail in the performance of this duty. He called the twelve and sent them out to spread the gospel of Truth that he brought. He called the "other seventy" and sent them on the same mission. His assurance to those who believed on him was, "The works that I do shall he do also," and that those who obeyed should have the same confirmation of their authority as he—"signs following." This continued for

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nearly three hundred years, and both sacred and profane history confirms this, and points very clearly to the fact that at this time the attempt of men to satisfy their desires for place and power and circumstance resulted in the loss of the true concept of the spiritual import of Jesus' life and work. His instructions had been, "Preach the gospel to every creature," but the admonition, "Follow thou me," was forgotten, and the sick were not healed, the lepers were not cleansed, and the dead were not raised, simply and only for the reason that he who had pointed out the "way" was not obeyed.

Mrs. Eddy turned to God, good, in exactly the manner pointed out by the Master, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," and she received the reward of health and an understanding of the Principle he declared and the method for its application to the lives of mankind. It was an unaccepted, an unknown, an undemonstrated truth, and she discovered it and made it known to the world by its demonstration in her own experience and that of those who came to her for help.

[Gray Montgomery in *Greeley* (Col.) *Sun.*]

Christian Scientists feel that they have won freedom from mental slavery. They have been healed of suffering, sickness, and misery through Christian Science. Their mental power and ability to judge clearly and rightly have been greatly improved. Prominent business men testify that their knowledge of Christian Science has enabled them to overcome fear, malice, hate, and dishonesty; to become masters of their business in place of slaves, and to accomplish greater and better success.

Christian Scientists have great respect and love for their Leader, who has been so good and pure that the truth has been unfolded to her, enabling her to discern a spiritual interpretation of the Bible which lifts the veil of mystery from its sacred pages and discloses the method which enabled Jesus and the prophets to do signs and wonders.—to heal the sick and raise the dead. The Christian Science text-book teaches the mental and spiritual process of Christian healing, and through its study and the application of its teaching many have been reformed, regenerated, and healed. There are many cases of disease pronounced malignant by physicians and recorded by health officers and boards of health as such, that have been healed by Christian Science. These people know that they are healed, because they now have no sense of disease; there is no more suffering, no more misery, but wholeness, holiness, harmony, joy, and satisfaction in the higher understanding of God's loving care and government which they have gained through the Science of Christianity.

[James Phelps in *Antigo* (Wis.) *Journal.*]

When our critic challenges Christian Scientists to swallow poison, he places himself on the same plane as the devil when he challenged Jesus to cast himself down from the pinnacle of the temple; and Christian Scientists are following the example of the Master when they decline the invitation. The promise reads, "If they drink any deadly thing, it shall not hurt them," and well authenticated cases are on record where Christian Science treatment has neutralized the effects of poison.

[Frederick Dixon in *Medical Times*, London, Eng.]

The critic's method of denial, apart from its discourtesy, is perilously like that of the Jews towards a certain blind man whom Jesus healed. First they suggested he had never been blind, and when they found they could not substantiate this, they fell back on the simplest form of repudiation, "they cast him out." Still out of the record of that dispute, the simple testimony of the man has come crushing down the centuries, "One thing I know, that whereas I was blind, now I see." The human mind, if I may adapt a phrase of Talleyrand's, seems to forget nothing and to learn nothing. Thousands of people who have been healed in Christian Science are daily being told that they were never sick, but they know better, and those who love them know better, and so there is thundering out today, from a million voices, the shout, "One thing we know, that whereas we were blind now we see." Now, in the historic phrase of Captain Bunsby, "the bearings of this observation lies in the application on it," and the application of it is this, that the Christian Scientist has every whit as reliable evidence of the truth of his hypotheses as the natural scientist has of his.

Christian Science maintains that the one eternal First Cause is that divine Mind, or Spirit, which in some form or another men worship as God. It deduces from this that all causation is spiritual, and that there is no real law consequently but God's law. It maintains that this was the teaching of Christ Jesus, and that he demonstrated in his ministry the variability and consequently the lawlessness of all so-called physical law. This is why Mrs. Eddy has written on page 170 of Science and Health, "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress."

When the critic reaches the conclusion that physical bodies, whether as phenomena resulting from matter, or mortal consciousness, are real, he reaches the point where his philosophy is contradicted utterly by the teaching of Christian Science, and the question resolves itself into one of demonstration. What he means by implying that Christian Science teaches that matter "is spirit or will ultimately resolve itself into spirit," it is impossible to conceive. Every statement of Christian Science is indeed a categorical denial of any such suggestion. The suggestion is indeed the inevitable outcome of the theological dual contention that God created all things and that matter is real, and this is the point above all others at which Christian Science severs itself from orthodox theology, for, as the doctor says, "it places spirit in the hands of the chemist."

"The incarnation," writes Canon Scott Holland, "is the announcement that Spirit is the ultimate reality of matter." Mrs. Eddy writes, on page 171 of Science and Health, "No more sympathy exists between the flesh and Spirit than between Belial and Christ."

[Written for the *Sentinel.*]

MY HOME AND CHURCH.

AGNES FLORIDA CHALMERS.

THIS is my home,—the consciousness of good,
Filled with the love of all earth's brotherhood—
A quiet resting-place, safe and secure;
A home which hath foundations and is sure,

This is my church,—the consciousness of Life,
Wherein Love hath destroyed all hate and strife,—
The church that gently calls: Come unto me,
And ye shall know the truth that makes men free.

Father, all-wise, this home and church of mine,—
Teach me to see that they are gifts of Thine;
And may I know that every thought must be
Within my home and church,—a thought of Love—of Thee.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"WELL DONE."

It is the hope, we might almost say the ambition, of every Christian Scientist, no matter what his business or official duties may be, at some time to devote his entire time and energies to the practice of the healing work which our Master commended to his followers, and those who are able to realize this hope are indeed fortunate. It is with sincere pleasure, therefore, that upon his retirement from the two important offices which he has held and filled so faithfully and acceptably we extend to Mr. William B. Johnson our congratulations. During the nineteen years that Mr. Johnson has been Clerk of The First Church of Christ, Scientist, and the seventeen years that he has been a member of the Christian Science Board of Directors of that body, he has given the best of his efforts and abilities to the advancement of the Cause, which he will still continue to serve with equal loyalty and devotion, although in another capacity.

To be a Christian Scientist today is a much easier task than it was nineteen years ago, and those of us who have been called into service in later years must not forget the debt we owe to the faithful men and women who became followers of our Leader, Mrs. Eddy, when Christian Science was but little known and its advocates were looked upon with suspicion and treated with scant courtesy.

Mrs. Eddy drew to the standard of Christian Science in the early years of her ministry many splendid men and women upon whose loyalty to Christian Science she could depend for the advancement of her Cause and the upbuilding of her church, and of these Mr. Johnson is a conspicuous example. Those who have shared with him the privilege of official labor for the church, and thereby have had opportunity to know of his sterling qualities, tender him their loving good wishes for his success in the consecrated labor of Christian healing, to which he is returning in the prime of mature and vigorous manhood.

ARCHIBALD MCLELLAN.

DIVINELY IMPELLED.

In reading the Gospel accounts of the experiences of him who has rightly been called the great Exemplar, we see more and more clearly, as we advance in spiritual understanding, the significance of Mrs. Eddy's words, "Jesus spares us not one individual experience, if we follow his commands faithfully" (Science and Health, p. 26).

Christians in general have admitted that we should follow Christ Jesus, but it has remained for Christian Science to show us *why* and *how* we must do this. Humanly speaking, Jesus was born in the orthodox church of his time; when he was only eight days old he was taken up to the temple for the rite of circumcision and to be given his name. Again, we find him in the temple when he was twelve years of age, asking questions which astonished the learned doctors of the law. Later, when he had reached mature manhood, as measured by years, we find him listening to that great preacher of repentance, John the Baptist, who was practically outside the pale of the church. His acceptance of baptism at the hands of John was a virtual admission of the inadequacy of that church, which, with all its rites and ceremonies, was not fulfilling in the least Isaiah's prophecy, "All flesh shall see the salvation of God."

Immediately following this experience, we are told by Mark that Jesus was driven by the Spirit into the wilderness (Matthew and Luke say "led"), there to face the great problem of the ages, viz., to prove that man as a spiritual being has dominion over all things, and that he can prove the powerlessness of evil, under whatever guise it may present itself. Matthew, Mark, and Luke agree in telling us that after this great victory Jesus began at once his healing and redemptive work, which was never laid down until he was crucified by the church of his fathers for doing this work, and had vanquished death,—the "last enemy" to be "destroyed."

It is impossible to read the record of his achievements, especially when one is oppressed by sorrow or suffering, without feeling an ardent desire to share the blessings so freely bestowed upon all who would accept his ministry. Thus it comes that many are driven by the Spirit away from the creeds and dogmas which fail to measure up to the standard laid down by Christ Jesus, "He that believeth on me, the works that I do shall he do also." Happily, however, unnumbered thousands of these are finding in Christian Science that which is promised in the Gospels, and they are standing by the truth which has made them free, regardless of the ban of a short-sighted ecclesiasticism, based upon a materialistic interpretation of the Bible. The letter which follows is from one who has been set free in Christian Science, and it practically explains itself. It is addressed to a Methodist clergyman in Detroit, who took his stand for fairness and toleration, in a recent ministerial discussion in that city, and reads as follows:—

> Away off here in Philadelphia I have been reading of your attitude toward the plan of attack upon the Christian Science faith by the ministers in your section, as given in the *Detroit Journal*, and I cannot refrain from writing you to express my gratitude for your courageous stand for the Golden Rule and the inherited right of every individual to think and act according to the dictates of his own conscience. I am a Christian Scientist, and am such because Christian Science teaches just these fundamentals, as well as for the fact that in this teaching I found a God of love and a satisfactory explanation of the truth as taught by Christ Jesus. I was a hopeless invalid, with the grave in near prospect, when this "good news" came to me. I was healed in a very short time (after I had exhausted everything that *materia medica* had to offer), and for twelve years I have found God very near, very dear, and the truth an all-sufficient remedy for every physical as well as mental ill that has assailed me. I assure you it always makes me happy to find those who are willing to be fair, and broad enough not to condemn a neighbor for deviating from the long-established lines of theological thought.

Should not every sincere Christian, whether minister or layman, rejoice that such testimonies are possible today, and that thousands, divinely impelled to declare the power of Spirit over every phase of error, are giving them to the world in the Christian Science periodicals and weekly meetings.

ANNIE M. KNOTT.

WARPED WORLDLY WISDOM.

In a recent address before a gathering of physicians, one of America's foremost educators, while speaking of the requirements now laid upon the medical profession, is reported to have said: "Another combat to be urged is that of scientific progress toward new knowledge, not the supernatural but the natural way, and it is for the medical profession to give warning against the new superstitions. Knowledge is by observation, and scientific study is the kind required."

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This statement was manifestly aimed at the effort to realize by non-material means the end and purpose of the medical profession. It is a seemingly fair and logical phrasing, but it fails to make any definite statement while bringing to thought a legion of intimations.

The plea for progress is always an appealing one, and the declaration that it can be realized only as "new knowledge" is gained would be passed as a mere matter of course were it not for the fact that the nature and source of the "knowledge" referred to raises instant question. That it is not the knowledge of God which Christ Jesus declared to be "life eternal," and upon which Mrs. Eddy has called all men to rely for the solution of human problems, is apparent, since it is to be secured in the "natural way," by which the speaker evidently meant the way of physical investigation and conformity to material law. It is not to come by way of revelation or spiritual perception, since these channels are evidently classed as "supernatural," or in other words, superstitious! Thus to exalt the testimony of material sense and count down and out all that spiritual intuition stands for, certainly does not witness to great breadth of view, nor does it honor many of the most inspiring facts of human history, and yet this is precisely what many Christian ministers, as well as Christian physicians and physicists, are doing. The assumption that physical science is the place "whence cometh wisdom," and that human sovereignty is dependent upon its expansion, is a colossal mistake which finds its antipode in the declaration of Christian Science that "Christianity and the Science which expounds it are based on spiritual understanding, and they supersede the so-called laws of matter" (Science and Health, p. 274). This is the parting of the ways, the place where Christian Science takes its unequivocal stand for "the wisdom that is from above," and teaches that a knowledge of spiritual things is essential to all real progress.

This was the distinctive feature of the words and works of the Master, as it is of Christian Science. In the removal of sickness and abnormity the true healing gives satisfying proofs of itself upon the plane of physical sense, though it is neither effected nor determined by material means. Its explanation is found in the destruction of error by Truth. All know that drug treatment does not and cannot reach the final cause of disease. Back of heredity, contagion, poisons, and all germ generation, multiplication, and transmission, there exists a cause which Christ Jesus named sin, and which Christian believers of every name have recognized. With this *materia medica* has nothing and can have nothing to do; it is the truth that Christ Jesus taught which has made and still makes men free from sin and all its effects. There is nothing supernatural or superstitious about the process by which Christian Science is healing the sick. It is normal and natural. It is in keeping with divine law, with Christian idealism, and with our Lord's teaching and practice. It should be known for what it is by every intelligent person, and when thus known it can but command the good will and endorsement of all philanthropists and truth lovers.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Brookline, Mass., May 31, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader and Teacher:—My dearest earthly friend, I hereby lovingly inform you that I have this day tendered to The Christian Science Board of Directors of your dear church my resignation as Clerk, also as a member of that honorable body.

As I look backward through the nineteen years in which I have served in these capacities, and through memory recall the sweet associations connected with the duties of these offices,—most especially the opportunities which these duties gave me to see you and to talk with you and to receive from you the priceless instructions, the counsels, and the blessings,—my lips are mute. The heart only can know its gratitude to you, dear one.

It is twenty-five years since you taught me the way of Life. I shall now devote all my time to the practice of what you have taught me.

With tenderest affection,

Your loving student,

WILLIAM B. JOHNSON.

Reading, Pa., May 21, 1909.

Mrs. Mary Baker Eddy.

Dear Leader:—I received a letter from one of the officers of the Reading public library, saying that they would be glad to accept *The Christian Science Monitor*. We have also placed the *Monitor* in the Burks County Prison. I am deeply grateful for all the blessings I have received through Christian Science.

Yours lovingly,

REBECCA A. BEARD.

Brockton, Mass., May 14, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Since I read the history of your life, written by Sybil Wilbur, I have wanted to write to you and tell you that I love you, and that I am grateful for all the good which Christian Science has brought into my life, and into the lives of so many suffering ones. I love to think that there is no woman in the world today so widely and so well beloved as you, who are the Discoverer and Founder of Christian Science. In my daily prayer I ask God to bless you in your pleasant home, and all the faithful ones who serve you there. Much that has happened to me of late has taught me how constant must be the effort to bring into captivity every thought in obedience to Christ, in order that I may be as you would have all your followers—obedient, loyal, and faithful in the work.

Yours with loving gratitude,

MRS. ANNIE L. STURTEVANT.

Brooklyn, N. Y., May 1, 1909.

Dear Mrs. Eddy:—When I turned to Christian Science for help and healing, it found me, like thousands of others, in a perfectly hopeless state of mind, believing that there was not anything on earth or in heaven which could relieve or heal a most aggravated form of hay-fever of eighteen years' standing, accompanied by a deep despondency well-nigh unbearable. To be freed and healed enables me to spend my time out of doors, to be in the country, and to take car and railroad trips during the months of August, September, and October, things which were utterly unheard of for me to do (unless I went to Europe) before I sought treatment in Christian Science. This healing has led me to the study of Christian Science, and the benefits, the spiritual unfolding received therefrom, are too numerous to mention. It has also removed the sense of fear, especially the various kinds of fear connected with my profession as an artist,—fear of non-success, of lack, etc.

I hope to prove my thankfulness by living and doing the things that I have been taught, recognizing the fact with unspeakable gratitude that it is your book, "Science and Health with Key to the Scriptures," which leads to the understanding of Truth.

Lovingly yours,

ROSALIE PALMIE.

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Fresno, Cal., May 4, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Today being the end of the term of office for the board of directors of First Church of Christ, Scientist, Fresno, Cal., elected for the year 1908–1909, we wish to express to you our deepest gratitude for the glorious understanding of God that has been revealed to us through your inspired work, "Science and Health with Key to the Scriptures," for through this understanding of God as divine Principle,—All,—we have been enabled to demonstrate the nothingness of evil. May we attest our sincerity by our lives, and profit by the example you have so nobly set before us, and may the peace that passeth all understanding be yours.

LENA PURDY CASHIN, *Clerk.*

Wilmington, Del., May 4, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Wilmington, assembled in annual meeting, express to you our deep gratitude for having revealed to us this blessed truth of Christian Science. We earnestly desire, as a branch church, ever to present a harmonious unbroken front to the shafts of error, and we wish to express our obedience by unswerving loyalty to you and to the Cause.

With love and gratitude,

MARGARET H. KENT, *First Reader,*
G. HAROLD PIM, *Secretary,*
Committee.

London, England, April 10, 1909.

Beloved Leader:—Often have I longed to write and express my gratitude to you. Christian Science means everything to me, but I know how far I am from being a true Christian Scientist. Our text-book, Science and Health (p. 192), tells us: "We are not Christian Scientists until we leave all for Christ." May God bless you for all your pure self-sacrifice, and may He teach us all the lesson you would have us learn by it. I read and read again those beautiful words on page 3 of our text-book: "To understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire."

Yours in deepest gratitude and love,

CHRISTINA DOUGLAS.

Union City, Mich., May 24, 1909.

Beloved Leader:—Gratitude being the key-note of our last mid-week meeting, our society expressed a wish to send a few words of appreciation to you for the many blessings which have come to us individually from our study of the Bible and Christian Science, in the light of "Science and Health with Key to the Scriptures." We know that as we reflect love we shall progress. In removing from a private residence to a hall of our own (April 11, 1909), the utmost harmony prevailed and divine Love met our every need. The promise, "Before they call, I will answer," was verified to us. Increasing interest has been shown, and Love is liberating thought in many new directions. Our wish is that we may be obedient, watchful, loving, and worthy of our high calling.

Most sincerely yours,

J. W. SPENCER,
MARY A. SPENCER,
LYDIA A. BUELL.

Berkeley, Cal., May 18, 1909.

Dear Mrs. Eddy:—The Christian Science Society in the University of California sends you loving greetings. It is with great joy and thankfulness to God, and to you our Leader, that we wish to tell you of the lecture given under the auspices of the society by Bicknell Young of Chicago. The audience numbered about fifteen hundred persons, and was most attentive and sympathetic. Through the loving, helpful thoughts of the students, alumni, and friends, not only was there poured in upon us at this time a supply sufficient to meet all the demands for our lecture, but enough remained over to enable us to send sixty dollars to the publishing house fund, to place the complete library edition of your works in the university library, and a small balance in the bank for the Society's use at the beginning of next year. We had also to send out word that no more money would be received, as we already had an oversupply. In great meekness and great might, may this society be ever found receiving and giving the word of truth.

Lovingly and obediently yours,

EMMA ALICE KREUTZER, *President,*
IRA F. THOMPSON, *Vice-President,*
KATE FELT, *Secretary.*

Kansas City, Mo., May 17, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Leader:—Yesterday (Sunday) I attended Mr. Young's lecture in our great Convention Hall, which seats fifteen thousand, and I am sure I am within the truth in saying that two thirds of the chairs were occupied. I never enjoyed a lecture more. Each statement of the truth, as Mr. Young presented it, was so apparent to me. I thought many times during and since the lecture that every truth spoken must have been clearly understood by each one present. It was very clear to me that we were all of "one mind," and "with one accord in one place." As I dwelt upon these truths I was made conscious of the gratitude we should all manifest to you for the discovery of this great Life-principle, and for having led us to assimilate the truth.

It is now ten years since I first read Science and Health. I was then in a very discordant state and sick, but the reading of the book healed me. After studying it five months I dropped the medical practice, as physician and surgeon. This step seemed radical, but I can truthfully say that I have benefited in every way by the stand I have taken. We are told in Science and Health (p. 312), "Whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science." Paul has said, "The wisdom of this world is foolishness with God." Again, we are told in Science and Health (p. 505), "Spiritual sense is the discernment of spiritual good." How apparent these truths have become in my experience. I hope I have not seriously encroached upon your time. I wish to thank you.

Yours in love and truth,

A. L. HUNT.

Williamsport, Pa., May 3, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Williamsport, Pa., assembled in our fourth annual meeting, desire to express our heartfelt love and gratitude to you for your life of consecration and obedience to God, which has enabled you to lead us out of the wilderness of sin and sorrow into the "land of Christian Science" as set forth in your wonderful book, "Science and Health with Key to the Scriptures." Through this teaching we have been enabled to claim our unity with the Father, and this has in some measure given us the liberty of the children of God. Our desire at this time is to press forward humbly and obediently in the way marked out by Christ, Truth.

Lovingly and faithfully yours,

Members of First Church of Christ, Scientist, Williamsport, Pa.

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THE LECTURES.

LOS ANGELES, CAL.

In introducing Prof. Hermann S. Hering, April 11, to an audience of five thousand people, at the Shrine Auditorium, G. M. Giffen, First Reader of Second Church of Christ, Scientist, said in part,—

The great Teacher of Galilee said, "Ye shall know the truth, and the truth shall make you free," proving his knowledge and demonstrating his teaching by walking on the wave, feeding the multitude, healing the sick, raising the dead. He further said, "He that believeth on me, . . . greater works than these shall he do; because I go unto my Father." The world is longing for some plan, some sane, logical way to overcome the poverty, grief, fear, sickness, and sin of daily experience, and witness the fulfilment of the promises of the Galilean Prophet. Through Mrs. Eddy's discovery, as a result of her consecrated searching of the Scriptures, the Science of Jesus' teaching has been given to the people of the present day, and the works of the Master are being, in a degree, emulated. Increasing numbers of earnest thinkers are being added daily to the vast army of those who advocate her teaching—Christian Science.—*Correspondence.*

RICHMOND (SURREY), ENGLAND.

The Castle Assembly room was none too large to accommodate all who crowded there on Thursday evening [April 15] to hear a lecture by Francis J. Fluno, M.D. (member of the Christian Science board of lectureship, Boston, Mass.). The chair was taken by B. Haworth-Booth, who said there appeared to be at the present time, among all Christians the world over, a feeling that we were about to know more about God and Christ than before. Christian Science had come on the scene, and reminded us that God was willing to help in time of need; it taught the Christianity that prevailed up to the time of the third century, when the healing of the body was a part of the Christianity of the day. Christian Science taught that what was possible then was possible now. The greatest Teacher the world had seen said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He also came to bind up the broken-hearted, and to give "the garment of praise for the spirit of heaviness," and Christian Scientists believed that these things were true for this world. Forty years ago there was but one Christian Scientist, Mrs. Eddy; today there are tens of thousands.—*Richmond Times.*

NEW LONDON, CONN.

On Sunday afternoon, April 18, the Hon. Clarence A. Buskirk lectured for this church to a large audience in the Lyceum Theater. Judge Buskirk was introduced by Charles B. Jennings, superintendent of public schools, who said,—

The importance of denominationalism as such has long since passed. I am a Congregationalist because my good father and mother were, and that is reason enough. It is not what a man believes, but what he does and how he lives. The measure of a man's love to God is his love to his fellow-men. The good Book says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Again, the first and greatest commandment is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." These two passages seem to me to epitomize the teaching of the Scriptures.

As I grow older I hope that I grow broader. It may be that the Lord, looking down even upon the poor heathen bowing down to his god of wood or stone, may say in His omniscience, If My Son Jesus Christ were preached to him, he would believe on him; therefore I will have mercy upon him and will save him. Within recent years a new branch of the Christian church has arisen.—the church of the Christian Scientists. They are all earnest, good, kind people, who are trying to the best of their ability to promote Christ's kingdom on earth. I feel nothing for them but kindness and respect.—*Correspondence.*

ENID, OKLA.

A large audience gathered at the Loewen Opera House April 26, to hear a lecture on Christian Science under the auspices of First Church of Christ, Scientist, by Frank H. Leonard of Brooklyn, N. Y. The speaker was introduced by W. B. Harrison, editor of the *Enid Eagle,* who said in part,—

Creed and dogma had little place in the life of Jesus. Strike from the record of his career the accounts of his good works, of his demonstrations of divine power and authority over sin, disease, and death, and you would have but the shadow remaining. When questioned as to his claim to be the Messiah, he answered by pointing to his works, not his words. Today, after nearly two thousand years of groping through the mazes of scholastic theology, the world and the churches are awakening to the fact that "faith without works is dead."

On every side we see evidences of the need of a new force, a force that will conquer, here and now, in this life, the myriad evils we are combating, as well as insure for us harmony in the life which is to come; and all of us, no matter what our denomination or creed, hope for the dawn of a brighter day, when truth and right will reign because mankind has been regenerated. Instinctively we feel that the teachings of Jesus contain the key to the desired reformation. How to apply those teachings in such a manner as to bring about the desired result is a problem to which thousands of the noblest men and women in many ages have devoted their best efforts. Christian Science comes to us with the proclamation that it has discovered the way out of all inharmony. At first this claim seemed vain indeed, and the world scoffed. The pillory and the stake had been abolished before Mrs. Eddy delivered her message to mankind, but the heated iron of derision and the vials of bitter denunciation were still available, and they were freely used. Today public thought is changing. As we rise in the measure of intelligence, we become more anxious for all good, no matter under what name or form it may appear.

Forty years of unparalleled growth in the number of its adherents,—a growth due primarily to direct benefits received in innumerable and indisputable cases of diseases healed, sin destroyed, and harmony restored,—back up the claim of this doctrine for a fair and impartial hearing. No one here tonight will urge you to accept this teaching, but if you knew something which you believed would be of incalculable benefit to all the world, you would deem it your duty as well as highest privilege to tell the world about it, and it is in this spirit that First Church of Christ, Scientist, of Enid, has invited you here this evening.

Correspondence.

NOTICE.

Children and young people who wish to be employed during summer vacation are requested to send their names and addresses to the Circulation Manager of *The Christian Science Monitor,* at Falmouth and St. Paul streets, Boston.

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TESTIMONIES OF HEALING.

Progress is necessarily a comparative experience, and without frequent retrospective glances it is difficult to measure advancement along life's highway. Looking backward, for this reason, will not infrequently correct what appears to be impressions to the effect that the milestones are very far apart. The earnest traveler, however, with his goal ahead, must feel encouraged when now and again he looks behind him and observes far in the rear loads of care and trouble, the removal of which from his own shoulders proves that he is overcoming the world to the best of his increasing knowledge and understanding.

The writer of this testimony can bear earnest witness to the rejuvenating influence of Christian Science and its effect on the mental and physical phases of human environment. Only as a court of last appeal was Christian Science considered as of service to the healing which in my case was the all-absorbing question. It would be merely a repetition of thousands of preceding testimonies for me to state here that intense suffering, an agony of despair, hopeless resignation to a condition from which there appeared no promise of relief, constituted the multitudinous array of ills which from the standpoint of medical experience were to be borne with patience until release from material bondage, as the world understands it, should occur. How fortunate that in my case the thought finally took possession that no material remedies could bring me health and happiness. Before such a light dawns, it is true one may have to run the gamut of untold disappointments; all other avenues must be closed before the "straight and narrow way" is entered, but nothing else than fire refines the metal fit for use.

In the writing of this testimony it comes home with compelling force how reluctantly mankind acknowledge benefits bestowed. Over two years ago Christian Science was embraced, with the result that almost from the very start an improvement set in, both in the mental and physical condition; but the voice of expectancy, which is never to be confounded with the sublime quality which crowns hope, kept whispering month after month that the time had not arrived for making acknowledgment of the blessings which had come to me through the study of that most wonderful piece of literature, worth more than its weight in gold to every Scientist. Today, however, I can say with full confidence, and without fear of contradiction, that Science and Health contains within its pages that elixir of life and youth which history in its more fanciful moods speaks of as the goal of the peoples of the earth. To the man or woman who is earnestly seeking relief from physical disabilities, the reading of this volume brings an unfoldment like that which only the Book of books has within itself to supply to humanity. It is the spiritual interpretation which Mrs. Eddy brings to the Scriptures that makes of Science and Health the bread and wine,—a real substance, giving sustenance to body and soul alike.

By a curious circumstance I was brought into Christian Science through an avenue which usually regards *materia medica* as the only means for the restoration of health. All else having proved unavailing, the suggestion was made by one who was then following the profession of nursing, that Christian Science might afford relief. Having known for years about Christian Science, through my occupation as a writer for the press and magazines, I knew that, whether it should prove to be of benefit to me or not, those who professed adherence to its teachings had found here something with which no earthly riches could make them part. I was yet to find out for myself what constituted this precious possession. It was also to be learned, through many trials and temptations, that nothing worth while can be obtained except by working for it. I was living in Philadelphia at the time I was brought into contact with a Christian Scientist, and that first meeting stands out sharply against a background then beclouded and indistinct. Preceding my visit to the practitioner had been a stop at the drug-store, for the filling of another of the innumerable prescriptions which had borne my name during years of suffering. When informed by the practitioner that all medicines should be discontinued, in order that the healing truth might find no obstruction, it rather grated on me that such radical methods were to be initiated; but the move was made, and from that time, no matter if now and again error tried to whisper of other agencies as available, the road lay clear and glistening ahead, and in proportion to my fidelity to divine Principle have I been able to show results. Confidence was restored, and the promise that nothing can alienate our affections if such is our real desire, rose wonderfully from out the mist and sorrow.

Thus a new era began in the experience of one individual, who gives to Christian Science all the honor and glory which is its due in the case of this healing incident. With the advancement of the study and the mingling with Scientists, all of whom most lovingly aided in establishing the desired balance, it was revealed more and more why Christian Science has gained so many adherents, and why nothing can swerve them from following where its Discoverer and Founder leads. Patience and obedience, however, are prime essentials for the complete understanding which is the desire of all who become students in this school of divine education. The road may not always be smooth and level; lessons have to be taken to heart which run counter to all preconceived notions and traditional teaching; snarls of one's own making must be untwisted before consciousness is sufficiently receptive for the admission of the new and uplifting; all that is useless and retrogressive must be discarded before the soil is fit for the sowing of the spiritual idea. As a writer, with ambitions sufficiently gratified to aspire to continuous success in my chosen line, the chief grievance that came to me when sickness laid me low was the belief that henceforth my usefulness was at an end. The specialty to which I devoted my efforts had been, before my illness, a constant source of pleasure. Having traveled considerably, here was a field that I found profitable, but when the old resourcefulness no longer appeared, a condition of utter hopelessness took its place. For years my health had been indifferent, and the work which was taken up now and then, would be followed by periods of inactivity. Several severe attacks of illness occurred during the ten years before I entered Christian Science, so it was only occasionally that an article, which with extreme difficulty I had been able to make ready, would appear.

While I have stated that from the beginning an improvement set in, yet it is necessary to add that except for this retrospective examination it would appear as if my progress had been slow. Last spring, however, when removing to Madison, N. J., the opportunity came to hand for both much study and application. The Christian Science society of Madison had been formed but a short time before our advent in that beautiful locality, and the intimate association which sprang from that summer visit will linger as a memory of the most beautiful demonstration of what Scientists represent. The large churches of the cities are inspiring, when on Sundays and Wednesday evenings Christian Scientists gather for worship and genial companionship. The ties of love and labor that bind the members of the congregations, and invite all outsiders to partake, are wonderful instruments for healing and education, but enough cannot be said for the small circle of the village and the town. Perhaps but half a dozen meet in some room for the reading of the Lesson-Sermon, or maybe half a hundred are able to gather to-

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gether for the study of the Bible as spiritually interpreted in Christian Science. Growing up in such an atmosphere, the young Scientist can realize something of what must have been the experience of Mrs. Eddy, who faced the foe single-handed, while slowly the faithful rallied to her support. I feel that the small community offers perhaps the greatest and the noblest opportunities for Christian Science work, as each new comer gains direct admittance to the best that the Scientists have in their possession, and growth in such surroundings is accumulative.

This testimony would be incomplete without stating that the work of regeneration has resulted in a return to the old field. Spiritually guided, the profession of writing now yields a larger recompense than when materialism held dominant sway. In the midst of what the world may term excitement and strivings for supremacy, I no longer see the greed for gold or mad ambition in the eyes of men, but look beneath the surface for that spark which all humankind has in common. We have but to search deep enough, with real affection as the probe, and beyond the shadow of a doubt loving response rises to the surface, because nothing can resist the influence of love. I have had wonderful demonstrations touching the efficacy of kindness as a means to gain some point essential to my work. The financial district of New York is replete with opportunities for Christian Scientists to sow the seed of good will. Here, as everywhere, "Life, Truth, Love" is the open sesame, and none can resist the triune idea, because it is all-embracing and supersedes everything.

I join the thousands of Christian Scientists in expressing gratitude for what Mrs. Eddy has brought to the world; but as health is regained, as hope and future happiness loom large and clear, there must come to every Scientist the command to go forth and show others the way that the one-time hopeless individual had to seek out, either by himself or through another's guidance. It is only when conscience whispers, "Now you must prove your gratitude," that we speak words which heal the sick and reform the sinner. Not before this occurs are we ready to prove in a practical way that we have been healed by Christian Science. Progressive as is the study of Christian Science, each student adds to his own happiness and usefulness when he puts self aside and finds his own chief joy in supplying his brother's need. The harvest is indeed plentiful, and no laborer is refused when he offers to lend a hand.—JULIUS MORITZEN, New York, N. Y.

[Translated from the German.]

It is with a heart overflowing with gratitude that I give this testimony. When, a year and a half ago, I first heard of Christian Science, I was in a very miserable state, both mentally and physically. By great changes of fortune I had been deprived of all that in former times constituted my happiness; I felt lonely, depressed, and discouraged, weary with seeking in vain for long years a satisfactory solution of the problem of life, for as it appeared to me then, I could not find it worth living at all. As to my health, I had been suffering for more than thirty years from a large growth, for the extirpation of which I had undergone five very dangerous operations. Four of them only gave relief for a short time, and the last one was without any good result. In addition to this I was greatly troubled by constant pain in my feet. After having tried many different kinds of treatment, there was but little improvement, and I was compelled to wear iron soles in my boots.

This was my condition when Christian Science came into my life. The first service I attended in a Christian Science church made a deep impression on me, and I at once procured a copy of the text-book and of the *Herold* and began to read. Though I had but little understanding, I felt convinced that Christian Science is the way long looked for, and that it would lead me into health and harmony. I then called upon a practitioner and asked for help, and from that very day all began to change for me. My healing was not instantaneous, nor quick, and I often felt discouraged; but the kind practitioner never tired in lifting up my thought and understanding, and before a year had passed I was delivered from all my sufferings. I found myself happy and strong, and looking forward to a life spent with God.

The trouble, distress, and sorrow of former times have vanished as realities from my consciousness. I now know that God is with me, that He takes care of me, and that I have all help and needed supply so long as I trust in Him and cling to the truth of being which dear Mrs. Eddy has discovered and restored to us by her selfless love and life. I thank God every day for His love and protection wherever I go. I am also grateful to our revered Leader, and it is my fervent desire to prove my deep gratitude by living in obedience to God, that some day I may be deemed worthy to work in the vineyard of the Lord.

FRAU DR. GORITZ, Dresden, Germany.

It is now about three years since I was healed in Christian Science. A few years ago I broke down with a severe nervous affection, besides stomach and bowel trouble. For three long years I was unable to teach music. Then I made the acquaintance of a Christian Scientist, and had a few months' treatment. I improved very much, but I was not healed until I had a copy of Science and Health lent to me by a very dear friend, who came to see me and explained the unreality of sickness and how God never made sickness or sin. In a few days I was able to go out evenings, a thing I had not done for a long time without suffering. I continued to gain steadily, and now I can say that I never was so well as I am at the present time, thanks to our Leader, who has shown us the way in her book, "Science and Health with Key to the Scriptures."

LAVINIA E. RHODES, Attleboro, Mass.

When I first heard of Christian Science, I was a great sufferer from neuralgic and catarrhal trouble, from which I had suffered for several years. I began to read Science and Health through curiosity, but soon became much interested in its teachings, and before long I discovered that the headaches to which I had been subject were being healed. After reading this book a short time I decided to throw away the medicine I had been taking, and to rely on God for healing. At that time the way seemed dark, as all the other members of my family were very much opposed to Christian Science, it having been greatly misrepresented to them, and I was forbidden to attend Christian Science services. However, as I pressed on, I was enabled to secure a copy of Science and Health for myself, and through faithful study of this wonderful book, and attendance at the church services when I could, I was healed of the troubles mentioned, and have been enjoying constantly better health ever since. It is now over six years since I first decided to rely entirely on God for all my healing, and I have not during that time had even a day's sickness, although many forms of disease have been overcome by the truth before any one else knew they had claimed my attention.

While I am very grateful indeed for my healing, it seems a very small part of the blessing of Christian Science. The sense of protection provided by a loving heavenly Father, the illumination of our beloved Bible, the new world of spiritual reality opened before me,—these are some of the things for which I desire to thank our dear Leader, Mrs. Eddy, with a heart full of gratitude. I am

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indeed thankful to God for leading me from darkness to light, and I can truly say that "each successive stage of experience unfolds new views of divine goodness and love" (Science and Health, p. 66).

MISS THESTER A. MCCLENNAN, Peterboro, Ont.

To tell in this testimony all that the study of Christian Science has done for me would be impossible. I had never been very strong, either as a child or young woman; had with great frequency attacks of neuralgic and throat trouble, severe headaches, colds and coughs. I was in a condition that made it difficult to perform my duties as wife and mother. I was under a doctor's care a good part of the time, although I always had physicians who stood high in their profession, and who, I am quite sure, were earnest in their efforts to help me. I listened with much curiosity and interest to what my friends told me Christian Science had done for them, but did not think of it for myself, though I so greatly needed help, until my eyes, which I was using constantly, became seriously affected.

When my physician told me to go to an oculist at once, and I knew that his first direction would be to give the eyes entire rest, I decided to try Christian Science. I did this without the knowledge of any of my family, and was just a little ashamed of it. The shame should have been felt when after a very speedy recovery I did not continue to have Christian Science treatment for other ailments, and I cannot now understand, after ten years of absolute reliance upon it, during which it has met my needs both physical and mental, why I delayed two years before having another treatment. This second time I was in a miserable condition, had been under a physician's care a long time, and as a climax to a long winter of pain and sickness, had a badly swollen foot, which grew worse despite the medical care given it. After three weeks of pain and anxiety, for I was apprehensive of blood-poisoning, my husband suggested that I try Christian Science treatment. I had not worn a shoe for three weeks, nor been able to walk except with crutches. After three days' treatment in Christian Science I was entirely well, and since that time I have had no medicine of any kind. Best of all, a desire to know the reason for this healing was then awakened, and the study has been constant. Each day brings some helpful experience, and while I feel that I am only in the a-b-c of this wonderful knowledge, the results seem to be out of all proportion to the work I do, and I am filled with wonder and gratitude. I am a picture of health, and am never tired, no matter what the duties are that devolve upon me. If problems present themselves, they are solved when I am faithful to the teaching of Christian Science.

Enough could not be said in praise of Mrs. Eddy's efforts on our behalf, and I hope my own life and works may attest the value I put upon her teachings.

CHARLOTTE SARGENT SMITH, Chicago, Ill.

Christian Science has done so much for us that I feel more gratitude than I can put into words. In our family of five we have used no medicine but Christian Science for about twelve years. In January, 1907, our youngest son was taken with a severe fever. For the first few days I treated him myself, but as he did not improve we sent for a practitioner. To mortal sense he was a very sick child, and while the demonstration was seemingly slow, every mortal mind law was met so completely that when he commenced to mend he gained very rapidly, and in a comparatively short time he was entirely well and has remained so.

I was taken with the same fever about a year later, and sent at once for the practitioner. I was in bed only one day, and for about ten days I would lie down several times during the day, but all the time I did the cooking for a family of five and ate my own meals regularly. In about four weeks I walked one and a half miles to church and back again. During the Christmas holidays one of our boys injured his knee very badly. He pushed the bone back into place, but could not use the limb or bear the least weight on it. This was on Sunday, and he hopped around on one foot with the help of a stick till Tuesday, when we asked for help in Christian Science. Thursday he walked half a mile and played ball, and the following Monday walked a mile and a half to school and came home to his dinner. He did not lose a day on account of his knee.

Is it any wonder I am grateful for Christian Science? Especially am I grateful to our Leader, Mrs. Eddy, for showing us the way.

MRS. LULU M. MCVICAR, Alpena, Mich.

To illustrate the benefit one receives from defending the truth or from agreeing heartily with its defense, I will tell of my own healing. I had been a sufferer from chronic throat trouble before taking up Christian Science, and afterward the attacks gradually diminished both in frequency and severity, but after an exposure to extreme cold I suffered the most severe attack I had yet experienced. Others failed to help me, and I was almost overcome with fear and nearly discouraged when I received the *Sentinel* of Dec. 19, 1901, which contained an account of the legal proceedings of Rex *vs.* Lewis. The whole account was read to me, and I was so overjoyed at Truth's victory that I entirely forgot my trouble. When I remembered later, I found that it had completely disappeared, and there has never been even a suggestion of its return.

MRS. CORDELIA A. FELKER, Burlington, Ia.

After studying Christian Science for nearly three years, I feel compelled to tell a little of my experience with our literature. At about the age of nineteen I was attacked with what the doctors called tubercular disease. I suffered four years from this plague and exhausted all material remedies that I thought could possibly help me, besides traveling over a good part of the United States. It was after I had made my third trip to Colorado from West Virginia, that I became really interested in Christian Science. I was then in Denver, Col., and no one who has not had some experience in Christian Science can know the change of thought and the freedom which it brought to me. With even a slight understanding of this truth I began to realize something of the meaning of the Scripture promises, and when I look back I can see clearly that all diseases are mental.

My healing has been for the most part a gradual overcoming of the complaints mentioned. I had four weeks' treatment over three years ago, during which time I was completely healed of bowel and heart trouble, and also of the tobacco habit, though later on I took up the filthy habit and smoked the weed for a year or more. The annoying cough gradually disappeared as I got more light from the study of the Lesson-Sermons and our other literature.

I have also had very beautiful demonstrations along the financial line since I began the study of this truth I know that poverty is a form of disease, and that it has its origin in fear the same as any disease. This I have demonstrated to my own satisfaction. I send this testimony with the prayer that if there are any as miserable as I was this may reach them. Christ Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. . . . but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christian

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Scientists are realizing these things as facts in their daily lives. With deepest gratitude to the friend of humanity, Rev. Mary Baker Eddy, I give this testimony.

W. T. JOHNSON, Stratton, Col.

Words cannot express my deep feeling of gratitude for the many blessings I have received in various ways through Christian Science, and I am glad to give a testimony to the healing power of Truth. Last spring my little son was taken ill with acute lung trouble. I did all I could for him, but during the second night he seemed so much worse that at twelve o'clock I telephoned for my mother, who is a Christian Science practitioner. From that time he rested easier and slept a little. The next night I was compelled to call her again at one o'clock. The next two nights she came and stayed with him, and in one week from that time he was playing in the yard. Another case of healing was that of my baby, who had a serious attack of illness. My neighbors remarked that it was wonderful how good he was during the time. One would not have known there was anything wrong, only by the appearance of his neck. My husband was also healed of throat trouble, to which he had been subject for years. Our five children have never taken any medicine.

I am very grateful to God, also to Mrs. Eddy, for this wonderful Science.—MRS. MARY BELL, Altoona, Pa.

Having recently become a member of First Church of Christ, Scientist, in Corona, and with a deep appreciation of the manifold blessings I have received, I desire to contribute my testimony for the benefit of those who may be fettered with some of the countless ills to which mortals have too long believed themselves heirs. Some time ago a much esteemed friend brought several copies of the *Christian Science Sentinel* to my home, and the pleasure that I have derived from them alone is worth many times their price. She also brought me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which unlocked for me the door, and let me in to the spiritual "home of the soul" (harmony). Through the perusal of the text-book, what formerly seemed the mysteries of the Bible are being made clear. With the ever-ready help of a friend who is also a Christian Science practitioner, those dear to me have found freedom from ills of long standing. I myself have been made freer from periodical bilious attacks, and a sense of exhaustion which prevented me from shopping or walking even short distances without extreme fatigue.

To Christian Science is due the amicable settlement of an apparent injustice; and it has brought other blessings too numerous to mention. Christian Science teaches that health and happiness is our rightful portion. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

MRS. M. L. PEACH, Corona, Cal.

In 1890 I first heard of Christian Science, and I now wish to express gratitude for all it has done and is continually doing for me. I am thankful to God, and to Mrs. Eddy, for the wonderful truth contained in Science and Health, a "Key to the Scriptures" which has opened up to me that sacred volume, for I never before understood the Bible as I do now.

For many years I was in a miserable condition of health, often suffering intensely from stomach and bowel trouble, together with great nervousness, weakness, etc. I immediately felt the beauty of Christian Science, though my healing was somewhat protracted. When the road has seemed rough, this passage from Isaiah has helped me most wonderfully: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." I am sincerely grateful to God for this beautiful teaching, and to the dear Founder of Christian Science, whose daily life is an example for all, and an inspiration to follow in her steps as she follows Christ.

JANE S. MCDONALD, Grand Forks, N. Dak.

I give my testimony in the hope that it will help some others who are suffering as I have suffered. About a year and a half ago I was suffering with severe stomach trouble. Having consulted some of the best physicians, and getting only temporary relief, I at last despaired of ever being well. As my case called for special attention, I was lectured upon before a number of medical doctors, students, etc., and they all failed to reach a definite understanding of my case.

I am glad to say that I was led through the persuasion of a dear friend to try Christian Science, and that I have been perfectly healed. When I began the treatments I was much reduced in weight, but my present weight indicates perfect health. Best of all, I am now free from all ailments. I most earnestly desire that I may gain more of the spiritual understanding. I am thankful to God, and to Mrs. Eddy, for these wonderful results.

A. D. FARSEL, Atlantic City, N. J.

With gratitude for all benefits received in Christian Science I give my testimony, hoping it may interest some one in this healing truth. When I became interested in Christian Science it was through the sincerity and happiness reflected in the daily life of a friend, and the practical knowledge I received in answer to questions concerning problems which had never been solved under the old thought. During the past winter I was taken very ill with what doctors would consider serious lung trouble. I applied to a practitioner for help in the afternoon, and went back to my work the next morning—healed. Again, through an accident I received a very severe injury, and for a week I tried to help myself with the little knowledge of Christian Science which I had, but one evening while out with friends, I was unable to walk without great pain. This was, however, met in one treatment, and I went home perfectly free. I have had numerous proofs of the healing efficacy of this truth, and words are inadequate to express my gratitude to God, and to the channel through which this truth has come.

I am also very grateful for the sunshine, the love, and the spiritual uplifting which have come into my daily life through the study of Science and Health, the Lesson-Sermons, the *Sentinel* and *Journal*. I wish to know and to live more of this truth, as brought to this age through our beloved Leader, the truth which is redeeming the world from sin and disease.

GORDON E. MUSSELMAN, London, Can.

[Written for the *Sentinel*.]

THE PATH OF JOY.

ISLA V. PASCHAL.

WITH eagerness he sought the path of joy.
With weariness he trod the road of pain!
And finding, where he sought the flower of peace,
The weeds of fear, he thought his search was vain.

Soul-weary grown, he chose the path to Truth.
He found a land sweet-scented. 'Round him lay
The wondrous flowers of peace. He learned at last
The path of joy is found no other way!

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FROM OUR EXCHANGES.

[*Congregationalist and Christian World.*]

How is Christian unity coming and what will it be? It is nearly always anticipated as one organization based on one declaration of belief. The main efforts to bring in Christian unity are in the direction of adjusting differences of ecclesiastical government and of formulating a single creed that all Christians may be willing to sign. We do not see any real progress toward union along either of these paths. The only Christian unity that is coming, so far as we can see, is that which depends on a common attitude toward Jesus Christ of believers in him. That was the unity of primitive Christians. Church government and creeds vary in different times and countries and according to inherited ideas and degrees of education. Loyal devotion to Jesus Christ is everywhere the same among his disciples. It may be, therefore, that Christian unity is nearer than we have supposed; and some new and adequate expression of it that will impress the world may be at hand.

[Prof. H. H. Barber in *Christian Register.*]

The disciple is not only to believe rightly, but also to act worthily. It is not enough to admire and adore the perfection of God: he must himself strive to be perfect as his Father in heaven is perfect. It is not enough to love Christ: the disciple must keep his commandments, and live in the spirit of his life. It is not enough to pray for forgiveness: we must ourselves forgive our enemies, or our prayer avails not. It does not suffice to sow the seeds of virtuous principles, and tend them in the growth of high ideals and the beautiful blossoming of lofty sentiments: they must bear fruit. Christianity never lets go its hold on practical life. There are systems of philosophy, possibly there are systems of theology, which may be consistently held as theories only; but no Christian belief is adequate or worthy which does not make character nobler and life more serviceful and complete.

[*Christian Life*, London.]

In religion, nicety of creed is not elevation of sentiment; enthusiastic fervor of emotion is not elevation of sentiment; occupation in ceremonial forms is not elevation of sentiment; abstraction from the concerns of life is not elevation of sentiment. It is the progressive attainment of universal knowledge, the feeling of universal sympathy, the exercise of universal love. That is the true rising of the soul above the world, which draws the world itself upward and onward too. In manners, society, politics, morals, in all the affairs of life, all the world over, real elevation, real aspiration after the things which are above, must be found in the simplicity of wisdom and benevolence—living in love, which is to live in God and be in heaven already.

[Canon Henson of England, in Church Congress, Boston.]

There is in the world a force superior to man, yet kindred with him, which wins his free allegiance and transforms him visibly. The Holy Spirit of God has been active in the world since men were; humanity is unthinkable apart from His influence. Every religion worthy the name is His organ, addressing itself to the conscience, reordering and exalting conduct, making men, under whatever descriptions they may pass, "friends of God and prophets."

[*New-Church Messenger.*]

Heaven's blessings press upon us on all sides like the very atmospheres, but they can come into one only as some act appropriates them.

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FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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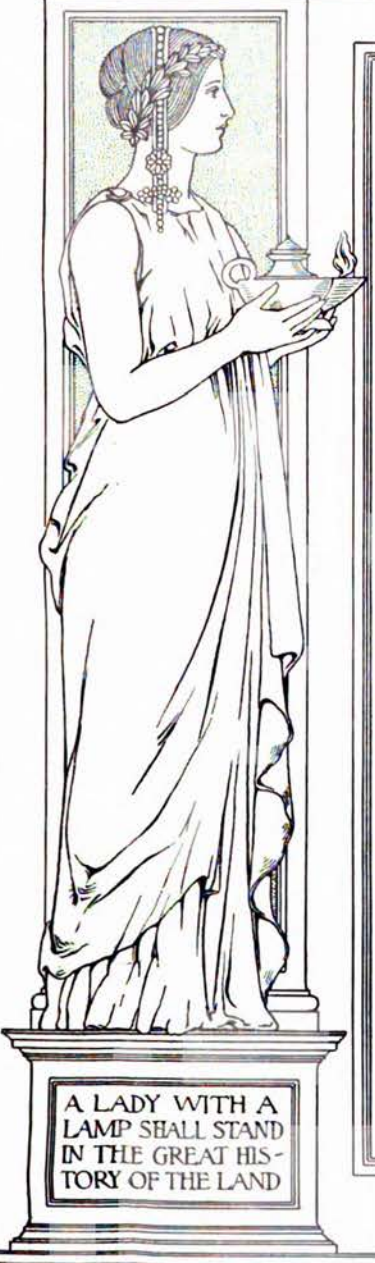
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 41.





BOSTON, JUNE 12, 1909

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ITEMS OF INTEREST.

National.

Ten years ago, when Porto Rico passed under the sovereignty of the United States, it had 551 schools with 21,000 pupils, and not a single building constructed for public instruction; now it has 2,400 schools, with 87,000 pupils, with 160 specially built school buildings; $35,000 was the annual appropriation for public education; today it is a million dollars. The 172 miles of macadamized road have increased to 624. The total of exports and imports has grown from $22,000,000 to $56,000,000, and the balance of trade has changed from $12,500,000 against the island to $2,500,000 in its favor.

The Territorial Board of Immigration of Hawaii has received requests from the various plantations asking that two thousand families of Portuguese or other European laborers be brought there. They offer $20 a month for the first year, $21 for the second, and $22 for the third of employment to male adult laborers, and from $10 to $15 a month for women and children; also a two-room cottage for families and an acre of ground, the house and land to become the property of the laborer on the completion of three years' service.

A decision just handed down in the United States District Court at Boston sustains the Bankruptcy Court in the contention that debts paid off and discharged under a common law assignment must be added to the claims as unpaid when the assignor is petitioned into bankruptcy. It is the first time that question has been fought out before a Federal Court judge, and merchants throughout the United States are especially helped by the finding.

Thirty leading business men and trade experts of Japan, with their wives and families, will arrive at Seattle from Yokohama, Sept. 2, and as the guests of chambers of commerce will visit every important manufacturing center of the country. Secretary of Commerce and Labor Nagel will assign five experts in different commercial lines to accompany the party on its tour.

The Interstate Commerce Commission has decided to investigate charges which have been filed against the United States, American, and Adams Express Companies. The complaint asserts that these companies are operating under a rate agreement, charge exorbitant prices, endeavor to control legislation in the various states, and in other ways violate the law.

The principle of indeterminate franchise and of profit sharing has been incorporated in a law just signed by Governor Hughes of New York, and already four of the interests that offered tentatively to build subways in case construction by private capital should, under an amendment, be permitted, will submit actual bids under the law as it stands.

A Congressional bill which gives the Federal Government jurisdiction over the protection of migratory birds in those states in which the birds do not remain permanently the entire year, provides that the Department of Agriculture shall establish regulations fixing closed seasons during which it shall be unlawful to shoot, kill, or capture such birds.

The estimate of appropriations for the Interior Department for the fiscal year 1911, as approved by Secretary Ballinger, shows a net decrease of $8,500,000, as compared with the appropriations for the fiscal year 1910. Reduction is made largely in the estimates for army and navy pensions, the Indian service, and the general land office.

The Government contemplates an immense irrigation project for the reclamation of the Big Bend country west of Spokane. A survey has been made which shows it is possible to reclaim five hundred thousand acres and by seventy miles of canals supply it with water from the Spokane river. Funds are lacking at present to carry out the project.

According to plans as now formulated the Glidden automobile tour will cover about 2,530 miles, starting from Detroit, July 12, and finishing at Kansas City, July 29. This makes an elapsed period of eighteen days for the tour and fourteen running days. Up to May 24 thirty-two cars had been entered.

A quarter of a billion of dollars will have been appropriated by Congress for the purchase and construction of the Isthmian Canal, if the estimates for the expenditures in canal construction for the fiscal year beginning July 1, 1910, are agreed to by Congress next winter.

President Taft at the White House gave the signal by telegraph that opened the Alaska-Yukon-Pacific exposition at Seattle, June 1. The exposition cost $10,000,000 and was built in two years. The first day's attendance was 89,286.

Uniform pure food laws, uniform bills of lading, and a desired amendment to the existing bankruptcy laws, were the leading topics under consideration by the National Wholesale Grocers' Association which convened in Detroit last week.

The trees which are used in the Government work of reforestation are grown at eight Government nurseries in the western forest reserves, which now contain some nine million trees from one to three years old.

With the arrival of a shipment of $7,500,000 in gold coin from San Francisco, the Denver mint now has $370,000,000 in gold stored in the Federal coffers there.

The estimates for the War Department for 1911 have been cut until they are about twenty million dollars less than the estimate for the fiscal year ending in 1910.

The treasury deficit for the month of May was $5,453,955 and for the eleven months of the current fiscal year $97,858,102.

International.

Englishmen are urging the feasibility and the desirability of the construction of a railway from the Mediterranean to India, which might be particularly useful if the Suez Canal were some time blocked. The westernmost section of the line would start from Port Said or Ismailia, traverse Arabia Petræa to the head of the Gulf of Akabah, and cross northern Arabia to Basra. Circling round the head of the Persian Gulf, the railway would traverse Persia by either passing through Shiraz, or by a more southerly line through Baluchistan as far as Karachi, where it would connect with the Indian system. The distances traversed would be approximately two hundred miles from the Mediterranean to Akabah, eight hundred miles from Akabah to Basra, and twelve hundred miles from Basra to Karachi.

The Montreal Harbor Commission has given out the details of the plans for a floating dry dock to be built there. The capital, $2,500,000, has been raised in Great Britain. The Dominion government is to expend $1,500,000 in the creation of a suitable site and to lease the same for a term of years to the company at a nominal rental. The dock will accommodate vessels of twenty-five thousand tons. The whole work of construction is to be completed within two years.

Immigration to Canada last year through ocean ports from European countries decreased 117,081 persons compared with the preceding year. In the twelve months prior to March 31, 159,832 settlers from the United States came into Canada, bringing with them money and effects the estimated value of which was $60,000,000.

For the year 1908 the English income tax produced for the government $165,000,000, being levied on a population of 44,500,000; while the inheritance tax yielded $94,230,000. Incomes under $1,000 are exempt from taxation, and graduated abatements are allowed on incomes between $1,000 and $3,400.

The law legalizing the sect of Old Believers, the first of a series of important measures designed to put into effect the principles of religious liberty enunciated in the Emperor's manifesto of May 13, was adopted in the Russian Douma last week.

Upward of three thousand scholars of international repute attended the seventh international congress of applied chemistry, just held in London. The next congress will meet in Washington in 1912.

A formal agreement has been reached between the oil producers at Galicia and the Standard Oil Company with regard to the taking over of the stock of oil in Galicia.

The report is denied that France and Russia recalled their ambassadors at Constantinople because they had been receiving monies monthly from agents of the late Sultan.

The Mexican budget for the year 1909-10 is ninety-seven million dollars, besides an extra expenditure of twenty-six million.

Emperor William and Czar Nicholas are expected to meet on the waters of the Gulf of Finland June 17.

The Cuban budget for the coming fiscal year is $33,825,448.

Industrial and Commercial.

It is reported that a contract for one hundred and five locomotives has been placed with the Baldwin Locomotive Works by the Harriman lines.

The Pennsylvania Railway the past year carried a total of 141,659,543 passengers without a single fatality.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

[From *The Christian Science Monitor.*]

MISSTATEMENTS REFUTED.

A NEW YORK newspaper on Sunday published a statement by Mrs. Della M. Gilbert, alleging among other things that Mrs. Eddy was "no longer in the flesh." Numerous other newspapers throughout the United States also had articles based on the New York publication, and in answer Alfred Farlow, publication committee for The First Church of Christ, Scientist, has issued the following statement:—

Mrs. Della M. Gilbert's statement is but a reiteration of the oft-repeated and oft-refuted claim that Mary Baker Eddy is no longer the head of the Christian Science church. In fact Mrs. Eddy has never relinquished the active supervision of the Christian Science movement. She is in good health and mentally alert. Only two weeks ago she directed a change in one of the by-laws of The Mother Church, regulating the government of branch churches. Last week Mrs. Eddy published important directions concerning the methods of teaching Christian Science. She has been driving regularly this spring and despite the inclemency of the weather on Saturday took her usual ride. She also was out driving today.

Mrs. Della M. Gilbert of New York called at Mrs. Eddy's house on Thursday, May 20, 1909, was admitted to the library, and had a short conversation with Mr. Dickey, Mrs. Eddy's secretary, regarding an interview with Mrs. Eddy. She was not shown about the house and saw no one but Mr. Dickey and the maid who answered the door-bell. She was informed that no one but Mrs. Eddy made such appointments; that it was not within Mr. Dickey's power to make an appointment; that he would present the matter to Mrs. Eddy at the usual hour in the day for such business and would report to Mrs. Gilbert at her hotel. True to his promise, he presented the matter to Mrs. Eddy, who kindly declined the interview. Accordingly, Mr. Dickey reported to Mrs. Gilbert, whereupon she wrote the letter, part of which she gave to the press. The last sentence of this letter was: "I will give you from now until Monday evening at six to answer this letter." On Monday, May 24, the First Reader of The Mother Church of Christian Science, with another member of the church, called on Mrs. Gilbert at her hotel in Boston for the purpose of admonishing her in regard to her conduct, as required by the by-laws of the church in cases of discipline, and expostulating with her in regard to the course which she threatened in her letter to pursue. The same day she wrote and sent to the First Reader the following letter:—

(COPY.)

Parker House, Boston, Monday evening.

Mr. Clifford Smith.

My Dear Sir:—I shall leave tomorrow morning for New York—train leaves at ten o'clock—meanwhile I shall be guided in my future movements by the way through which Principle works to supply my needs. God has led me so far, and supply means demonstration to me—My thought is confused since my talk with you—Of course I realize that for my own sake, and the sake of God's great cause, I cannot afford to take one misstep—and have prayed for guidance as never before—My leading has come to me in this way—If Divine Love will send—give or loan to me the sum of five thousand dollars to reimburse me for my loss, so far—the loss of my position and salary—my office and furnishings, and the loss incurred from being unable to bring out my work at the Plaza—I will take that as a leading that I am wrong—and the money will enable me to recover myself and pay off obligations incurred while making a move which I thought was right at the time—The money would tide me over the next few months while I am trying to regain my lost footing, and enable me to start my church work in the fall in New York if at that time you think it is advisable. If I take my stand with you this time, and admit that I was wrong—that will mean that all of the old thoughts have been rooted out of my consciousness. But I am not going to trust my own feelings at the present time, but wait to see how God leads me in demonstration—If on the other hand I do not bring out the above outlined demonstration, I can by following my original plan secure a much larger sum of money, and as I told you this afternoon this whole move of mine has cost me what it would take years to regain in the simple way that Scientists are obliged to bring out substance—Please do not mistake my motives—They are not mercenary—God knows I have given up too much for His work to ever be accused of that—It is simply my way of figuring out God's leading—For if God is our source of supply—Then our source of supply is God.

Very sincerely yours,

(MRS.) DELLA M. GILBERT.

After this letter was received, Mrs. Gilbert's name was dropped from the membership-roll of The Mother Church. The discussion of Mrs. Gilbert's plan to establish a Christian Science service at the Hotel Plaza grew out of certain newspaper reports, which, as I remember, gave opportunity for wrong impressions concerning Mrs. Gilbert as well as the action of the Scientists in Boston, and so these reports had to be corrected.

A reporter for the *Boston Globe* who interviewed Mrs. Eddy at Pleasant View, and who was again received by her after she had moved to Chestnut Hill, yesterday [June 6] conducted an independent investigation concerning the charges made by Mrs. Gilbert. The following is what is published in the *Globe* today [June 7] concerning a trip to Chestnut Hill yesterday:—

"Conducting an independent investigation of the sensational charges made in Mrs. Gilbert's letter, a *Globe* reporter yesterday afternoon chartered a taxicab and went out to the Chestnut Hill section of Newton where Mrs. Eddy's estate is. The reporter knew from past experience that Mrs. Eddy usually goes to drive at one o'clock

Copyright, 1909, by Mary Baker Eddy.

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in the afternoon, and timed his arrival so as to find her on her outing.

"The *Globe* taxicab circled the reservoir, about which Mrs. Eddy frequently drives, and nothing being seen of the well-known carriage, the chauffeur was directed to go back to the carriage drive, out of which the carriage of Mrs. Eddy, as it turned out, had emerged just before the taxicab had completed the circle of the reservoir. The tracks of the carriage were fresh in the gravel, and ordering the chauffeur to turn about, the taxicab went in pursuit of the carriage.

"Approaching the reservoir again, the carriage was sighted some distance in advance of the taxicab and going in the same direction. The chauffeur was directed to overhaul the carriage and to run by it at about the speed of the horses when he should come alongside, and to retain that speed until he was given orders to increase it.

"The chauffeur followed his directions to the letter, and quickly overtook the span of big black horses attached to the two-seated carriage. As the taxicab drew alongside the carriage, the first person the reporter saw was Calvin A. Frye, for many years known both as the footman and confidential private secretary of Mrs. Eddy. He was sitting on the left side front seat with the coachman.

"Looking closely into the carriage the reporter saw, first, Mrs. Laura Sargent, Mrs. Eddy's housekeeper and companion, sitting on the right side of the rear seat, and next to her, sitting on the left side of the seat, Mrs. Eddy herself.

"Mrs. Sargent was sitting well apart from Mrs. Eddy, and Mrs. Eddy herself was sitting bolt upright, apparently looking out of the window. She wore a quantity of fluffy white stuff about her throat, as is her custom, and her hat, something in the line of a toque, had some light color on it. Her dress was of dark material.

"As the reporter in question has twice interviewed Mrs. Eddy, and has seen her many other times at greater or lesser distances, there is no doubt but that she was the woman in the rear seat of the carriage yesterday afternoon with Mrs. Sargent.

"The last time the reporter interviewed Mrs. Eddy and the last time he saw her face to face was a year ago this month in her study at Chestnut Hill. The brief but comprehensive view which the reporter had of Mrs. Eddy in her carriage yesterday afternoon satisfied him there had been no marked physical change in her condition since he last saw her.

"The reporter had no opportunity of talking with Mrs. Eddy, and could of course form no idea as to whether or not there had been any change in her mental condition. He was, however, convinced by this visual demonstration that Mrs. Eddy is not dead, and that, so far as a cursory view showed, she seemed to look about as she did a year ago this month."

Newspaper men representing all the papers in Boston, and several from more distant points, gathered by special invitation at 12:50 p. m. on Monday [June 7] outside the grounds of Mrs. Eddy's residence, Chestnut Hill, to look over the premises and thoroughly assure themselves regarding her well-being.

The party was conducted to the house by Alfred Farlow, publication committee of The First Church of Christ, Scientist. In the reception-room on the ground floor Adam H. Dickey, assistant secretary to Mrs. Eddy, explained the purpose in inviting the reporters, and handed out Mrs. Eddy's signed statement [See p. 810]. Numerous questions were asked and answered and the party then moved out on the lawn.

Mrs. Eddy had just reached her carriage when the journalists arrived at the driveway. In describing Mrs. Eddy's leaving for her drive, Fred J. Wilson, New England manager of the United Press Association, one of the party of newspaper men present, sent the following to the newspapers throughout the world taking the United Press service:—

"And when she issued from the house for her customary afternoon drive, it was no decrepit mindless woman, but one in whose placid features shone the light of intelligence and purpose. As the carriage drew out from the *porte-cochere*, with Mrs. Eddy's secretary, Calvin A. Frye, and her coachman on the box and the venerable Christian Science Leader and her companion, Mrs. Laura Sargent, inside, Mrs. Eddy drew near to the window and smiled and bowed. She looked not more than her years would warrant, and it is doubtful if there are many women of her age in whom the fires of life burn more brightly. As her carriage sped down the driveway Mrs. Eddy leaned back in her seat and, smiling brightly, was gone."

The reporters were well satisfied that Mrs. Eddy was in good health. There was nothing in her appearance that betokened weakness or physical disability, but she looked well and active.

The reporters were then shown through the house. They were even taken upstairs and allowed to inspect thoroughly Mrs. Eddy's private suite on the second floor, a privilege never before extended to journalistic visitors. On the way Mr. Dickey explained the rooms and gave such information regarding the decorations and historical features of the furnishings as he thought would be interesting.

When the newspaper men had thoroughly satisfied themselves and asked all the questions they could think of, they were shown the rest of the house, including the kitchen. They then dispersed, after expressing appreciation for the unusual courtesies extended to them.

On their trip back to the city the reporters in their automobile encountered Mrs. Eddy's carriage on its return. As she passed Mrs. Eddy again greeted the newspaper men, looking smilingly through the window of the carriage and again waving her hand. Those of the reporting party were impressed with the fact that she had recognized them, which was considered clear proof that she is mentally alert. The windows of Mrs. Eddy's carriage were open at the time.

[From *The Christian Science Monitor.*]

MOTHER CHURCH ANNUAL MEETING.

The annual meeting of The First Church of Christ, Scientist, was held in the church edifice at two o'clock Monday afternoon. The following were announced as having been elected officers: William P. McKenzie, president; John V. Dittemore, clerk, and Stephen A. Chase, treasurer.

In answer to an invitation extended to Mrs. Eddy by The Christian Science Board of Directors to attend the annual meeting, Mrs. Eddy sent the following letter, which was read at the meeting:—

June 5, 1909.

The Christian Science Board of Directors.

Beloved Students:—I thank you for your kind invitation to be present at the annual meeting of The Mother Church on June 7, 1909. I will attend the meeting, but not in *propria persona.* Watch and pray that God directs your meetings and your lives, and your Leader will then be sure that they are blessed in their results.

Lovingly yours,

MARY BAKER EDDY.

President McKenzie, upon the motion of Ira O. Knapp, appointed a committee to draft a letter to Mrs. Eddy, in response to her kind and loving message, and the following epistle was prepared and sent:—

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June 7, 1909.

Reverend Mary Baker Eddy, 384 Beacon street, Chestnut Hill, Mass.

Revered and Beloved Leader:—Your inspiring message to The Christian Science Board of Directors, sent in response to their invitation to be present at the annual meeting of your church, has been read to the members assembled at this meeting; and they beg to assure you of their profound gratitude for this evidence of your ever-watchful care over the welfare of your church. The events of today give us special reason for rejoicing that you have again made the refutation of false report an occasion for giving us a splendid assurance of the divine power and presence which has directed all your efforts for humanity throughout the years which have intervened since your discovery of Christian Science. The progress of Christian Science throughout the entire world during the past year gives us ample cause to look forward with glad anticipation to the fruition of the coming year.

Lovingly and faithfully,

The First Church of Christ, Scientist, in Boston, Mass.

JOHN V. DITTEMORE, *Clerk.*

WORK OF THE COMMITTEE ON PUBLICATION.

REV. JAMES J. ROME.

OUTSIDE the propaganda of Christian Science itself, there is no agency for which Christian Scientists have more reason to be grateful than that of the press. When we remember that the subject of Christian Science cannot be brought to the consciousness of any human being and leave that consciousness just where it found it, and when we remember also that there is no part of the world into the farthest nook of which the newspaper does not enter, we can readily see what a useful medium it is in helping to awaken universal thought to a knowledge of the truth.

The question as to whether Christian Science will be discussed in the columns of these papers is today hardly worth considering, since the subject has become of such public interest that no paper can afford to ignore it. It may not always be presented in the kindest and most favorable manner,—too often, indeed, there have been bitterness and injustice manifested,—but even then there is aroused a spirit of inquiry and investigation which has led many a weary heart to the source of all good, where they have found health and peace. On the other hand, the fair and respectful treatment given the subject by many of our leading newspapers has stood out in bold contrast with the inconsiderate and even harsh criticisms which have come from sources from which we might have expected gentler usage.

A public newspaper cannot afford to be the mere tool of prejudice, a biased course of reasoning being objectionable to the general public. The better quality of thought claims attention, and the demand for fair play asserts itself. This higher quality of human thought soon predominates; facts and fairness are its requirements, and Christian Science asks for nothing more. In view of this momentous power of the press, and in order that Christian Science may be properly and truthfully presented through this medium, the importance of establishing some organization or method for the purpose of keeping in touch with the newspaper world can readily be seen, and such an organization is found in the Christian Science committee on publication.

The work of this committee is both varied in nature and extensive in territory. First to be considered are the leading newspapers in our larger cities. The time was when they could and did make some wild and reckless statements, such as were calculated to convey very erroneous concepts of Christian Science. Today most of the papers have learned that they have a committee on publication to reckon with, and such statements are seldom made; or, if they are, the committee sees to it that they are immediately corrected. The committee does not confine its work to the large cities, but reaches out to those of less importance and keeps guard over the reports and statements made by the press there; even the smallest papers in the outlying towns come under its watchful eye.

But, it may be asked, what is the nature of the work accomplished? In the first place, false reports are sometimes published in which Christian Science is involved. For instance, one paper printed an account of a young woman who was kept under Christian Science treatment until she died. Of course she was regarded as a victim of neglect and wrong treatment. On investigation, a member of the committee on publication discovered that no such young woman had died in the place named. The facts were that the person spoken of had gone to another part of the country some time before her decease, she had not been treated by a Christian Scientist, and had no interest in Christian Science nor any connection with it. A member of the committee then went to the office of the newspaper and asked the editor to publish a correction of the mistake.

Another member of the committee went to an editor who was very much prejudiced against Christian Science, and after a little friendly talk showed him that his prejudice was without foundation. His bitterness, which had found expression in the columns of his paper, was overcome, and he even expressed his pleasure at having been corrected. There are also attacks on Christian Science made through the papers by contributors. In these attacks false statements are made and facts are misrepresented. The falsehoods need to be refuted and the mistakes corrected in a kindly spirit, and a committee specially appointed for this work is likely to be better fitted to deal with such conditions than any one else. Then, again, the columns of some papers are open for the publication of articles on Christian Science, and such articles must be furnished. All this and more is the work of the committee on publication, and there is a vast amount of it being done.

It takes time and expense to do all this, but it is well worth while. Each member of the church can have a part in this work, not only by supporting it financially, but by keeping in touch with the local paper on the one hand and with the publication committee on the other. These opportunities and privileges have been furnished us through the wisdom and forethought of our Leader, Mrs. Eddy, and we cannot afford to be indifferent to or delinquent in our duty to carry forward this important work.

THE RELIGION OF LOVE.

ISABEL LEE.

IN the first chapter of Genesis we read: "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good." The writer desires to express her deep gratitude for certain articles which have appeared in the *Sentinel* and *Journal*, calling attention to the need of greater kindness and consideration for dumb creatures. It may be that those who penned these articles have not realized the great sense of appreciation which some readers have experienced while perusing, over and over again, their words inspired by compassionate, divine Love.

The sufferings in the writer's early childhood, which continued down through the years until she was healed in Christian Science, resulted in a quickened sense not only of the needs and sufferings of humanity, but also of the animal creation; and the tragedy which seemed to exist

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in the lives of the fowls of the air and of the beasts of the field and of every living thing that "creepeth upon the earth," brought about by the blindness and selfishness of mortal mind, at times almost overwhelmed her with anguish. The piteous appeal too often encountered in the eyes of the dumb creatures, sank deep into consciousness, and even in childhood a sense of that divine, compassionate Love which is not willing that one of its manifestations should perish, filled her heart with a great yearning to help them. There was a longing, too, for utterances from the pulpits that should instruct the children and their parents to show love and tenderness to every living thing. But those utterances were not to be heard from the pulpits, nor was the subject taken up in the Bible classes for children or adults, and the childish heart starved for the coming of a religion of Love which should include all.

That religion of Love was even then revealed to the world, though she knew it not; a light was shining into the darkness of cruelty in all its forms, and it was to bring into manifestation those who should be incapable of indifference or neglect of any of God's creatures. The light of this religion is shining brighter and brighter; it is the light of Christian Science. The revelator of divine Love to this age says, in Science and Health (p. 514), "Tenderness accompanies all the might imparted by Spirit." Thus it is that the Christian Scientist feels and manifests this tenderness, if he desire indeed to know the "might imparted by Spirit" in its fulness, and the healing power of divine Love. Our text-book (p. 332) speaks of God's "tender relationship to His spiritual creation;" not to man alone, but to all creation; and how can we hope to understand Truth and do God's will if we are blind, indifferent, or wilfully negligent as to the needs of anything that He has made? In the broader, deeper meanings of Scripture that dawn upon thought as we journey toward the land of Christian Science, comes a light on this subject which, when seen and followed by Christian Scientists, will lift the curse not from a part but from all creation.

The appearance in our experience of a miserable, unhappy, neglected, forsaken little child, appealing to us for help, is not to be ignored or passed by unnoticed; and no more is the appearance of a miserable, unhappy, neglected, forsaken animal that comes to us for help, for "infinite Mind made all and includes all," and has time for all; and "the higher always protects the lower" (Science and Health, pp. 206, 518)—not sometimes, but always. If it be that the lesser manifestations of Mind seem of little consequence to us, let us remember that Christian Science teaches that there is but one creator and one creation; then we shall find that it is our own false sense of things that makes us indifferent, and not a mistake in the thing created. God has not made any mistakes; and when we awaken to see things as they really are, we shall find that our indifference, resulting in neglect, which is cruelty, was born of a material sense of God's works.

We clearly understand in Christian Science that we should see our brother as God's idea, not as matter; and it is likewise scientific, and therefore loving, to see all His ideas spiritually, not through false, material sense; and to understand the teaching in Science and Health (p. 550), that "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men," a statement which will surely preclude the possibility of indifference. The hour has struck when we are to learn and know that Love does indeed include all. The prayer of the little child is answered; she has found the church that in its ministry includes every living thing, and the Christian who sets at naught no living thing, nor leaves it to the mercy of evil. It is scientific to be loving, merciful, tender in our attitude toward the least spiritual idea, and nothing short of this is in accordance with the teaching of Christian Science.

THE GOLDEN RULE.

ABBY BEECHER ABBOTT.

THE great Teacher said: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets;" and he gave this as a practical rule to govern all mankind in their journey heavenward. The understanding of this rule makes it easy to occupy the place of another when passing judgment or trying to estimate the character. The elimination of self, when differences arise, will often avert discord. When we take into consideration the differing human opinions on any subject, we pray for patience and a larger, broader grasp of any question, with a realization of the fact that Science is so far-reaching that it overshadows all petty jealousy and mere human opinions, and turns and overturns until the highest condition of thought is manifested.

It has been very helpful to me, in my work as a member of the church, to make a personal application of the Golden Rule—to put myself in the place of the different officers in order to see how I would like to be treated. If I were a Reader, I should desire the love and confidence of the congregation. I should wish them to help me give the message of Love free from all personality or any condemning or critical thought. I should not want them to think how I looked, nor how I spoke, but to know that I was quick to hear and obey divine Love, and thus help me to realize the sacredness of the office and to know that the thought voiced is the word of God, with healing in its wings. If I were a director, I should wish the members to realize that intelligent appreciation and hearty cooperation do much to help the officers to bear the burden of service; that my only interest would be to advance the Cause of Christ, and help the Readers to bring out unity in the outward workings as well as in the spiritual thought of the church. If I were a Sunday School superintendent, I should want the children to know that obedience and promptness can be taught better if it is exemplified by the pupils. If I wished them to be loyal and kind to me, I must show loving loyalty to all the officers of the church. If I were a teacher in the Sunday School, I should wish the superintendent to feel that I was always ready to carry out any of his plans for the greater good to all, without consulting my own personal likes or dislikes.

To sum it all up, the carrying out of the Golden Rule would be obedience to law and order, with no thought of personality, but a broader, freer basis of what it means to do unto others what we would like to have done unto us. Mrs. Eddy said a short time ago (*Sentinel*, May 23, 1908), that "doing unto others as we would that they do by us is immortality's self. Intrepid, self-oblivious love fulfils the law and is self-sustaining and eternal."

[Written for the *Sentinel*.]

ASK FOR TODAY.

EDMUND K. GOLDSBOROUGH, JR.

ASK for today: tomorrow ne'er will come.
The love which kept you through the passing hour,
Has gently guarded every 'wakening flower,
In wisdom it will lead the pilgrim home;
Ask for today.

Ask for today; and Love will do the rest.
Perennial flowers are blossoming by the road,
And angels hover near to lift our load;
Only obey God's beautiful behest,
Ask for today.

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SELECTED ARTICLES.

[Frederick Dixon in *World of Dress and Woman's Journal*, London, England.]

That the personal influence of Mrs. Eddy is a great moral force in the world, every Christian Scientist is only too eager to affirm. They know far better than any one else the patience, the courage, the fortitude, the long-suffering, and above all, the love which have carried her to the position she now occupies; and yet it is not upon her personality that they base their hopes, but upon the fact that she has shown them that there is an absolute spiritual law, —a law, that is, without variation,—from which men may proceed to demonstrate the Science of being, as Jesus taught it. The personal influence of the individual is a dangerous staff to lean upon; it may at any moment splinter, and pierce the hand. No one could have made this clearer than the critic, in claiming that this influence might be exerted either for good or evil. This is, of course, the inevitable deduction from the admission that the human mind is a factor in spiritual healing, and it is just this premise that Christian Science steadfastly repudiates.

Jesus said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Now, the critic said that personal influence could turn the patient's mind toward good or evil. Granting that this is the case, does it not only prove that the so-called good is only a mitigated form of evil, inasmuch as the mind from which the two proceed must be a tainted source. The belief in the power of evil is necessarily the belief in sin as power, and by sin, wrote Paul to the Romans, death entered the world. Is this not what the writer of the allegory in Genesis had in mind when he wrote of the tree of knowledge of good and evil?

The question, consequently, resolves itself into this: Is there an absolute spiritual law, working out in unvarying harmony, of which the wayfaring man may avail himself? Mrs. Eddy maintains that there is, and points out that Jesus broke every physical law, and demonstrated in doing so that that law was not God's law. The truth is that he healed the sick not by breaking God's law, but by the strictest conformity to it. What he did break was the human sense of law. So long as men believe that physical causation is governed by law, they will be subject to that law; but when they learn that there is no law but God's law, they will realize why Mrs. Eddy has written on pages 52 and 313 of Science and Health, that Jesus of Nazareth was not only "the best man," but "the most scientific man that ever trod the globe." He knew more of law than any other man, because he knew more of God, of Truth; and, knowing more of Truth than any other man, he necessarily demonstrated that knowledge more fully. These demonstrations have been called miracles because they were wonderful to those who believed that law was physical, instead of understanding that it was the working of that divine Mind "with whom is no variableness, neither shadow of turning." And because this law really is law, it can be demonstrated today as it was demonstrated by Jesus. Indeed, it was he who made this demonstration the test of the understanding of his teaching, in saying that those who believed on him should do the miracles he did.

[George Shaw Cook in *Waukegan* (Ill.) *Sun.*]

Mrs. Eddy does not, as our critic says, refer in many places to the "duality of Christ's nature," though she does speak of the dual nature of Christ Jesus. Like many other critics of Christian Science, he fails to make the distinction between Christ and Christ Jesus. Christ, according to the teaching of Christian Science, is "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). In other words, Christ is the divine idea or spiritual idea of God, and necessarily is as eternal and as universal as God. Jesus was the man who best understood this divine idea and who most successfully demonstrated its power in the destruction of sin and disease. Christian Scientists look to Christ Jesus as the Way-shower and Exemplar. They believe that it is right for them to undertake the destruction of sins in the way that he destroyed them, and that it is possible for them to succeed in proportion as they are able to follow his example of spirituality and goodness.

No one who is correctly informed on this subject would suppose for one moment that Christian Scientists believe that they can get rid of sin by ignoring it or by simply calling it a delusion. Christian Science woos the sinner from his sin by convincing him that he need not fear sin and cannot love it because it is not of God. It shows him that God does not create sin, and that He does not permit its existence. It teaches him that sin and evil are entirely contrary to the will of God and that they have nothing to do with God's man. Thus it induces the sinner to abandon his belief in the reality, power, and pleasure of sin, and enables him to win forgiveness by forsaking sin. For this reason it will be seen that it is a mistake to suppose that in teaching the unreality of sin Christian Science encourages the indulgence of sin. On the contrary, it awakens the sinner to the absolute necessity of gaining a love for goodness that will enable him to abandon not only the flagrant forms of immorality and vice, but also the more subtle phases of evil. Thousands of sinners have been reformed by Christian Science, and many have been lifted by it out of the very depths of degradation. Indeed, it would be impossible for any one to be healed physically by Christian Science without becoming better morally.

No one who is at all familiar with the teaching of Christian Science concerning the cause of disease supposes that conscious and wilful sin is the only cause of disease. The Christian Science text-book shows plainly that fear, superstition, ignorance, and many other mental conditions cause disease. It also shows that the generally accepted beliefs of the human mind claiming to operate as law are responsible for much suffering. It, however, shows that every one of these causes may be annulled and their supposed effect prevented by a sufficient understanding of the law of God.

[R. Stanhope Easterday in *Frankfort* (Ind.) *Times.*]

If Christian Science did nothing more than to heal nervous and irritable women and make them sweet and lovable, it certainly would have proven itself an important factor in the solution of life's problems. The very fact, however, that in addition to this it has already in its forty years of history healed practically every known disease and antidoted all forms of sin, effectually refutes the critic's unjust and unkind insinuation as to Mrs. Eddy's mental caliber. It is further more generally conceded that the Christian Science following is made up largely of recruits from the best and most intellectual and cultured people in the various communities where its teachings are being promulgated throughout the whole world.

Christian Science heals the sick and reforms the sinner today as Jesus healed and reformed them almost two thousand years ago, not through mesmerism or mental suggestion, but through the wholesome, uplifting, and spiritualizing influence upon human minds and bodies of divine Truth and Love, emanating alone from the Mind that is God, or from that Mind "which was also in Christ Jesus," and it heals organic as well as functional diseases. Christian Science preaches the gospel and heals the sick, antidoting both sin and disease by the same process. It heals by its preaching and preaches by its healing.

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[William E. Brown in *Los Angeles* (Cal.) *Express.*]

Christian Science is not merely a school of physical healing. It is a religion—the religion of Jesus—and has no other authority than the Scriptures. It is primitive Christianity in its fulness. It accepts Jesus' teachings and accepts all of them; it believes that his command to heal the sick is just as imperative as the command to preach the gospel; it believes that the promise of the Master, "He that believeth on me, the works that I do shall he do also," is true, and moreover is proving it to a very large degree.

Christian Science teaches that all the commands of Jesus are to be obeyed by all Christians and in all ages. That these commands were not intended, as some contend, for the disciples only, is clearly shown by their instructions given them by Jesus: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." As Christian Science is based upon the teachings of Christ Jesus, it is self-evident that it does not employ any of the agencies of the human mind. It is, therefore, opposed to hypnotism, mesmerism, or suggestion. Christian Science reforms the sinner and heals the sick in the same way that Jesus and his disciples did, and this method always improves the patient spiritually and morally, as well as physically—thus attesting to its divine origin.

It is sometimes said that "the teaching of Christian Science is dangerous, as it claims there is no sin." Such a conclusion could not be reached by any one who had studied the text-book of this Science, "Science and Health with Key to the Scriptures," for this book plainly teaches that sin is the foundation of all mortal discord and that this must be overcome and destroyed by the Mind of Christ before the individual can experience the peace and security that is the reward of him who understands and practises the teachings of Christ Jesus. Christian Science uses the term sin in its broadest sense, and includes in its definition all wrong thinking and acting, whether malicious or ignorant. While this Science teaches the unreality of all sin, it does so in the sense that it is not of God and therefore not permanent or eternal. This recognition of its abnormal and unreal existence enables the Christian to overcome it.

[John L. Rendall in *Creston* (Ia.) *American.*]

Christian Science as a distinctive religious denomination has been established about forty years. During that time it has had the most remarkable growth of any religious denomination. This growth is based entirely upon the demonstrated results in healing the sick by mental or spiritual means, and upon the fact that it is reformative in its mission, thus fulfilling the complete gospel of Jesus Christ as given to his disciples, when he said: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

The fact that Christian Science has grown in a phenomenal way, and that thousands of people who had failed to find spiritual, mental, and physical healing by any other means have turned to it for such healing, constituted the reason for an effort upon the part of other churches to appropriate some of those things which Christian Science includes. It must, however, be clearly understood that back of all true mental or spiritual healing is a positive Principle, and that without an adequate understanding of this Principle all efforts to heal mentally must end in chaos. Jesus' precepts and example, together with the positive teachings of Scripture, are the only basis upon which successful Christian healing is accomplished. Science and Health, the text-book of Christian Science by Mrs. Eddy, explains the scientific Principle which underlies Christian healing, an understanding of which enables one to emulate the works of Jesus and of his disciples, in accordance with his words: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

[A. P. Cochrane in *Free-Press,* Winfield, Kan.]

Least of all persons in the world can Christian Scientists be charged with substituting "imagination for faith." To them the answer of Peter to the Master, "Thou art the Christ, the Son of the living God," is the truth about him and the office he performed, and it is upon this truth that the church is founded. This acceptance is not based upon a blessing to be enjoyed in an uncertain way at an uncertain time, but upon the fact that we have found that obedience to the law as he declared it, in accordance with the methods he pointed out, brings present fulfilment of the promises he made. The lame do walk, the blind have their sight restored, the lepers are cleansed, all the discords that are thought to be the dominating factor in human experience vanish, and we know that the Christ is with us and will be, "even unto the end of the world."

[George W. Farlow in *Boston Times.*]

That Christian Science is the same doctrine which was taught by Jesus, is shown by the results which follow its practice, and is attested by the life of its Discoverer. Jesus was the highest human example of the real and spiritual man in the image and likeness of God, Spirit. While Jesus was in a sense the "Son of man," he showed forth in his life the sonship of God. He demonstrated that sonship which came from God, hence the positiveness of his utterances concerning God and the perfectness of his teachings. What Jesus knew, he gave to mankind that they might employ it in their lives and daily practices, thereby making life not a material burden but a spiritual pleasure. He had no time for worldly pleasures; no more have sinful mortals, but they cannot be expected at a single bound to reach the exalted station of Jesus. He taught the perfect plan of salvation and loved only the good, while that which was born of discord was absolutely distasteful to him. Nevertheless, he was filled with compassion for human woe and suffering, and healed the afflicted.

Christian Science healing is accomplished not by "suggestion" nor by "mind over matter," but by the silent recognition that divine Mind is the only power and presence, a recognition which overcomes all the imperfections of mortal existence. In this manner each Christian Scientist becomes his own practitioner, and the divine Mind, omnipotent Love, is the healer. Christian Science does not ignore evil. It recognizes the pretensions of evil in the false human consciousness, and destroys them by the understanding that there is no evil in ever-present spiritual consciousness, and thus evil is overcome by eternal good. It affirms that man in the image and likeness of God cannot know evil, since God is of "purer eyes than to behold evil."

The teaching of Christian Science, like that of Jesus, is not pantheistic. It teaches that God is good, infinite good; that man is His image and likeness, God's reflection; that the creations of God are spiritual, that every creature has its individuality, not as a part of God, but as a manifestation of God. Christian Science does not begin with mortal man, an erroneous representative of God, and thus undertake to determine what God is. It begins with God, the perfect being, to determine what man is, on the basis that man is God's "own image."

Jesus did not confine his words to his day and generation, but declared that all who obeyed his words would demonstrate the Principle which he taught, thus bringing into

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subjection every phase of mortal existence. Being spiritually minded, Jesus was peculiarly fitted for the demonstration of Truth. He accomplished his works because he understood God and therefore knew how to pray. His work of healing the sick and overcoming discord and sin was done for the purpose of proving the truth of his teachings about God and spiritual existence.

[Algernon Hervey-Bathurst in *General Practitioner*, London.]

I regret that your correspondent "Truth Seeker" should find the teachings of Christian Science so difficult. The fisher-folk, uneducated men, accepted the teachings of Jesus the Christ, and were able to make them practical. Christian Science is merely proving to mankind that it is our privilege and duty today to obey implicitly those same teachings, which must be applied "with signs following." "Truth Seeker" evidently accepts the teaching of "the church" as to the omnipotence of God, and if omnipotence means anything at all, it means all-power; and if God is all-powerful, there is no room for the possibility of any other power, such as the power of evil. This may seem to be a "hard saying," but it is true, and it is exactly what Mrs. Eddy has stated for us in the Christian Science textbook, "Science and Health with Key to the Scriptures."

Because it is true, the students of Christian Science are enabled to prove it through the healing of sin and sickness. Now this healing is nothing more nor less than the knowledge, through spiritual perception, of the truth about evil, viz., that it is not true, or, as Mrs. Eddy has said on page 192 of Science and Health, "evil is not power." I quite agree with what your correspondent says about "science or scientific work," and Christian Science is the Science or knowledge of the Christ, Truth, which leads us out of the belief that we must submit to sin, discord, sickness, or fear; for, as the Master clearly proved, they are not according to the law of God, and there is no law greater than the law of omnipotent God or good. This Science or understanding is gained through repentance, or a change of mind.

A mistake can only be remedied by knowing the truth about it. Jesus taught his disciples the truth about sin and sickness. Christian Science is doing exactly the same by turning every student to the Bible, the teachings of which have become clear, definite, and practical since studied in the light of Science and Health, which is indeed a "Key to the Scriptures."

We have to learn to delight in His goodness, because it is diffusive and universal; and thus may we come to find a new place, a rest, and a home, and an all-sufficiency in the bosom of infinite beneficence. I believe that place will be found. I believe that a new, a higher piety will come. . . . Those who do not believe in human progress may think otherwise, but for me it is certain that this social and moral system of our religion and very civilization is not to run down into an unbelieving, brutish, and godless world. A piety will come which will not be local, occasional, exceptional, but will be the pervading spirit of life,—when men shall not say to one another, "Know the Lord," for all shall know Him, from the greatest to the least. Once let men come to look upon the creation around them as it is; once let them see not things alone, but the divine light and life that stream through them, and then shall every day open revelations, then shall the bird upon the wing and the flower in the field speak to them of God, then shall the ocean roll anthems and the streams murmur hymns, and the heavens shall be telling the glory of God, and the whole earth shall be filled with His praise.

Penned about the year 1866, by REV. ORVILLE DEWEY.

AMONG THE CHURCHES.

BALTIMORE, MD.

At a recent meeting of the members of Second Church of Christ, Scientist, it was decided to build a handsome new edifice on the lot recently acquired at the southwest corner of Mount Royal avenue and St. Paul street. Plans for the building have been prepared, and the work of construction will begin immediately. The design is for an attractive building in the form of a Greek cross, with a seating capacity of twelve hundred, including the galleries, and a Sunday School room seating four hundred and fifty. The lot is one hundred feet square, and the building will be ninety-six feet square.—*Sun.*

VICTORIA, B. C.

The Christian Science society will erect handsome quarters on Pandora avenue. Plans have been prepared for a building to cost between four and five thousand dollars, and the contract has been let. The new building, which will have a frontage of forty feet on Pandora avenue and be seventy-five feet in depth, will be two stories in height in the front position, while the main hall will be one story in height, sixteen feet from floor to ceiling. The building will be of silica brick veneer on concrete foundation. The auditorium will be paneled with native fir, with beam ceiling, and will seat between three and four hundred. Work on the erection of the new building will commence at once and be rushed to completion.—*Daily Colonist.*

WINNIPEG, MAN.

First Church of Christ, Scientist, of this city, has purchased a site for a church building on the corner of River avenue and Lewellyn street in Fort Rouge. The lot has a frontage on the avenue of one hundred and thirty-two feet and is one hundred and twenty feet deep. Located as it is, in one of the best residential districts of the city, and so convenient to a good car service, the situation seems most desirable. It is the intention to erect a church building on this lot which will be an ornament to the neighborhood and city and a credit to the Cause of Christian Science.—*Free Press News Bulletin.*

FORTUNA, CAL.

That the Fortuna Church of Christ, Scientist, does not propose to be without a desirable building site when such a time arrives as seems ripe for the erection of a church edifice is apparent, as two fine lots in the Haight Addition were acquired by the church last Saturday [April 24]. While the Fortuna church has a large membership, and along financial lines is amply able to build, we understand that no such step is at present contemplated.

Humboldt (Cal.) *Beacon.*

LANCASTER, O.

The trustees of First Church of Christ, Scientist, have purchased the Fishbaugh property on North Broad street for four thousand dollars. The house will be remodeled and converted into a church and reading-room.

Lancaster Gazette.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

TAKE NOTICE.

To Christian Scientists:—See Science and Health, page 442, line 30, and give daily attention thereto.

MARY BAKER EDDY.

MRS. EDDY'S STATEMENTS.

Chestnut Hill, Mass., June 7, 1909.

To Whom It May Concern:—

I have the pleasure to report to one and all of my beloved friends and followers that I exist in the flesh, and am seen daily by the members of my household and by those with whom I have appointments.

Above all this fustian of either denying or asserting the personality and presence of Mary Baker Eddy, stands the eternal fact of Christian Science and the honest history of its Discoverer and Founder. It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud.

The Cause of Christian Science is prospering throughout the world and stands forever as an eternal and demonstrable Science, and I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. . . . What shall we then say to these things? If God be for us, who can be against us?"

MARY BAKER EDDY.

Mrs. Eddy also sent the following letter to the members of her church in Concord, N. H.:—

Brookline, Mass., June 7, 1909.

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren:—Give yourselves no fear and spare not a moment's thought to lies afloat that I am sick, helpless, or an invalid. The public report that I am in either of the aforesaid conditions is utterly false.

With love, ever yours,

MARY BAKER EDDY.

"THE PUBLIC IS TIRED."

ABOUT every so often some person makes a demand for the moment on the attention of the reading public with a newspaper attack on Christian Science, and tries to bolster up its flimsy tissue with the time-worn and over-worked fabrication that Mrs. Eddy is no longer alive; or, if conceding that she is alive, that she is sick, helpless, or an invalid. While the motive behind these attacks has always become apparent in due time, and there is no reason for believing that such will not be the case so long as they continue to appear, the least that can be said is that this does not mitigate the wrong and wickedness of such an offense.

It is noticeable and significant, however, that the latest of these attacks, which appeared a few days ago, carried with it no conviction of truth either to the public or to the newspapers, and the probable reason for this is explained by the *New York American* in these few simple words: "The public is tired of the hue and cry against Christian Science, and is not a little sympathetic with the dignified lady who presides over the councils of that church."

The policy of Mrs. Eddy and of her followers, in meeting these attacks, has ever been one of kindness and forbearance, without heat or malice or recrimination. This policy was adopted and has been adhered to because it is right and Christian; that it has been effective is equally true, and for the same reasons. Mrs. Eddy's complete refutation of this latest attempt to discredit her and her teachings is given on this page in her own words, through the signed statement which she issued last Monday.

That Mrs. Eddy is in good health and is attending to her affairs and the affairs of her church as she always has done, the writer knows of his own knowledge, by reason of business personally transacted with her no longer ago than last Saturday.

ARCHIBALD MCLELLAN.

THE SCIENCE OF TRUE REFORM.

HUMAN experience presents us with no fact that is more pitiful than that of the apparent defeat of heroism. When men and women have worked faithfully and unselfishly for years, perchance, in the interest of a cause which ought to succeed, and finally lose courage and drop their hands because of the seeming fruitlessness of their efforts,—then one's heart can but grow heavy with its weight of disappointed hope, its protest against the wrong of the apparent failure of the right.

This has frequently been illustrated in the history of temperance reform. With a splendid devotion unnumbered brave spirits have struggled in the past, and are struggling today, to restrain the liquor traffic by hedging about the manufacture and sale of that which despoils the heart of its love, the home of its joy, the state of its integrity. With patient kindness and continuance they have tried to reawaken pride, to rekindle the flame of manhood, to reestablish the fallen ideal, and to fortify moral decision in the men and women who have become victims of drink; and yet how often they have been led to "give up" in utter discouragement. Looking at these and a thousand other heroisms of effort which have proved futile and inadequate, and knowing as they must that truth is mightier than error, that light always dispels darkness, the thoughtful can but realize that either the problems have not been understood, or else that the Principle by which alone they can be solved has not been rightly applied. Everything must be subject to Science, to Truth. "He is able to save unto the uttermost." Why this defeat?

In undertaking to answer this question it is essential for us to understand that while effects, phenomena, may be modified or shifted in their point and order of expression by direct address, they can be eliminated only by the removal of cause. We must also remember that all causation is mental, and hence that all cure or correction must be metaphysical, *i.e.*, by "a scientific mental method" (Science and Health, p. 79). The embrace of these facts is all-inclusive, and every failure of heroism may be traced either to ignorance of them or to indifference to them upon the part of those who have been devoted to human betterment.

If these things are clearly seen, we are prepared to understand Mrs. Eddy's statement that "the temperance reform, felt all over our land, results from metaphysical healing" (Science and Health, p. 404). We begin to apprehend that all true reform must be effected in the same way, and this realization immediately begets a new and larger appreciation of the significance of Christian Science to every human interest. We begin to see that to "preach the gospel" and "heal the sick" is to bring the

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corrective truth, the Christ-idea, into touch with every false sense and condition by which the abnormity of human experience is causally explained.

The efforts to effect temperance reform by the many well-minded today are worthy of all commendation, since they express the noblest motives, and in an important sense are preparing "the way of the Lord;" but in so far as false belief in the reality of debasing appetite and conditions is maintained by these workers, in so far the gains from their labor cannot prove satisfactory or abiding, since the cause of the evil will remain undisturbed until the darkness of human sense is dispelled. The true healing must be effected by the Christ-coming to mortal thought. This radiation of Truth takes place whenever and wherever spiritual understanding dawns in human consciousness, and he who is living the Christ-life and demonstrating the power of Truth, is daily contributing to the advance of all genuine reform, whether conscious of the fact or not. In working out his own problems he is directly contributing to the solution of the problem of his every brother man.

JOHN B. WILLIS.

"THE PURE IN HEART."

CHIEF among those gems of thought known as the Beatitudes, is this saying of the Master, "Blessed are the pure in heart: for they shall see God." Teachers in Christian Science Sunday Schools may well rejoice at the opportunity given them to lift the thought of their pupils to the spiritual sense of being, found in the opening of the Sermon on the Mount, where the law and the gospel are so wonderfully linked together by Christ Jesus, showing that obedience to the Commandments is only possible where spiritual sense dominates material belief, and where God is known and loved.

The word pure is thus defined in the Standard Dictionary: "Free from mixture or contact with that which weakens, impairs, or pollutes; free from adulteration; unvitiated; unmixed; clear; clean; hence, genuine; sincere; stainless; free from moral defilement; guiltless; innocent; chaste; unsullied." Of old, St. Paul said to young Timothy, "Keep thyself pure;" and Mrs. Eddy says, "It is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science" (Science and Health, p. 272). The necessity for purity has been recognized to some extent in all religious teaching, but unfortunately it has in too many instances been shorn of its true meaning and value by material sense. Against this false sense Christ Jesus contended when he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." The Pharisees had complained that Jesus and his disciples neglected the ceremonial washing before meals; hence this sharp rebuke.

The cleansing for which the Master contended is aptly characterized by Paul as "the washing of regeneration, and renewing of the Holy Ghost;" or, to quote Mrs. Eddy again, "spiritual baptism and regeneration" (Science and Health, p. 242). This purification removes the elements of earthliness which "weaken, impair, or pollute" both mind and body. Without this cleansing process the impure thoughts of mortals are liable to break out at any time in wicked deeds or in bodily sickness. There is no safety and no happiness for the one who cherishes evil thoughts until these are washed away by the truth.

To all who are "pure in heart" comes the promise of the Master that they shall "see God"—which also means that they shall see good—at every step of the way. Even in medical practice the demand at the present time is for absolute cleanliness, but unless this go deeper than the physical it cannot establish or maintain a health that is worth while. Where the demand for purity springs up in the depths of consciousness, in recognition of the absolute purity of one infinite Father-Mother God, this demand will extend to all the avenues of our being, and will cast out every thing (and every thought) "that defileth, . . . or maketh a lie." The cleansing that stops short of one's thinking can never bring health to mind or body. With purity of heart,—that which springs from the consciousness of spiritual being,—temptation has no power; the clarified vision penetrates the mists of sense and sees God, good, forever triumphant; sees the jeweled gates of the city of Spirit, shutting out all sin, pain, sorrow, and death. Then is seen the life-giving stream which flows from enthroned Life and Love, the thought of which is expressed with great clearness in Wesley's beautiful hymn:

. . . . . .
Let the healing streams abound:
Make and keep me pure within.
. . . . . .
Thou of life the fountain art,
Freely let me take of thee:
Spring thou up within my heart,
Rise to all eternity.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

London, England, May 5, 1909.

Dearly Beloved Leader:—Today I visited the British Museum with its world-famous collections of rare antiques, and amidst the millions of books in its colossal library I sought out the precious volume, one of the first edition, which you sent them in 1875. After some time I found the identical book, well preserved after its years of usage, and opened it to page 363, the chapter on Physiology, lines 3 and 4. "But what a task! say you, to teach the present age Mind's control over the body." Dear Leader, the present age has learned somewhat this control, through the wonderful example which you, the wayshower to it, have given. On page 456, line 1, I read, "Truth cannot be lost; if not admitted today in its fulness, . . . future years will point it out, and restore at length the fair proportions and radical claims of Christian Science." This great prophecy is so true, especially of this dear country England; the Cause of Christ is now growing so rapidly here and the wonderful demonstrations at the Wednesday evening meetings are many and beautiful. The thoughts of gratitude for you and your labors of love could fill volumes, and would rejoice your heart to hear.

I only know that I can show my gratitude by living in the way you have pointed out.

Tenderly, gratefully yours,
M. PHILIP JONES.

Chicago, Ill., May 25, 1909.

Beloved Leader and Teacher:—As I think of the past this seems a sacred place to me. In June, 1888, I listened to your address, "Science and the Senses," then attended the reception you gave here at the Palmer House that evening. It was all so wonderful to me; you seemed so beautiful and gracious. I have never forgotten any detail of that experience. My love and gratitude for what you have given us seems to increase as I can understand you better, and this love begets obedience.

When a child, my mother would tell me not to believe the ghost stories that were told me, and because I loved her I tried to obey. Much more, out of love for you, am I striving to obey your teachings.

Sincerely yours,
CHARLES M. HOWE.

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Plymouth, England, May 23, 1909.

Beloved Leader:—We, the members of the Plymouth Christian Science Society, send this, our expression of love and gratitude, from the old town from which the Pilgrim Fathers embarked. They went forth in search of freedom, and from their search has come a glorious liberty which is freeing the whole world from sin, disease, and death. England gave America of her best. She is now reaping a thousandfold in return.

Our little society here is growing slowly but steadily. We have just moved into new and more suitable rooms. Our lecture, given by Dr. Fluno on April 20, was well attended and has already borne fruit. The literature is being distributed, and the latest addition, *The Christian Science Monitor*, is greatly appreciated. We are all striving to follow in the path so clearly pointed out in your wonderful book, "Science and Health with Key to the Scriptures," and to be led by God, divine Principle, to be lighted by Christ Jesus, and to be upheld by the Comforter, divine Science. Yours in truth and love,

ALFRED EVANS, *President.*
HUGH MCCULLOCH, *Clerk.*

Riverside, Cal., May 22, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—Just a few words in loving gratitude for help which came to me through your poem "Christ and Christmas." I have owned a book containing the poem since the year 1897. I have read and enjoyed it many times, and a few weeks ago, when in extreme need of higher understanding, my thought turned to the above-named book. I studied the poem with its illustrations and Scriptural texts, and words cannot express how much they meant to me, breaking down the barriers of sense and leading thought onward, upward. Your writings never grow old, but unfold more light when consciousness is ready for it. In tender love and obedience, I am

Sincerely yours,
IDA LAWTON.

Chicago, Ill., May 24, 1909.

Dear Mrs. Eddy:—As I listened to your message at the early service in Boston in 1906, I rejoiced greatly because I realized that divine Love always protects those who wish to manifest purity and goodness. Of late, when the battle between hate and love has seemed strenuous to the senses, I have listened to Mind, and these passages have come to thought: "You do not have to fight in this battle;" "Stand still and see the glory of the Lord revealed;" and dearest of all to me, "Divine Love cannot be deprived of its manifestation, or object" (Science and Health, p. 304). I love you because you manifest the infinitude of Mind, and I know I can do the same and thus prove my love.

Lovingly yours,
JUNE L. REED.

Chicago, Ill., June 1, 1909.

Dear Leader:—Let me thank you for the article "Class Teaching" in the *Sentinel* of May 29. It has been my great privilege to receive class teaching nearly one year ago from one worthy the name of teacher, whose faithfulness to you and your teaching made him indeed able to elucidate the Principle and rule of Christian Science through the higher meaning of the Scriptures. After waiting nearly twelve years I wish I could tell you my joy upon being received into class. My heart went out in loving gratitude to you, that through the study of the Bible and your inspired writings this opportunity had been given to me. The words of Jesus, full of life eternal, poured into my consciousness as never before. I hope to gain more and more of the child heart; a willingness to receive all that your wisdom designates for my progress.

May I learn, more and still more, to kneel before the "white Christ," as you do, dear Leader.

Lovingly,
EDITH I. DUDLEY.

Berlin, Germany, May 8, 1909.

Mrs. Mary Baker Eddy.

Beloved and Revered Leader:—We, the members of Erste Kirche Christi, des Scientisten [First Church of Christ, Scientist], Berlin, Germany, in regular meeting assembled, wish to send a unanimous expression of our love for you, the Discoverer of Christian Science; and of our heartfelt gratitude for your divinely inspired guidance, for your ceaseless labors in our behalf, and for the loving wisdom which has protected and made possible the growth and prosperity of this most blessed Cause. We recognize as one of the great blessings which comes with an increased understanding of Truth, the greater ability to comprehend, appreciate, and imitate more and more your selfless, consecrated, and noble life. This consciousness causes our hearts so to overflow with thankfulness to you, our truest friend (John xv. 15), that the desire to let our lives, more than our words, testify to the sincerity of this sentiment, is tonight uppermost in our thought.

We who, to sense, are afar off, realize perhaps more fully than those who are nearer, the helpfulness of knowing that "unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action" (Miscellaneous Writings, p. 264). How often do we hear the words, "Could our dear Leader only see the earnest, interested faces of our large German congregations!" They listen so eagerly to the reading of the Bible and the correlative passages from Science and Health and testify with so much gratitude to the many blessings which have come into their lives through the truth as revealed to your pure consciousness. They realize that your love for mankind has given them the dearly prized Christian Science literature in German, and their gratitude for our priceless text-book is evidenced in the earnest efforts of those who have known no English, to learn to read "Science and Health with Key to the Scriptures," and it is further manifested in the healing works.

Thanking God for you, and thanking you for the unutterable self-sacrifice and labor which has made our joy possible, we subscribe ourselves, in loving assurance of devoted, faithful obedience,

Your loyal followers,
PAUL HUESGEN, *First Reader,*
BEATRICE CLIFFORD, *Second Reader,*
SUE SPENCER, *Chairman.*
Committee.

The following letter was written to Mrs. Eddy's secretary:—

Toledo, O., May 28, 1909.

Dear Mr. Dickey:—Some day when there are no flowers for the corner room, will you use the enclosed for some Killarney roses, and tell our dear Leader that they are from me with my best love. You may also say to her that I never appreciated, honored, and loved her as I do now, and that each day I value more the wonderful experience which was vouchsafed me in being with her in her home. I am constantly thanking God for it. Remember me to the other dear students, and with loving friendship for you always, believe me,

Yours in truth,
ELLA W. HOAG.

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THE LECTURES.

PASADENA, CAL.

A very large and attentive audience greeted Prof. Hermann S. Hering of Concord, N. H., at the Christian Science lecture given under the auspices of the local Christian Science church last evening [April 11] in Woodmen Hall. Professor Hering was introduced by C. P. McAllaster, who said in part,—

There is a great deal of popular misconception regarding the place of physical healing in Christian Science teaching, and of the aim and purpose of the lectures which are given from time to time under the auspices of the different Christian Science churches. Healing is not, as many aver, all there is of Christian Science, nor is it the object of these lectures to proselyte. Christian Scientists believe that healing will follow as a natural and inevitable consequence of the right understanding of Jesus' life and teaching, and that in doing this healing they are simply showing their faith by their works.

When John sent to Jesus to inquire, "Art thou he that should come? or look we for another?" according to the account in Luke, Jesus gave no direct reply, but, after performing many miracles of healing in the presence of John's messengers, he said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Thus early in his ministry did Jesus acknowledge the transcendent importance of this truth, and later on, what did he give as the test of understanding on the part of those who should follow him.

And now, after nearly two thousand years, we hear the voice of a new evangel calling us back to the old faith: and this we believe to be the message of Christian Science, to bring us back to a correct understanding of the Christ-message: to bring to this age anew the understanding that God is "the same yesterday, and to day, and for ever;" that we are His children as really and as truly as the spiritually-minded fishermen of Galilee in Jesus' time, and that there is not one proof of His love, His omnipotence, and His brooding care, that was vouchsafed to them, that is not equally available to us if we but follow in the footsteps of the Master and spiritually comprehend the Principle which he taught and practised.—*Pasadena Star.*

OKLAHOMA CITY, OKLA.

Frank H. Leonard of Brooklyn lectured before an immense audience at the Overholser last night [April 27]. O. P. Workman introduced the speaker and spoke in part as follows:—

God in His infinite wisdom has used and does use human channels for bringing His messages of truth to mankind. It is worthy to note that truth is always presented at some particular time and by some special person, when some people are ready to receive it. Jesus himself, the greatest demonstrator of truth that the world has ever known, came at a time when a few people were willing to receive the truths he taught; and directly, in proportion to the understanding that they had of his truths, were they given power and dominion over evil, as promised by God Himself. And while about his work among the people in the mountains of Judea and the valleys of Galilee, teaching the truth, uplifting mankind, healing their sins and sickness, bringing them out of the shadow into the sunshine, some people understood in a limited way what he taught. This accounts for the great religious reformations and reformers: the Luthers, the Wesleys, Alexander Campbell, and the present great reformer, Mrs. Eddy. Christian Scientists do not believe that she has brought any new truth to the world, but that in her higher spiritual interpretation of the Scriptures she has disclosed more of the truth.—*Oklahoma City Times.*

PLYMOUTH, ENG.

A lecture on Christian Science was given by Francis J. Fluno, M.D., in the Corn Exchange, last night [April 20], to a large audience. Major the Hon. W. C. Rowley (London) was the chairman, and the only individual besides the lecturer on the platform. In his opening remarks the chairman said the subject of the lecture was the burning question of the day. A few years ago people talked and thought very little about religion. Now everybody talked about it. They could not go anywhere without hearing Christian Science mentioned, and those who understood it knew that it had come to stay and would do good. Those who were Christian Scientists knew the good it did, that it helped men to lead new and better lives.

Western Mercury.

ST. LOUIS, MO.

In introducing Judge Septimus J. Hanna at Second Church of Christ, Scientist, May 2, Frank B. Nuderscher, First Reader, spoke in part as follows:—

As Elijah heard the "still small voice" on Horeb's height, and in it recognized the strength and power of God, so today the seeker for a fuller and deeper interpretation of mental and physical phenomena may hear the still small voice of a regenerating, uplifting, and healing religion echoing in our land. As Jesus answered the inquiries of John the Baptist with an affirmative reply, recounting his works instead of referring to his doctrines, so the Christian Scientist of today, as a true and faithful follower of the teachings of Christ, must show through his works that he possesses and reflects the same Mind that was in him. Jesus said, "Ye shall know the truth, and the truth shall make you free." Is not Christian Science the still small voice of Truth? The thousands who have been benefited in mind and in body, who have been, as it were, raised from death; the thousands who have been saved from a life of agnosticism or unbelief and an existence without hope or God in the world,—bear grateful testimony to the healing, uplifting, and regenerating influence of Christian Science.

While the civilized world for nineteen centuries has acknowledged an ever-present, all-powerful, and all-wise God, and while we are not presenting to you a new religion, creed, or dogma under a name understood only by searching for its derivation, we are giving to you a spiritual interpretation of the Scriptures as taught and practised eighteen hundred years ago by Christ Jesus and his apostles; truths founded upon a rock, eternal as the heavens, unequivocal in their demands, and which, if faithfully and spiritually followed, will enable each and every one to do the work that Jesus did, and commanded his followers to do. That the prayer of faith is powerful, and that a scientific understanding of God, omnipresent and omnipotent good, does heal the sick and save the sinner, is the premise upon which Christian Science bases its teachings.

Correspondence.

LECTURES AT OTHER PLACES.

Muncie, Ind.—Bicknell Young, April 4.
Corona, Cal.—Prof. Hermann S. Hering, April 7.
Bath, N. Y.—Hon. Clarence A. Buskirk, April 8.

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TESTIMONIES OF HEALING.

I desire to give this testimonial, as I feel sure it will comfort some anxious parent. A short time ago our little seven-year-old boy suddenly complained of severe pain in his left leg. I examined him, and found to my great astonishment that this leg was noticeably shorter than the other, also that it was very crooked. I talked to him and gave him a treatment in Christian Science, and he was soon asleep. The next morning the pain was gone, also the fear and distress which he had manifested the evening before. He, however, limped very badly and presented such a crippled appearance that several members of the family insisted upon my taking him to a specialist. I did so, and explained first of all that we were Christian Scientists and therefore did not wish any medical treatment whatever; but that the family were desirous of knowing just what the trouble was, so I had brought the child for an examination.

The diagnosis gave a very serious outlook, the hip-joint being pronounced immovable, etc. The doctor said that this disease crept on very slowly, and was months in developing, but the crisis came suddenly from over-exertion or a fall. He took no trouble to conceal his astonishment and disgust at the stand I had taken, and tried to frighten me if possible. He said that I must remember it was my own flesh and blood I was dealing with, that I must bring the child again in a week, and he hoped I would then listen to him and have the boy put into a plaster cast. For the present he desired me to use certain material means, and keep the child lying in bed. I replied that the first two things I should not do, but as the child was naturally very active I would keep him quiet for a few days.

I then went to a Christian Science practitioner, but she was not in; so I returned to our home in the country and continued to give the child treatment for three days. During this time he sat up in bed all day and played. After that some home duties called for my attention, so I wrote to the practitioner to give the boy absent treatment. The child then got up every day, and only occasionally rested on the sofa. The following week, or to be exact, just ten days from the first visit, I again took him to the doctor, and he was a surprised man when on examination the hip was found to be in perfect condition, and the leg the same length as the other and perfectly straight. Then the doctor said he must tell me that when he saw the child the week before he was very much frightened, and that he could only rejoice with me over the successful result. He said, however, that the flat foot needed attention, and I must have a steel brace put in his shoe. It is needless to say the brace was not put in, and in another week the instep had regained its normal arch and the ankle-joint its flexibility.

BARONESS KATHARINE VON ROSENBERG, Bonnewitz, Post Lohmen (near Dresden), Germany.

In asking for Christian Science treatment I did not realize the great change it would make in my life, as I was looking only for the physical healing, and told the practitioner in a letter I wrote to her—meaning at least to be honest—that I would not promise to do any reading, but wanted the treatment for severe headaches and other ailments with which I had suffered for years. I am often grateful now that she took my case, as I know how much more the spiritual uplifting means than the physical healing, although I have had both bountifully and am daily growing into a more perfect understanding of true health and strength.

The friend who prevailed upon me to have Christian Science treatment, loaned me a copy of the text-book, Science and Health, and with a wish to give Christian Science a fair trial, I began to read, knowing it was supposed to help in the healing process. I kept it up about three days, but did not seem to understand much of what I was reading. Then I decided to start at the beginning again, saying that others had found good in the book, and I could find it too. I began at the Preface, and read the first sentence, "To those leaning on the sustaining infinite, today is big with blessings." At once I remembered that I did have some blessings, and many things to be grateful for. From that time my condition improved, but soon I began to wonder if Christian Science really had helped me much, or if I would have felt better anyway. However, one evening I had a very convincing proof that Christian Science does heal, and quickly too. I had been busy all day during a housecleaning period, and early in the evening collapsed suddenly and had to go to bed. For a couple of hours the pain was very severe; then my husband telephoned the practitioner, and she at once began treatment. In a very few minutes I was lying quietly on the pillow, and in less than half an hour was asleep, waking but once during the night. This was certainly a proof that the "word of God is quick, and powerful, and sharper than any twoedged sword," and such a blessed relief from former experiences under similar conditions, with a long night spent in suffering and in trying the different remedies we believed to be beneficial.

When I asked for Christian Science treatment, I gave up the glasses which I had worn for several years, though the specialist who had performed the operation on the left eye for a muscular trouble, told me I must always use them. It is now three years since my first treatment in Christian Science, and I have never had any occasion to use glasses. Through the understanding I am gaining of the truth as taught in Christian Science, I have been able to make some good demonstrations for myself, one a few weeks ago over a skin trouble on my face. I did not pay much attention to it at first, but when it began to be quite noticeable I realized that I must do some good earnest work. In studying the Lesson-Sermon that morning, I resolved to apply each and every statement to the case, and in realizing that "God is the universal cause, the only creator" (Science and Health, p. 331), the demonstration was made in the one treatment, the effect of the poison was destroyed, and the healing proceeded rapidly.

For all the physical healing I am very grateful, but infinitely more so for the spiritual uplifting, and for the desire to think rightly and to do unto others as I would have them do unto me; also for the understanding that Christian Science does bestow all good, and takes away nothing but the unworthy. I have such a feeling of gratitude for the help extended me in the upward and onward journey from sense to Soul. As for our dear Leader, Mrs. Eddy, I am realizing more and more each day the magnitude and grandeur of the work she has already done and is doing, and with that realization a larger sense of love and gratitude goes out to her who has so steadfastly and faithfully pointed the way.

CAROLINE J. WOLEVER, St. Paul, Minn.

Last winter I was taken ill, and had to leave my work at noon and go home to bed. Three hours later I received word that I would have to leave town at midnight on business, so the practitioner was called. I was given treatment, and I left on time and in good health.

Myself and family feel very grateful to Mrs. Eddy for Christian Science, and for the many blessings we have received. I write this testimony with the sincere hope that it may come under the eyes of some unfortunate unbeliever, and help him to see the truth.

HARRY G. CARTER, Helena, Mont.

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There is so much in the little word "sure." It expresses the certainty which one can feel of safety through the varied experiences of daily life, and it must come from deep underlying assurance of the ever-presence of God. Many of us seem to wander along, perhaps meet with defeat and disappointment in spite of our best efforts, until we learn the power of spiritual understanding, as revealed in Christian Science.

My recent healing of a terrible illness impels me to send to our periodicals a grateful acknowledgment of the divine comfort and help which came to me through my understanding of the teaching of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. For two days and nights I was very ill, but every distressing condition disappeared into its native nothingness. The word "sure" seemed to be with me all one night, when I was suffering from a distressing throat trouble, accompanied with pain and a high fever. That one word seemed to sound with every heart-beat,—as Paul says, "The foundation of God standeth sure." Toward morning these words by our dear Leader came to me:—

> O gentle presence, peace and joy and power;
> O Life divine, that owns each waiting hour.
> *Miscellaneous Writings*, p. 389.

Then I could remember no more. With returning thought came the realization of the allness of God, Spirit, and the scientific statement of being (Science and Health, p. 468), with the correlative verses from 1 John iii. 1–3. These helped me, and I was cared for. After a short nap I arose and prepared the breakfast. Strange as it may seem, I ate my breakfast quite naturally. I read the Lesson-Sermon twice a day for my healing medicine.

In comparing the 91st Psalm as found in the authorized version of the Bible with the text as it appears in the "Breeches Bible," published in 1611, the truth is made beautifully plain. The latter reads in the fourth verse, "He will cover thee under his wings, and thou shalt be sure under his feathers." When I read, "Thou shalt be sure under his feathers"—I knew that the Christ-healing had sustained me through my struggle. Times without number, during the past eleven years, we have had many proofs of God's constant care. When I think on these proofs I am filled with joy and gratitude to God first of all, and then to Mrs. Eddy and to all who have helped me on my journey up the hill of Christian Science. The Bible has become a blessed friend and loving comforter. Christian Science teaches us how to profit by experience, and by turning to the Bible and Science and Health for our guidance and comfort we may prove that God is the same to us as He was to Moses or Joshua, in proportion to our understanding of Him. Jesus taught plainly that he (the Christ) would "show us of the Father," and Paul said, "For ye are Christ's; and Christ is God's."

I was always searching but never finding, until the Christian Science text-book was handed to me by a loving friend, who told me that when I had gotten through with material means I would be helped. So it proved, and my healing of many complaints was sure and lasting. The upward journey has not been an easy one, but it has been joyous, and if the steps have been slow they have been sure.

LOUISA R. FORD, Newton, Mass.

I was a sufferer from kidney and rheumatic trouble for years, at least that is what two well-known doctors told me I had, and in the worst form. A prominent doctor of this city gave me only one year to live. This was three years ago. He placed me on a diet which almost starved me. I had commenced treatment with another doctor when I was taken with a severe attack of illness. I was getting about on a crutch and cane when some one advised a trial of Christian Science treatment. This was about the only thing I had not tried, and I made up my mind to look into it; which I did, and commenced to take treatment. From the very start I felt like a new man and today I have the best health I ever had in my life. I have no more of the rheumatic or kidney trouble, and I eat anything I choose.

When my friends stop at my place of business and ask me what I have done to bring about the improvement and change they see in me, I simply tell them that Christian Science is good enough for me. May God bless our faithful Leader, Mrs. Eddy, who has given us this enlightenment.—WILLIAM J. COULSON, Albany, N. Y.

When I first became interested in Christian Science I was wearing glasses, but I was soon enabled to lay them aside through the reading of our text-book, and by holding firmly to the "scientific statement of being" as given on page 468 of this book. I have enjoyed eight years of freedom without the glasses, and see better now than ever before. Stomach trouble was healed in one treatment from a practitioner. A second attack, which assailed me when entirely alone, was overcome and totally destroyed through the realization of this statement from Science and Health: "Mortals will some day assert their freedom in the name of Almighty God" (p. 228). Headaches were slower to yield, but now they are as a dream. Today I am rejoicing in perfect physical freedom, and also in a measure of spiritual understanding which enables me to help others.

For all this I am grateful to divine Love, and to our dear Leader for sharing with us God's precious gift to her.

EDNA M. RASTERT, Cincinnati, O.

About eight years ago I was healed in Christian Science of acute lung trouble in a few treatments, and three years later I was healed of a growth in my side that had assumed an alarming size. Since then many other troubles have yielded to the truth, and I have enjoyed good health. Christian Science has opened to me a new view of life, and I feel a deep gratitude to our beloved Leader for showing us the way to health and holiness.

PHEBE A. GILLETTE, Chicago, Ill.

After suffering many years with severe stomach trouble I was healed in Christian Science. During these treatments the habit of smoking gradually left me, also the use of profanity. The study of the Bible in connection with "Science and Health with Key to the Scriptures" has eradicated from my thought so many illusions that words are hard to find with which to express my gratitude to God and to our dear Leader for this wonderful change that has come into my daily life and my business.

WILMARTH B. GILLETTE, Chicago, Ill.

In the summer of 1906 I was healed of a severe attack of fever. In less than a week I was able to be about my work, and in two weeks felt as strong as ever. Very soon after taking up Science, about five years ago, I left off my glasses, which I had worn for years for serious eye trouble, as I had been told by an oculist that I could never do without them. I have been more free from headaches since that time, and have used my eyes constantly in reading, bookkeeping, etc. Other members of my family have been healed, and in other ways greatly benefited by Christian Science, mentally as well as physically.—MRS. P. S. HESSLER, Denver, Col.

It is now more than ten years since I first knew of Christian Science and its wonderful healing. My knowledge of it came through the healing, in Emporia, Kan.,

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of a poor woman afflicted for fourteen years. She had been an invalid most of the time, and had tried all the material remedies available, but found no relief. After taking six weeks' treatment in Christian Science she was healed, and gained enough understanding of the truth to make some good demonstrations for others as well as to help herself. I felt that this truth could heal me as well as others, so I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it; but, failing to understand what I read, I became discouraged and laid the book aside. As years passed by, however, I would often take up the book and try to read it understandingly, but each time was met with the same discouragement. In the mean time I had a trouble in one breast, and my husband said I must call a doctor and let it be lanced. The suffering was terrible, and I knew I could not bear it much longer, but I had more faith in the healing power of Christian Science than in a surgeon's knife. So I wrote to a practitioner for help, and one treatment healed me. This great help convinced me that I must gain an understanding of the truth, and again I tried to read; but I lived where there were no Scientists, so could not get the encouragement or explanation which I felt I needed.

In November, 1907, I took a severe cold, which seemed to affect my lungs and which hung on tenaciously for over three weeks. I used material remedies all the time, but grew worse daily. I again wrote to the Scientist for help, and after one week's treatment I was much improved, but it was three weeks before I was free from the pain in my lungs and a severe cough. The mental trouble which had seemingly brought on the illness was of such a nature that I could not put it down, consequently I decided to go where there were some Scientists, that I might have the privilege of attending their services and of learning more of this great truth. By hard work and great sacrifice I have succeeded in locating where for five months I have had the blessed privilege of attending services, and I am thankful for the help I receive from the Lesson-Sermons. I do heartily appreciate Mrs. Eddy and all her good works, and I love the Christian Science literature.

MRS. L. D. NORVILLE, Sinkin, Mo.

In grateful acknowledgment of countless blessings received, and in recognition of the accurate results obtained through the application of the simple definite rules in Christian Science, this testimony is sent. Christian Science has been relied upon in my family and among my friends, and through its application serious throat trouble, fever, rheumatic and paralytic trouble, besides many minor difficulties, have been overcome. A sense of injustice has been destroyed, and in its place has come a better knowledge of God's government. I am very grateful to Mrs. Eddy for this gift to us,—this wonderful revelation of Christian Science,—and also for our literature.

MRS. EMMA N. HICKS, Oswego, N. Y.

Almost three years ago I learned for the first time what Christian Science really is; also what it was doing and could do for suffering humanity, including myself. After I had become slightly interested, I awoke one morning with a severe attack of throat trouble. Some friends who were at my home were very much alarmed when they found that I could hardly swallow water. I had had a similar attack twice before and knew the symptoms well, and with the previous cases found it necessary to undergo severe medical treatment. In this instance, however, a Christian Science practitioner was called. She came in with a reassuring greeting, then stayed a short time to give me treatment. The next day the pain was wonderfully lessened and the swelling entirely gone. I called the following morning at the practitioner's office, perfectly healed.

This is only one of the many proofs I have had that this truth does heal all our diseases. Since then I have been healed of catarrhal and stomach trouble, colds, severe biliousness, and headaches. It is a great privilege for me to testify to this power of God, and to express at least some of my sincere gratitude to our dear Leader, Mrs. Eddy.—ADA KATHRYN DEAL, Canton, O.

About seven years ago, after suffering for months with rheumatic trouble and not receiving help from my physician, I went to see a Christian Science practitioner. I was entirely healed in two or three treatments, and the healing has been permanent. About a year from this time I had a severe attack of illness, suffering intense pain for hours. After trying all the remedies known to *materia medica*, I again turned to Christian Science. It was about twelve o'clock at night, and as I had to walk several blocks I woke my daughter and requested her to go with me. We reached the practitioner's in a few minutes, and in less than a half hour I was returning home without any sense of pain, being perfectly healed. For the physical healing at these times I am very grateful to Christian Science, and my heart overflows with gratitude and love to God, and to our dear Leader for the spiritual light I am receiving each day.

MRS. PHOEBE SANOR, Palo Alto, Cal.

[Translated from the German.]

That Christian Science is the truth which makes free from all evil, it has been my privilege to experience repeatedly. I would like to tell of a beautiful proof. Inadvertently I swallowed a small piece of glass, which lodged in my throat. I felt great pain and the throat began to swell. I therefore started immediately to a Christian Science practitioner to ask for help. During the drive in the car the pain became more severe, and when I reached the home of the Scientist I could hardly speak. She immediately set to work for me, and after a short while the pain and the swelling lessened, so that I could breathe more easily. After a while I left the Scientist, who continued to help me. This was late in the afternoon, and in the evening of that same day I attended a meeting. By that time I had but little difficulty in swallowing. I slept very well during the following night and felt quite free the next morning. I knew, however, that thoughts of fear surrounded me, and as I ascribed power to them, I again felt difficulty and pain in swallowing. In the afternoon the Scientist called, treated me, and told me that wrong thoughts could have no influence, for God's thoughts alone have power, and they are good. The trouble soon disappeared, and for this I am very thankful.

I felt still more gratitude, however, for the spiritual help which I received on this occasion. I again took a little step farther in the understanding of the truth. This is only one of the many cases in which I have found help in Christian Science. For instance, at the birth of our little son two years ago I experienced the power of divine Truth in a wonderful way. I am grateful indeed that God has led me into the way of the Christ-healing, in which I can find help for every need; and I thank Mrs. Eddy, who has explained to us this way.

FRAU HILDEGARD KRETZSCHMAR, Dresden, Germany.

I am exceedingly grateful for the benefits received from Christian Science, and wish to tell others of my experience, hoping that by so doing I shall be enabled to help some struggling one to accept this truth which sets us free from

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the mortal sense of things. I had been an invalid for some time, and unable to do my housework. I was then treated in Christian Science, was healed, and can now work beyond any one's expectation. About this time I was left alone with two small children to support, and a mortgage on my home, but have now paid off the mortgage, besides making considerable improvement on my place, and have also bought more property,—all by my own labor. Christian Science has been the means of all this being "added" to me.

One day when I was suffering from a high fever, I sent for a Scientist to treat me. In a few hours the fever was gone and I was well. No one can be more thankful for Christian Science than I. Science and Health is my constant companion and lies open by my side while I am at my work.—MRS. CARRIE BROWN, Lawton, Okla.

Christian Science has been of great help to me. From being in a weakened, suffering condition, I have gained in health and strength, and the world is beautiful to me again. I had a bad internal trouble, which caused me as well as my friends much worry and fear as to final results. I had two operations at intervals, and at the time of which I am writing, in May, 1907, I was as ill as ever. Our doctor had warned me that I would have to undergo another operation, but my sister-in-law, who is a Christian Scientist, told me something of the cures that are being accomplished through this healing truth, of the great good that is being done, and I, fearing and dreading the seemingly inevitable operation if I continued under the doctor's care, bought a copy of the text-book and began its study. Soon after this my sister wrote a practitioner, who lives hundreds of miles away, for assistance; and in two weeks from this time the trouble left me.

The following January I visited in Chicago for a time, and while there I attended a Christian Science Wednesday evening service with a friend and heard testimonies of healing. One evening we were obliged to wait a long time on the street for a car, and as the night was cold I got badly chilled. There was a pain in my chest and a feeling of illness, but remembering my former experience in Christian Science I repeated the scientific statement of being (Science and Health, p. 468) almost the night through, and was able to return to my home the next day, which was on Thursday. I, however, grew worse after reaching home, and wanted Christian Science treatment; but my husband objected to this and insisted on getting a doctor. This was Tuesday and my condition was very bad. The physician came, and said it was a serious case of lung trouble, and that it would be necessary for me to remain in bed for several weeks. Wednesday he came again and said the fever was very high. My husband was obliged to go away the following day, and it seemed the hand of God was in it, for the sister with the knowledge of Christian Science came to take care of me. When my husband had gone I took off the cotton head covering, and the fever left me almost immediately. My faith in God and in Christian Science never wavered, although at this time the symptoms were very alarming. My sister-in-law read Science and Health to me, and soon I wanted something to eat—I had not eaten anything for several days. That night I slept quite well, and was much better next morning. I sat up an hour that day, and the next I was up all day. We read and talked about Christian Science a great deal in the three days in which the healing process was going on, and I did my work from that time on.

A trained nurse who heard of my case asked about it, and on being told the symptoms and conditions expressed herself to the effect that under *materia medica* I would have been in bed at least three weeks. After considering the subject, she has since said she should give up nursing and take up the study of Christian Science. I study constantly this healing truth, and can truly say I am well, for which thanks are due to God through Christian Science.

CHESTINE BERNARD, Serena, Ill.

For about fifteen years I had suffered from rheumatic and stomach trouble. About three years ago I had an attack which lasted about five weeks, during which time I was allowed to eat only the lightest food. I had the attention of one who was known as a leading physician of the town, but without any relief. At that time one of the firm was required to go to Kansas City, Mo., on business. As I was too weak to do any hard work, and it was thought the trip would do me good, I was chosen to go.

When I arrived at Kansas City, I went to see a cousin who is a Christian Scientist. After telling her my troubles and what I had come for, she told me to eat anything that was placed before me and she would help me until I returned home. About half an hour after I had left her I sat down to what is called a good, hearty German meal, and I want to say that I ate as much as two men generally eat, seeing that I was almost starved. After dinner I looked for the pain, but it never returned. When I returned home I employed a Christian Science practitioner, and after three weeks' treatment I was healed of the rheumatic trouble. I am thankful to say that with my slight understanding, and with "Science and Health with Key to the Scriptures," I have been able to meet all physical troubles that have since come up, as well as to receive mental comfort. I am thankful for the literature of this Science, and the benefits to be derived therefrom. I never miss the church services as I find them very helpful.

CHRIST. H. ASEL, Jefferson City, Mo.

[Written for the *Sentinel*.]

MY HARP.

MARY I. MESECHRE.

A SILENT harp is mine. Its strings are still,
The while they wait their unknown master's will.
Dumbly it stands, entreating silently
Each passing hand to try its chords, and see
If he whose magic touch shall music wake
May not be near. But, though they rust and break,
The strings are voiceless. Till its master come
My harp stands waiting—ready, aye, but dumb.

A jangling harp is mine. A curious eye
Espied it, and upon it carelessly
Smote with unguarded hand, and jarring sound
Sprang from its strings, where silence so profound
Before had rested, and its peace has fled
As on swift wings, and discord reigns instead.
Oh, that some gentle hand would calm evoke,
Or e'en the former silence, ere it spoke.

A singing harp is mine. The master hand
Hath touched the strings, and I rejoicing stand,
While from my lips the melody outwells
In waves of praise that every woe dispels.
Beneath Thy mighty power I gladly yield,
That through my voice Thy love may be revealed,
Till to Thy lightest touch my soul shall thrill
In rapture all divine, to do Thy will.

Be there no more dumb harpstrings in my life,
No more that answer to the voice of strife,
But let me evermore Thy minstrel be,
The utterance of a life attuned to Thee.

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FROM OUR EXCHANGES.

[*Standard.*]

In every community are men and women who are not avowed disciples of Jesus Christ, neither are they entirely indifferent to Christ's claims upon them. They may be found among those who meet for worship from Sunday to Sunday, and they contribute to the support of the varied undertakings of the organizations with which they are affiliated. In not a few instances they have lost confidence in the genuineness of Christian profession. It appears to them that those who are known as Christians come far short of exhibiting the devotion which is essential to Christian character. They look across the centuries to Jesus, listen to his teaching, note his demands upon his disciples, and then mark the grasping, selfish lives of many of his avowed followers. We cannot wonder that they are perplexed. If they sometimes question whether or not discipleship to Jesus really makes any radical change in character, their doubt is not without explanation.

[Rev. John McDowell in *New York Observer.*]

If the Christian ministry of the twentieth century is to be the true successor of the stalwart Hebrew prophets, it must serve as a "public conscience" to society as a deliverer of God's views concerning national as well as individual life. But we are told in our day that Christ and not the prophets is the example we are to follow in all matters of faith and practice, and further, that Christ did not make pronouncements upon social or public questions, so far as the records show. Some pious people carry on their spiritual culture aloof from the citizen's province on the theory that they are "dead to the world." Dr. Campbell Morgan says, "Then such people should bury themselves at once. If you are dead to the world, you have no business so much as to live next door to a man who is not dead to the world—you have no right to take the benefits of the city and the nation."

[Rev. Samuel D. McConnell, D.D., at Church Congress, Boston.]

Christ asked not for belief but conduct, and I doubt if one of the apostles of his time would subscribe to any present-day faith. It has come about that the term orthodoxy is today a term of honor, while free-thinking is a term of opprobrium. Of the great leaders in business and professional life, nine tenths are aloof from the church, yet they are as reverent as we within. That they suffer loss from separation from Christ's body is plain, and the church also is a loser. There has been a disposition in the intelligent world to confuse orthodoxy with Christianity.

[Rev. Frederic W. Perkins, D.D., in *Universalist Leader.*]

Jesus was indeed a mighty believer in God and man and invincible goodness, but all his talk is of life and you are aware of the heart-throbs of his mighty beliefs only as you are aware of the throbbing dynamo in the light that floods the room. The popular verdict of religious liberalism is sound that religion is life; and so completely does vital religion absorb its involved beliefs into the very structure of its being that the beliefs may easily seem to be unimportant and negligible factors in the result.

[Rev. P. T. Forsyth, M.A., D.D., in *British Congregationalist.*]

I would state my conviction that there never was a time in the history of the world when there were so many souls bent on seeing and doing the will of God. There was never a time when spiritual sympathies and appetites were so quick and general as today, and never an age when so many were set upon the kingdom of God, and certain aspects of it were so clearly and widely seen.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

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PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published. As this article is of abiding interest and value to the Field the Society will be glad to supply it, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

On foreign orders add 2 cents a copy to cover postage.

The supply of *Sentinel*, Vol. IX., No. 14, is exhausted.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES." MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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MISCELLANEOUS

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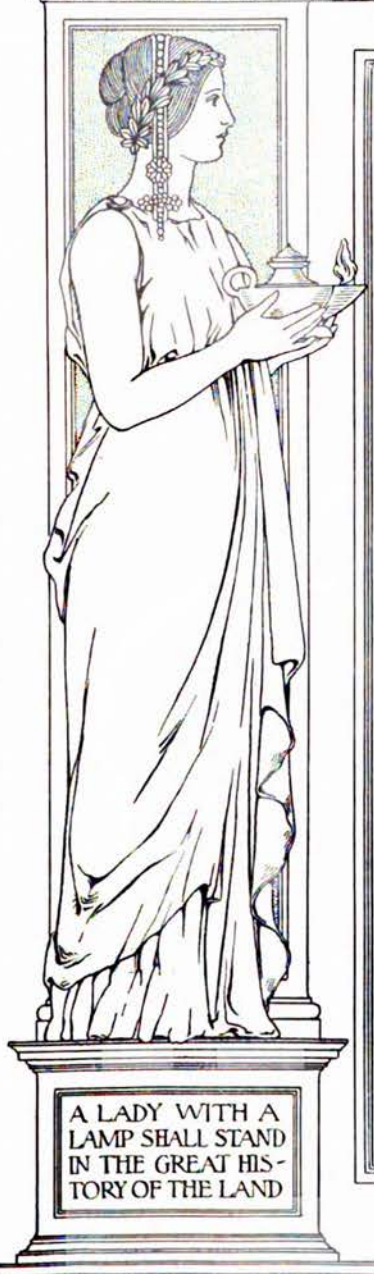
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JUNE 19, 1909

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ITEMS OF INTEREST.

National.

A frenzied demonstration of welcome by the men in gray for the son of the man who defeated them, marked the final scene of the annual reunion of the United Confederate Veterans at Memphis, Tenn., last week. In the reviewing stand during the parade stood Gen. Frederick Dent Grant of the United States army. A cavalry division approached, and its commanding officer, old and grizzled, peered steadily at General Grant a moment. Then he turned in his saddle and yelled, "Come on, you kids! Here's General Grant come to life again in his son." With an old-time yell the division charged on the stand, and the men jostled one another for an opportunity to shake the hand of the son of their old-time enemy. From that moment every gray-clad veteran who could reach the stand rushed up to do the same. The stocky army officer's gray eyes filled with tears and his shoulders shook with emotion as he murmured: "God bless you all, boys." He could say no more.

The largest of all the schemes of reclamation contemplated by the Government has recently been undertaken by the engineers in the Sacramento valley. Its ultimate object is to control the flow from a watershed of over four thousand square miles, and to improve the two great rivers of California. When the task is completed, over six hundred thousand acres of rich land, which at present is dry and sun-baked during eight months of the year, will have been brought under irrigation, and large areas of bottom land, which at present are subject to annual overflow and great destruction by the floods, will have been reclaimed.

Secretary of the Interior Ballinger announces a new plan for the disposal of Government coal lands. He has had the coal lands on the public domain classified with reference to both the quality and quantity underlying the soil. They will be sold hereafter on this basis, with the prevailing royalty that is usually paid private owners as a fundamental price. The present ruling will increase the price of the most valuable coal lands from $100 an acre to more than $300 an acre. Lignite coal lands of a low value will be sold at the lowest price fixed by law, from $10 to $20 an acre, depending on their distance from a railroad.

The Administration has reduced its estimates for expenditures for the fiscal year 1910–11 to the extent of $50,000,000 less than the total appropriations for the executive branch of the Government for the fiscal year 1909–10. To do this it was necessary to go over the estimates two or three times in some departments. About $20,000,000 has been cut out of the army, $10,000,000 from the navy, $8,500,000 from the Interior Department, and $11,500,000 in the other departments and independent bureaus.

The War Department has made a heavy draft on the Civil Service Commission for junior engineers, surveyors, and transit men, who are needed for work on the surveys in connection with the intracoastal waterways from Boston, Mass., to Key West, Fla. It has asked for two hundred of them, and the employment is expected to last from six months to a year. The salaries of junior engineers will range from $125 to $175 a month, while those of surveyors and transit men will range from $100 to $125 a month. The examinations will be held June 21.

The mayor of Boston has proposed for that city the appointment of a committee to censor any theatrical show, the morality of which may have been questioned. He himself has already prevented the appearance of several plays by withholding from them permission to appear.

Business transacted by the Panama Railroad commissary, the main source of supply of food and clothing for forty thousand people in the Canal Zone, amounted in value to more than $3,000,000 during the last fiscal year.

The Chicago traction subway will cost between $40,000,000 and $112,000,000. The final report of the city subway bureau just made public gives in detail four different sets of routes.

Richard Cockburn Maclaurin was formally inaugurated as the new president of the Massachusetts Institute of Technology last week.

Andrew Carnegie has founded eighteen hundred public libraries, representing donations aggregating $51,506,963.

Professor Pickering of Harvard announces that he thinks there is a planet beyond Neptune.

International.

Sir Christopher Furness, whose scheme for copartnership has been working successfully and satisfactorily for several months now in the shipyards of Furness & Withy, at Hartlepool, has brought forward a plan of the same kind for the consideration of the officials and workmen employed at the Wingate colliery, a property recently purchased. The conditions are that while the board of directors retain for the officials of the company the full power to employ men as the circumstances of the moment may determine, the general conditions of working and payment accepted by the Miners' Union will be duly recognized. Every employee, whatever his status, may become a member of the copartnership by signifying assent to its principles and by acquiescing in the regular deduction of five per cent from his pay until the shares to be allotted to him, and which he must apply for, are fully paid, thus enabling him to acquire his holding by gradual instalments. No employee will be permitted to continue in the service of the company for more than three months unless he becomes a copartner.

J. Henniker Heaton advocates that the British government purchase the cable lines. He argues that there is no reason why a rate of a penny a word should not be possible between Europe, America, and India. With regard to American cables, he proposes that the British and American governments jointly acquire the property and rights of the existing cable companies at a fair valuation, and thereby establish a common state monopoly of cable communication.

Canada has offered to build a navy of her own, to act, should the occasion arise, as an auxiliary force to Great Britain's fleet. Her contribution to the forces of the empire will consist of eight first-class cruisers, ten torpedo-boat destroyers, and ten torpedo boats. The government is prepared to pay one fifth of the cost for laying down the whole fleet immediately, the other four fifths to be guaranteed paid within the next five years.

The Russian Douma has adopted the law, introduced by the government, dealing with the changing from one religious belief to another, with the amendments, however, which Premier Stolypin recently opposed, saying that if they were incorporated the bill would be vetoed. He stated that the Emperor, as head of the orthodox church, could not allow backsliding from the orthodox to non-Christian beliefs.

Negotiations in progress between Canada, the imperial government, and the United States may result in the suspension for a few seasons of pelagic sealing, with compensation to the sealers for their loss.

Industrial and Commercial.

Two hundred and fifty-one pulp mills in the United States used 3,346,106 cords of wood, and made 2,118,047 tons of pulp last year. Spruce furnished sixty-four per cent of the total quantity used, hemlock seventeen per cent, poplar nine per cent. The remainder was supplied by many species, the most important of which were pine, cottonwood, and balsam. The wood used cost a little more than $28,000,000, or an average of $8.38 per cord, against an average of $8.21 in 1907.

Underground joining of the Hudson river tunnel system with New York city's subway and with the New York Central and New Haven Railroad terminals, has been assured by the granting to the Hudson and Manhattan Railroad Company by the board of estimates and apportionment of an application for a franchise to extend its Sixth avenue tunnel northward from Thirty-third street to the Grand Central station at Forty-second street and Park avenue.

Bleached flour can no longer be shipped in interstate commerce, as the six months' time limit fixed by the Agricultural Department has expired. All flour bleached by means of nitrogen peroxide is held to be an adulterated product in the meaning of the food and drug act.

The J. & P. Coats Company, Limited, of Pawtucket, R. I., following a custom in vogue at the company's mills in Paisley, Scotland, has converted one of its mills into a restaurant for the benefit of its twenty-five hundred operatives and furnishes warm meals at cost.

The Mauretania of the Cunard line has just bettered by two miles her previous record run of six hundred and seventy-one miles in a day, steaming westward.

Sales of tickets in the New York subway increased from 182,550,090 in 1907 to 220,031,212 in 1908.

It is now estimated that there are forty thousand acres of land seeded to rice in Arkansas.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A TRIBUTE TO MRS. EDDY.

[Editorial in *New York Evening Journal.*]

Box G, Brookline, Mass., June 8, 1909.

....., New York City.

My Dear Sir:—Accept my appreciation of your very kind and pertinent message to me through Mr. J. V. Dittemore. I can assure you that I am in my usual health and prosperity, and that God is blessing me because of Christian Science.

Sincerely yours,
MARY BAKER EDDY.

Recently, in the old-fashioned and tiresome way, there were published foolish and untruthful statements concerning Mrs. Mary Baker Eddy, Leader of the Christian Scientists throughout the world. An effort was made to represent Mrs. Eddy as ill, incapable of taking care of herself, or even dead.

It is surprising and rather shameful that any newspaper could be persuaded thus to encourage the hounding of a woman who has brought happiness into the lives of hundreds of thousands of human beings, who has certainly harmed nobody, and who has the devoted affection of an enormous following. Mrs. Eddy is today past eighty-eight years of age; she works with those that assist her in her very great undertakings; she controls and directs all of them. She is entitled to, and she has, the respect and admiration of millions of human beings who, like this writer, do not share the belief in Christian Science, yet render the tribute of profound respect to the Leader of that belief.

Feeling that some friends of Mrs. Eddy may have been disturbed by the false and malicious stories recently published concerning her, we here publish, with very great pleasure, a letter just received from Mrs. Eddy, written day before yesterday in response to a friendly greeting sent by one of her friends on the editorial staff of this newspaper. Mrs. Eddy's letter is signed in her own handwriting, with which this writer is familiar. Christian Scientists may rest assured that they have in their Leader an actual, living person, energetic, determined, and marvelous in her apparent defiance of great age.

[The *Journal* published at the top of the column in which the above article appeared, a photographic facsimile of Mrs. Eddy's letter.—EDITOR *Sentinel.*]

THE LAW OF PROGRESS.

CLARENCE W. CHADWICK.

THE progress of the human race heavenward cannot be measured according to any intellectual standards. Some of those regarded as the brightest intellects of the ages have been slaves to the most degrading of habits. Material accomplishments may seem to embellish and to smooth life's pathway, but they also bring their responsibilities and heartaches. Sooner or later the mortal comes face to face with the stern fact that all the knowledge of the world of sense cannot relieve him of the discomfort and unhappiness which the accumulated learning of years has brought him.

Finally, through sore trial and anguish of heart, he finds himself listening to the advice of some kind friend, to try Christian Science, and as it is his last resort he heeds the invitation and meekly asks for help. In due season it comes, often so speedily that he can scarcely believe it possible. He begins to read, to study, to ponder the Christian Science text-book, and as thought is uplifted to behold the heretofore unknown and unseen facts of existence he exclaims, "It is wonderful! Why did I spend all these years in ignorance of my spiritual birthright? Why was I not sooner led to this blessed truth which heals and purifies and saves? Why did God permit me to remain so long in ignorance of my freedom and health and happiness?" As thought advances from faith to understanding, all these questions are answered to his entire satisfaction, and he learns to rejoice in what he now knows about God.

Before, he was content to believe a great deal about matter and its assumed laws. Now he is content to correct and to unlearn what he has learned through the material senses, and to seek first the knowledge of the kingdom of God. Herein lies his progress heavenward. Before Christian Science came to him he was serving the belief in matter and its supposed laws. Now he is serving Spirit, and is coming to understand spiritual law. This reversal of things has also unveiled the mythical nature of sin as well as disease, and has given him the understanding with which to overcome evil instead of serving it. He is now under the law of progress, God's law, the law which "demands of us only what we can certainly fulfil" (Science and Health, p. 233). So long as he was governed by the physical senses he was not obeying the government of God, good, and consequently not under its protection. This fact every human being must learn before he can begin to make conscious progress toward the kingdom of heaven. Sense testimony relegates the heavenly kingdom to an uncertain future existence, and offers no present reward for present moral and spiritual effort. Christian Science ushers in the ever-present reign of Spirit and declares that this is the kingdom of heaven at hand. It reveals what is true concerning God and man, and mortals begin to progress out of erroneous mental, moral, and physical conditions.

God's law, which is the law of progression, demands that mortals shall seek "first the kingdom of God, and his righteousness," if they would gain the true idea of life and realize the Science of being. This is what is being done daily and hourly in Christian Science, and just to the extent that it is being done can one say that human progress is in evidence. The law of progress demands the overcoming of all that is unlike God, which means the correction and subjugation of sense testimony along all lines of human research and endeavor. It means the

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conquest over every form of sensuality, evil, disease, sin, and death; in fine, the bringing into captivity of every material thought to the obedience of Christ, Truth. No human being can accomplish this work in a day, but he can begin at once to make the best possible use of his opportunities by becoming obedient to the law of progress, which demands the forsaking of evil in thought, word, and act before it can be overcome.

The moment the great problem of spiritual redemption is understood apart from the material sense of things, and the mortal begins to work out his salvation, that very moment does he begin to progress morally and spiritually. It is not what he professes or believes, but what he actually does that places him under the law of progress. The student of Christian Science rejoices because of the progress he is making, now that he has a definite goal to work for and knows positively what the work is that lies before him. The law of progress, spiritually discerned, destroys all sense of human uncertainty and enables humanity to reach out confidently and expectantly for man's rich inheritance, knowing that God hath given man richly all things to enjoy, and that no good thing does He withhold from those who are seeking first the kingdom of God. It solves the perplexing problem of supply and demand by bringing to humanity the conscious recognition of the infinitude of God's spiritual resources, which does away with any fear of lack or poverty. An all-knowing God must certainly know that every need of His child is already supplied, and mankind must recognize this spiritual fact, if the human belief of limitation is to be dispelled.

The law of progress demands giving as well as receiving. The great Master said, "Freely ye have received, freely give." One's capacity and willingness to give measures his capacity to receive. When giving ceases, progress ceases, and it is upon this very point that failures often hinge. One who is progressing heavenward must constantly grapple with the thought of human selfishness. When selfishness is allowed to enter, stagnation ensues, and the activity of good seems to become passive and ineffective. "Unto whomsoever much is given, of him shall be much required," expresses the unceasing activities of Mind and its reflections. God's bounties must be reflected, given out, not absorbed, if the law of progress is to be obeyed; in other words, the talents God gives must be made use of.

According to Christian Science nothing is more essential to human progress than a right understanding of spiritual causation. Thought which reasons constantly from a material basis, ignoring Spirit as the sole cause and creator, does not progress beyond the limits of its own finite beliefs. Until reason is rightly directed, and intelligence is predicated of Spirit and not of matter, thought makes no positive spiritual advance. If humanity would ever reach the goal of spiritual perfection it must begin to reason from the standpoint of a God who is Spirit, and of a perfect spiritual creation, since perfection is identified with Spirit and not with matter. So long as belief in matter and imperfection appear in premise, they are sure to appear in conclusion, hence the impossibility of reaching the kingdom of heaven without the elimination of material thought. True metaphysics is founded upon Spirit as the sum and substance of being, hence the need of supersensible thought and reasoning in order to understand Jesus' metaphysical teaching and works. All true spiritual advancement is growth out of physics into metaphysics, out of matter into Mind, out of the sensible into the supersensible.

Science and Health (p. 296) tells us that progress "is the ripening of mortal man, through which the mortal is dropped for the immortal." A mortal, then, in order to make any progress toward the kingdom of heaven must begin to surrender his belief in mortality, and the understanding of spiritual causation will inaugurate the mental activity necessary to carry on this work in individual consciousness. When he ascertains that there is no real cause for any belief in mortality, that it never was created by Spirit, and that without Spirit "was not any thing made that was made," he has divine authority for disbelieving the testimony of the so-called physical senses which declare man to be mortal and material, and in so far as he exercises this divine authority will he progress out of sense into Soul, out of the unreal into the real. Here is the path of progress of every mortal as outlined by Christ Jesus and made practically available to this age in Christian Science.

Since "earth's preparatory school must be improved to the utmost" (Science and Health, p. 486), it is incumbent upon mortals to make the best possible use of their opportunities. If each temptation to believe in intelligent matter with its vast array of hideous imperfections were looked upon as simply an opportunity to prove the omnipotence and omnipresence of God, instead of being considered an irksome task, greater spiritual progress would result. The careless admission on the part of students of Christian Science, that they have "so much to meet" or to contend with at different times, should give place to the recognition that God, omnipresent good, is constantly glorified through His ideas. When Jesus was questioned by his disciples concerning the man born blind, as to who had sinned, the man or his parents, his reply was, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

Jesus did not admit that he had a difficult problem on his hands, nor did he assign any hereditary cause for the man's seeming condition; he simply looked upon this experience as an opportunity to glorify his Father, divine Mind, and he forthwith proceeded to demonstrate the spiritual fact in Science of man's harmonious condition as a child of God. Upon another occasion, when informed of Lazarus' sickness, he replied, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He positively refused to make anything of the physical side of these experiences. He did not make light of them, but, in the language of Science, he did make nothing of them, thinking only of the opportunity afforded him to prove the allness of God. He was thinking and acting in obedience to divine Principle and contrary to the material senses. Had he accepted what these so-called senses said, he would have departed from the law of progress and could not have healed the sick nor raised the dead.

The Christian world has fallen far short of the great Teacher's example in this regard. Mortals have looked upon the experience of sickness and so-called physical imperfections as conditions of matter; have called them real, and have then turned away from the only living and true God as able to heal, and have gone after all sorts of "strange gods" in their blind search for relief. In other words, they ignored the law of progress, and instead, retrograded mentally, morally, and spiritually, until Christian Science came and sounded the key-note of spiritual advancement, demanding the unconditional surrender of all faith in materiality, and a radical and uncompromising trust in omnipotent Spirit as able to correct every human mistake and to care for every need of mind and body. This spiritual quickening of human thought has already resulted in great good to the whole world, and as this progress of thought continues, the time must come when all mankind will have found their God because they have found the healing Christ, Truth.

The coming of the Christ-idea marks the advent of the reign of progress in individual consciousness. "Has the healing Christ come to me?" This should be the question for every professing Christian to put to himself. If he

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can answer in the affirmative, if he knows that the true idea of God as being all-powerful and ever-present has become a tangible and practical reality to him, so that he can prove for himself and for others that divine Mind heals both sickness and sin without the suppositional aid of material means, he can rest in the calm assurance that God is with him, and that he is being governed by the divine law of progress.

THE EDUCATIONAL VALUE OF CHRISTIAN SCIENCE.

ANDREW S. CUMMINGS.

THE commonly accepted definition of the word "education" is usually comprised in a material knowledge of places, persons, and things, gained through courses of study in some of our various institutions of learning. According to the best authorities, the word education is derived from the Latin *educare*, to lead forth. In its broadest sense it is the art of developing and cultivating all the powers of man. When extended to the education of the individual, concerning the relation between himself and the Supreme Being, it becomes religious education, which is "the highest phase the art can assume." Education, therefore, is found to be, in its true meaning, a knowledge which broadens mankind's vision and leads them above greed, selfishness, and all forms of sin and disease.

The writer's experience in the study of Science and Health proves the great value of Christian Science as an educator. The help of a Christian Scientist had been sought for a sick child at a time when all material methods had been proven of no avail. With this began a study of the text-book, Science and Health, and after about ten days of this reading he became aware that an appetite for tobacco which had been with him for some years, had been destroyed. It is very evident that if the same time, and more, had been spent in the study of the nature and quality of tobacco, and the probable results of its use, supplemented by the best academic course, any such, to him, astonishing result could not by any possible means have been brought about; but the slight knowledge of man's relation to the Supreme Being, as discerned in his study of Science and Health, did so, which is unquestionable proof that the education gained through the study of Christian Science,—in other words, religious education,—is, according to the definition quoted, "the highest phase the art can assume."

Mrs. Eddy says (Science and Health, p. 469): "Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God." Previous to taking up the study of Science and Health, most of us were of the belief that intelligence was something possessed by mankind, in varying degrees, and that those more fortunate in its possession were placed at a great advantage over those less fortunate, a belief which sowed broadcast the seeds of envy, malice, hatred, and revenge, because of the advantages which those who were more fortunate were taking over their less favored brothers. Through the educational advantages of Christian Science study, however, we are learning slowly but surely that all men are in reality governed by one Mind and one intelligence, and that the measure of our possession depends not on chance, environment, or good fortune, but on effort and fitness, and that our fitness will be in exact proportion to our effort.

The apostle Paul writes, "For the wisdom of this world is foolishness with God." It is therefore apparent that true knowledge is to be gained only through a study of those things which lead us away from materiality and up to God. We are daily proving for ourselves that the study of Christian Science enables us to reach this attainment, and we see that Mrs. Eddy stands alone, as the one in this age best fitted to teach us our right relation to God, divine Mind, and that this is indeed the highest phase of education.

EFFACING MEMORIES.

VIOLET KER SEYMER.

SINCE God is "the same yesterday, and to day, and for ever," it follows that man in His image expresses the same unchanged perfection and harmony. For man, as for God, there can be no mortal measurements, no past, present, or future. Chronology refers to the passing of seasons and years, and human events are tabulated in the order of the revolutions of the solar system; but God antedates all things, for we read that "in the beginning God created the heaven and the earth," and "in the beginning was the Word." Science and Health (p. 502) teaches us that "the infinite has no beginning;" that "this word *beginning* is employed to signify *the only*." When, therefore, did the calamities occur, from the effects of which so many people are suffering at the present time?

The verse in Ecclesiastes which reads, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past," surely refers to the eternity of good! If we accept this interpretation of the text, are we not compelled to efface from memory those fallacious impressions which the divine Mind never made nor shared in? Full well does one realize how impossible it would be to conquer today's suffering, while theoretically according reality to the specific causative error, whether it occurred last week or last century. Rightly speaking, events which linger in memory cannot be labeled "past," and in the light of Christian Science one recognizes that the accident or calamity which overtook an individual twenty years ago was just as unreal then as we should know it to be if it befell him today. In order to put on "the whole armor of God," we must hold firmly to the Science of being for what is called past, as well as for the present and the future. The past, in God's sight and in man's experience, holds nothing but good.

In conversation with a Christian Scientist, the writer learned that, through just such mental work as this, done in response to the demands of Truth and not with any specific intent, a scar which he had carried for a great number of years disappeared totally. In giving to mortals a degree of spiritual perception, Christian Science enables them to look somewhat through God's eyes, and to behold man as God beholds him,—perfectly free from materiality, pain, or fear, and abundantly possessed of holiness, purity, and joy. Even the first glimpse of the spiritual man's unchanged perfection has oftentimes restored the bloom to pale cheeks and the vigor to shrunken limbs. We read in Science and Health (p. 255) that "eternal Truth is changing the universe," and showing it to us as John saw it and as it eternally remains—free from fear, vice, poverty, and sickness, and filled to overflowing with the affluence of Life, Truth, Love, and their attendant dominion and harmony.

It will be remembered that in that wonderful glimpse of reality called Revelation, the four beasts were "full of eyes before and behind," and they praised the Almighty "which was, and is, and is to come." To all victims of belief in a troubled past, as well as to tremblers for the future, Christian Science brings the comforting assurance that nothing can happen to the spiritual man that has not happened to God first, since cause and effect must forever

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correspond. That eternal light of Love, "which shineth in darkness," throws no shadows either before or behind, and we can keep our faces toward it by declaring, as did Jesus, "I and my Father are one."

The future good is ours already if we claim and deserve it, and in the same way old errors are truly begone if we are a law unto ourselves in disproving and disclaiming them.

MAGNIFYING GOOD.

LEWIS LUDINGTON YOUNG.

ONE of the most satisfying answers ever given to a hungering world is that of our Leader to the question, "What is God?" God is defined here as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465). An experience is recalled where there was an earnest desire to drink from the depths of this well of truth and gain more than a mere perusal of the statement could give. The dictionary was referred to, the definition of each word in this answer was copied on a scrap of paper, and these definitions were studied and dwelt upon until each coincided with the concept of God as revealed in Christian Science. The experience brought such an uplift, such a rousing from dormant conditions, that the water from this well was indeed as "living water," of which, if a man drink, he shall never thirst again.

Being committed to memory, these definitions would recur during unoccupied moments, and on such occasions the magnified mental view gave an inspiration and uplifting something like that experienced on beholding a scene of unusual grandeur. To reflect upon Deity as defined in Science and Health enables one to experience the richness and fulness of the divine Life; it fills the hungry heart with good things, and inspires us, like the psalmist, to "magnify the Lord," and to feel as did Mary when she rapturously exclaimed, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

The experience of magnifying God, good, has been helpful in breaking the habit of unwholesome contemplation of the aspects of evil, and to disarm it of the repulsion and fear instilled. The dictionary alone, however, will not avail to define God satisfactorily, any more than moonbeams will melt a river of ice, the clearer realization of God coming from the conscientious study and practice of Christian Science. Comparing the effect produced by empowering evil and that of magnifying good, it becomes more evident that, as Mrs Eddy expresses it, "the Christ-like understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259).

THE PERFECTION OF MAN.

HARRY FRANKLIN PORTER.

THE teaching of Christian Science, that man is now and always has been perfect, has awakened the comment that man's salvation lies not in his present perfection, but in his perfectibility, and in answer we would ask if the all-wise and all-powerful creator, whom the prophet described as "of purer eyes than to behold evil," or as unable to conceive of an imperfect thing,—did this creator, the one God, good, deign to make man imperfect (unfinished), and leave the problem of his perfection to the chance of the ages? Could He make anything unlike Himself, not "in his image and likeness" (complete, perfect)? No, perfection is incapable of producing imperfection, just as harmony is incapable of producing discord.

As a spiritual idea in infinite Mind, man is necessarily perfect. A creator with infinite wisdom and power could not, and would not if He could, make any other but a perfect man. Our sense of man's perfection is, however, sadly awry; and it is to this erroneous sense of things that all the toil and trouble, discord, disease, death, in the world is and ever has been due. This, then, is the task for you and me, who would labor for the good of all mankind—to mend our sense of things, and in mending ours to help mend or transform human sense at large. Some one has well said, "The mother of sins is ignorance." Let us, then, make war on ignorance. Let us puncture the flimsy fables of fear and folly. Let us remove the blinds of Belial, the dark and dingy draperies of doubt and dread, and see "the form divinely fair." It is there,—aye, here, everywhere,—if we but look, if we but raise our eyes. Why cling to earth and error, lean to matter, to mud, for health and happiness, when heaven, harmony, the reign of ever-present and omnipotent Mind, divine Love, is everywhere, and there is no place where it is not?

If it is admitted that God, whom men profess to acknowledge and adore as the one Supreme Being, is everywhere, and there is no place where He is not; that "in him we live, and move, and have our being," and that His reign and rule is perfect harmony, then it must be conceded that man, the individual idea of God, is even now perfect, spiritual, complete; and it is for us, who from the force of habit, just because our ancestors so believed, continue to accept unchallenged the evidence of the material senses, which testify to discord, disease, and doom, to awaken! The earth is flat and the sun appears to move—to the senses; but the science of astronomy contradicts this false evidence, and we have long since learned to acquiesce, although our ecclesiastical ancestry suffered sore from qualms of "conscience" before they fell in line. Christian Science contradicts and corrects the false evidence of the material senses as to the nature of man, that "would put soul into soil, life into limbo, and doom all things to decay" (Science and Health, p. 318), and declares his present, positive, provable perfection. Why linger longer and lag behind, like bigotry of yore? why not fall into the line of light now?

[Written for the *Sentinel.*]

EXALTATION.

MARY J. ELMENDORF.

OFTTIMES, when meditation steeps my heart
In harmony and hush and ambient light,
I seem to stand apart
From thoughts that to my duller moods respond;
Like some lone watcher, leaning out of night
To glean one shaft of glory far beyond.

Calmly I climb the holy hill of hope,
And from its summit higher summits view,—
Above the sensual scope,—
Whose sheer heights human daring may not bind,
Shining, aloof, cleaving the eternal blue—
The mighty Himalayan mounts of Mind!

My feet seem planted on the dizzy verge
Of faith triumphant, and across the vast
I hear God's music surge.
Visions of light and happiness are mine,
And, fearless, lifted from the foggy past,
I face the open gates of Life divine!

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SELECTED ARTICLES.

[William C. Kaufman in *Butte* (Mont.) *Miner.*]

Christian Science teaches that God is Spirit, manifested as divine Life, Truth, and Love. It assumes, therefore, that all cause and effect, law, activity, and force must be the manifestation of Truth, which is always the outcome of good. We have, then, an unchanging creator.

Prayer is an effort to approach God—to come into His presence. When a man prays he desires something. He wants something brought to pass. Let us see how the Christian Scientist prays: He sees around him the sin, the woe, and the sickness, but has learned that they are temporary monstrosities which are apparently occupying God's place and power, and manifesting a will which is not the will of the Father. The Christian Scientist remembers that God, Spirit, is All-in-all, that "God saw every thing that he had made, and, behold, it was very good." He knows at once he cannot believe the testimony of both Spirit and matter. So he chooses that of Spirit, and realizes what James meant when he said, "And the prayer of faith shall save the sick."

We would not ridicule the musician because he maintains that discord is not the real and should not be dwelt on because it does not express the principle of music, which is harmony. Christian Science is no less consistent because it maintains that sin and sickness are discordant conditions which deny God's allness and should not be dwelt on. When mankind manifest "the Spirit of truth" and do "the will of the Father" more naturally, then they will not rely on a drug, mental or bodily manipulation, suggestion, hypnotism, or creed to realize that their prayers are answered.

["Correspondent" in *Evening Standard*, London.]

There has recently been accomplished in Boston a remarkable feat in the annals of newspaper publishing. In August last a number of lodging-houses stood on the road facing the Christian Science church in Boston. In three months those buildings had disappeared, and the offices of *The Christian Science Monitor,* containing a plant capable of turning out a large daily paper, had taken their place. On Nov. 25 the first number of *The Christian Science Monitor* was issued, and from that date the paper has steadily progressed in circulation and importance. The paper is not what is commonly understood as a religious one. In all its columns it contains only one daily article on Christian Science. It is exactly what it professes to be, a first-class daily paper of the ordinary type, the religious side of the movement being represented by the weekly *Christian Science Sentinel* and the monthly *Journal.*

The *Monitor* has already a world-wide circulation; indeed, probably no other daily paper goes to so many different parts of the globe. Its advertisements are ruthlessly edited, and an enormous number of applications are rejected. Every element of sensation is studiously avoided, and, while devoting a full page to athletics and games, it avoids all mention of betting and gambling of every description. All that is really important in the news of the world—its politics, its art, science, and literature—has ample space devoted to it, but horrors of any sort are remarkable for their absence. Politically speaking, its mission may be said to be an attempt to promote the federation of the world, instead of exciting the passions of nationalities; socially, its aims may be described as giving prominence to whatever "men do or say or think" for the betterment of humanity.

[Algernon Hervey-Bathurst in *Oxford* (Eng.) *Chronicle.*]

It is quite obvious that a man who knows the truth about a mistake is in a position to correct that mistake, and it is equally clear that a man who does not understand the method whereby the mistake is corrected, is not in a position to criticize the method. An error is equally an error, whether manifested in a man or a horse, and Christian Scientists have proved that, to the extent that they adhere to the teachings of the Bible and their text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, they are able to heal the sick—whether man or animal.

Thousands of grateful men and women have learned through the teachings of Christian Science that the beliefs in sin, sickness, fear, and discord are no more real, no more powerful or part of the creation of God today, than they were when the Master cast them out through his knowledge of the immutable law of God. In this connection it is helpful to remember the young man who was born blind. Jesus the Christ knew that there was no law by which he was condemned to be blind, and with this knowledge he healed him. What was the result? They said to Jesus, "This man is a sinner," and they cast out the man who had been healed. The same law which Jesus and his disciples taught and applied nineteen hundred years ago has again been revealed to this age by the Discoverer and Founder of Christian Science, and it is through a knowledge of this law alone that sin is destroyed and sickness healed. If *materia medica* never failed, there might be some excuse for criticizing the efforts of others engaged in the work of helping humanity; again, because the methods of Christian Science are not the same as the methods of *materia medica,* it is essential that the physician should first carefully study and apply the teachings of Christian Science before attempting to pass judgment on them.

There is one way, and one way only, of practising Christian Science,—it is to let that Mind be in us which was also in Christ Jesus, to obey implicitly the commands of the "great Physician;" and that these commands are being obeyed, that the "signs" are "following," is beyond cavil or dispute.

[W. J. Bonnin in *Liverpool Courier.*]

If our critic would rely for his information upon the Christian Science text-book, and the authorized publications, he would learn that Christian Scientists do believe most definitely in the atonement—the reconciliation of man to God through Christ Jesus the Wayshower—and that if they have no outward ritual or ceremonial it is because they believe most implicitly that "God is a Spirit: and they that worship him must worship him in spirit and in truth." To assert, moreover, that Christian Scientists do not study the Bible is just about as erroneous as it is possible for an assertion to be. They read it as they never read it before—before, that is, Christian Science illuminated it for them—to extract every grain of truth from it, to reach, beyond the letter that killeth, the spirit that giveth life.

Christian Science certainly does extend the meaning to be attached to the word "sin," so as to let it include all that is unlike God, anything that constitutes a denial of the omnipresence, omnipotence, and omniscience of a loving God. And in this connection it is to be remembered that the Master never suggested that sickness was ordained by God; that he did not transgress any divine law when he healed the sick or raised the dead; that he came to do the will of God; that he declared the woman with the spirit of infirmity to be bound by Satan, of whom he said, "He is a liar." It is the recognition of the allness of God, and the necessary unreality of sickness and sin—in other

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words, that Satan is a liar—through the light of Christ, Truth, that constitutes the forever coming of Christ; and in the measure that this understanding comes to us, in such measure may we manifest health and happiness and righteousness, and in such measure shall we be able to say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

[Editorial in *Harlem* (N. Y.) *Local.*]

Whatever criticisms may be indulged in by the opponents of Christian Science in their efforts to discredit its claims to the serious consideration of mankind, it cannot be denied that Christ employed neither drugs, electricity, hypnotism, nor autosuggestion in his healing work, relying exclusively upon the truth, love, and power of God as the efficient remedy for all the ills that flesh is heir to. Nowhere in the Scriptures can it be discovered that he made any distinction whatever between organic and functional disorders, but healed "every sickness and every disease among the people," commanding his faithful followers to perform the same blessed work, giving them the definite assurance, "The works that I do shall he do also."

This is the key-note of the Christian Scientists' profession and practice, and they claim that they are simply fulfilling their mission in obedience to the divine injunction. According to their teachings, the true spiritual concept of God and the divine law of Love is all that is required for the solution of the "adamant of error" (Science and Health, p. 242), which they believe to be the only basis of sickness and sin. Whatever views may be entertained by others as to the logic of this position, almost every intelligent observer who is in the least degree familiar with the subject, will candidly admit that great good has been accomplished by the cult, many of whom reside in this section of the city, in redeeming many almost hopeless victims from the slavery of alcohol, drugs, tobacco, and other evil propensities to which mankind is addicted everywhere in the world.

[Captain Geoffrey Wilkinson in *Interpreter,* London.]

Christian Science starts from the premise that there is one First Cause, self-existent, eternal, infinite; one intelligence or Mind, the Being men call Spirit or God, the Principle of all true existence. Perfect Mind expresses itself in perfect ideas, so that creation is spiritual, ideal, perfect in every detail. Now matter,—that which appears to the senses,—with all its evil and discord, is the negation of this; is, in fact, the result of the carnal or mortal mind, a false, imperfect sense of things, which, for the very reason that it is a false sense of things, must of necessity be destroyed by Truth, must cease to have even an apparent reality. Material objects are consequently the counterfeits of spiritual ideas, and, speaking absolutely, unreal; much as, from the ordinary standpoint, the distorted landscape seen through a bad pane of glass is unreal. Material selfhood is a false, imperfect, mortal sense of man's true, spiritual, perfect, eternal individuality, which intrue, spiritual, perfect, eternal individuality, which in-God, in whom "we live, and move, and have our being." Even a healthy material body is not the reality of man, but health is a nearer approximation to reality than is sickness, and is one step at any rate on the road to that final conquest over physical conditions which found its perfect expression in Jesus of Nazareth, in whom "the Word was made flesh;" through whom, that is to say, the expression of the divine Mind, the spiritual idea, was made manifest to mortals.

Any one who will read, intelligently and carefully, the above résumé of Christian Science teaching, will find that it solves the difficulties brought forward by our critic. To judge by the latter's criticism, it would seem that Christian Science denied everything and left existence a dreary blank. On the contrary, it takes away nothing but the false, imperfect sense of things; it leaves the true behind. It does not say there is no rose, no landscape; it does say that the rose, and the landscape, as God created them, present a glory of which mortal sense has only a faint conception. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "Things which are seen were not made of things which do appear." It will be noticed from what has been said that mortal mind cannot create anything; this false sense of things can only seem to counterfeit, to give a false sense of God's perfect creation.

The fact is that the critics of Christian Science persist in setting up a man of straw and then proceeding to demolish him. The point on which all without exception come to grief is their inability to distinguish those statements of Science and Health which deal with the absolute, that is, with the truth of being, the real, from those which deal with the mortal concept, the unreal. Christian Scientists have, probably almost without exception, gone through the same difficulties, the mistake arising from the tendency of the human mind to read the absolute statements relatively. Thus, when the critic sees such a statement as that man is spiritual and perfect, he immediately imagines that it applies to the ordinary mortal as such, and is either hilarious or angry over it; instead of realizing that it applies to man's real selfhood, the image and likeness of God, of which the mortal is the counterfeit. Such misconception will lead him to think, like our critic, that Christian Science teaches that mortal man is already perfect and there is no need for repentance; whereas Christian Science teaches that sin is unreal, inasmuch as it is no part of man's true selfhood, and must be proved to be unreal by its destruction, which destruction can only come about as Christ, Truth, destroys the illusion of pleasure in sin. Where Truth appears, error disappears.

If our critic had been able to distinguish the relative from the absolute, he would have understood why Mrs. Eddy is continually referring to mortal mind, that false sense of things which seems so real, and why, when speaking absolutely, she says "there is no mortal mind out of which to make material beliefs, springing from illusion" (Science and Health, p. 399). In the absolute, to the divine consciousness, no false sense of things exists; it can only seem to exist to itself. Of the devil, personified evil, Jesus said that he "abode not in the truth, because there is no truth in him." Evil never was any part of the reality of being, however real it may seem to be to mortal sense.

[John L. Rendall in *Scranton* (Ia.) *Journal.*]

The point that Christian Scientists emphasize more than other Christians is the present necessity for healing the sick as well as the sinner. Christian Science teaches that God's laws are infinite, consequently that they change not. This agrees with the Scriptural statement that God is without variableness, "neither shadow of turning;" therefore the law or process by which the disciples were to "heal the sick" and "cast out devils" still remains as essential and fundamental Christianity.

It must be plain to every one that there can be no new truth; it is also plain to many people that truth may seemingly be obscured for a time. The truths of Christian healing have been to a great extent ignored or neglected by most Christian denominations, hence the necessity for that which produces a more active and intelligent interest in them and which furnishes an adequate understanding of the availability of God's laws at the present time to the healing of the sick and the sinner. Now in all this our

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critic and Christians generally are bound to concur, for these are the plain teachings of Scripture. The fact is that we are all striving to bring out the best results possible, though we may not all adopt the same methods. A choice between methods can be properly determined only on the basis of results. Christian Scientists are satisfied that the teaching of Christian Science produces the best results in the healing of the sick and the reformation of the sinful of anything of which they have cognizance; therefore they insist that Christian Science is emphatically Christian.

[John E. G. Sandford in *Western Press*, Bristol, Eng.]

When Pilate queried, "What is truth?" he voiced the yearning of mankind for the absolute understanding that alone can give surcease from sorrow, sin, and fear. To-day, one solitary woman's inspiration has awakened the echoes of the long-dead centuries, and caused the mountains of material belief to shake and tremble at the answer to the Roman governor's despairing question.

Christian Science is the name which has been chosen by its Discoverer, Mrs. Eddy, to designate the system of practical religion which offers, to all who will investigate it humbly and faithfully, the soul-satisfying understanding of the Master's teaching and works that enables the student who is willing to take up his cross and follow him; also to obey his imperative commands to preach the gospel and heal the sick. To the repentant sinner Christian Science says, "Let the dead bury their dead, and come thou and follow me;" to the mourner and the heavy laden, "Ye sorrow not, even as others which have no hope;" to the sick and suffering, doomed by material beliefs, "Jesus of Nazareth passeth by, for said he not, 'Lo, I am with you alway, even unto the end of the world'?"

[From an editorial in *Brooklyn* (N.Y.) *Times*.]

The *Brooklyn Times* holds no brief from Christian Science, nevertheless, it feels constrained to assert that Mr. —— is not accomplishing by his attacks what he aims to accomplish. Unbridled abuse never yet crushed out a religious belief or opinion. The blood of the martyrs always was the seed of the church. Abuse and you strengthen; denounce and you fortify. The longer Christian churchmen denounce in this fashion the teachings of Mrs. Eddy, the more followers will she have.

It may be well to note the soft answer that the Christian Science publication committee will indite for the critic. It will as surely come as will the sun rise tomorrow morning. It will breathe a better spirit than do his utterances. It will be broader in scope and will exhibit no resentment —only compassion. Then if the critic is a brighter man than his sermon would indicate, he will see a great light.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've nothing done that we can trace
If through it all
We've nothing done that we can trace
That brought the sunshine to a face,
No act most small
That helped some soul and nothing cost,
Then count that day as worse than lost.

ANON.

AMONG THE CHURCHES.

ATHENS, GREECE.

Reading the mention of there being Christian Scientists in Constantinople, I have thought it might interest the Field to learn that there are four people in Athens who are deeply interested in Christian Science. Two of us who know English sufficiently well, have the task appointed us of translating the Bible Lessons into Greek for the benefit of the others. We are earnest workers and seekers after Truth. We have had a few important demonstrations, and hold our Sunday services regularly.—*Correspondence.*

BLOOMINGTON, ILL.

The new Christian Science church in this city has just been dedicated. The growth of this denomination in Bloomington has been remarkable, beginning with a handful of followers a few years ago, and now being numbered among the largest and wealthiest congregations of the city.

The new church is conceded to be the most beautiful in the city. Bedford stone was used in the construction, and the classic type of architecture gives the structure a distinguished appearance that has attracted wide attention. The seating capacity is six hundred and fifty, provision being made for a gallery should the growing needs of the congregation require it. A public reading-room is a unique annex to the church. The total cost of the building was fifty thousand dollars. The dedicatory program occupied the entire day, and Scientists came from all over the country.—*St. Louis Republic.*

NEBRASKA CITY, NEB.

It was eleven years ago that a few followers of the teachings of Mrs. Mary Baker Eddy met at a residence in this city and organized what they called First Church of Christ, Scientist, and since then that little body has met regularly on Sundays and occasionally during the week and held services. They have grown wonderfully in number, but so quietly has the work been done that only those who were acquainted or who made investigation knew what they were doing. There has been no ostentatious display, no antagonizing of other churches, nor any attempt to bring themselves into undue publicity.

Sunday, May 2, for the first time, they will occupy their new home. The building is located at the corner of Twelfth street and First avenue, and has one of the handsomest sites in the city. So quietly has the work of construction been done that few realize that within the past few months one of the finest little church edifices in the state has been erected. It is built of cement blocks, and presents a fine appearance. The corner-stone was laid Oct. 20, 1908. The exterior is designed in the classic style of architecture, and the same is brought out in the interior detail. The auditorium, which is 38 x 50 feet, will seat two hundred or more. A gallery over the vestibule and entrance seats fifty more. Beneath the gallery are two small rooms that can be used as reading-rooms. The cost of the building and lot is in the neighborhood of eight thousand dollars.—*Nebraska City News.*

Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision; God and the spiritual the only real and true. Depend upon it, the spiritual is the real.—TENNYSON.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"NO RESENTMENT — ONLY COMPASSION."

RECENTLY the *Brooklyn* (N. Y.) *Times*, in commenting upon an attack which had been made upon Christian Science, said,—

It may be well to note the soft answer that the Christian Science publication committee will indite for the critic. It will as surely come as will the sun rise tomorrow morning. It will breathe a better spirit than do his utterances. It will be broader in scope and will exhibit no resentment—only compassion. Then, if the critic is a brighter man than his sermon would indicate, he will see a great light.

It is gratifying to note that the merits of the work of the committee on publication are gradually finding recognition at the hands of observing newspaper men, who see in this work a legitimate effort to correct misstatements rather than an attempt to "get back at" a critic. The sole purpose of the committee on publication is to set forth the truth about the one subject in which he is vitally interested, and in which he knows the whole world would be similarly interested could it but be brought to see this truth.

This subject is Christianity in its simplest and purest form, and no one could reasonably expect to be heard on this most important theme did he not exemplify its teachings by conducting himself in a Christian manner. If "great is truth, and mighty above all things," then a simple statement of the facts, which will enlighten all who are sufficiently interested to listen, is the most effective answer that can be made, and all that is needed.

An honest critic desires to be set right if he has made a mistake. A dishonest critic needs all the compassion a Christian man is able to summon for him; and those who have been deceived by such a critic need nothing more than to be properly informed. This is the theory upon which the work of the committee on publication is based, and when this theory is put into practice in a Christian manner, good must result. Two wrongs never made a right, and never will. To abuse personally or harshly criticize a critic would be to fight him with his own carnal weapons, a warfare which has no Christian warrant and in which a Christian Scientist can have no part.

As Mrs. Eddy has said on page 342 of Science and Health, "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple.'"

ARCHIBALD MCLELLAN.

ORIGINALITY.

THE word original is thus defined: "Pertaining to the origin, or beginning; not copied or imitated;" etc. In Christian Science we learn that the origin of all real being is God, infinite Mind, and originality is, therefore, that which expresses God,—His "infinite manifestation," to use Mrs. Eddy's words (Science and Health, p. 468). By a strange perversion, mortals waste their time in turning away from man's spiritual origin, and in attempting to get something, or become somebody, by taking from others that which they possess, or by imitation of another's work, all of which indicates, to say the least, mental short-sightedness.

To succeed in anything,—to be truly great,—one must be original, for God's ideas all have infinite possibilities and capabilities that are awaiting unfoldment. It should never be forgotten that we must *be*, before we can *do* anything of consequence. All who have ever accomplished any great good were those who recognized in some degree the possibilities of true selfhood; in other words, they were original.

In Science and Health we read, "Physical causation was put aside from first to last by this original man, Jesus. He knew that the divine Principle, Love, creates and governs all that is real" (p. 286). We could never think of Jesus as having borrowed his wisdom or derived his greatness from any other, and he was ever ready to accord to others their rightful place in the realm of Mind. Thus does our revered Leader, the most original thinker of modern times, recognize the greatness of all who are truly great. In her "Miscellaneous Writings" she says, "Great only as good, because fashioned divinely, were those unpretentious yet colossal characters, Paul and Jesus. Theirs were modes of mind cast in the molds of Christian Science: Paul's, by the supremely natural transforming power of Truth; and the character of Jesus, by his original scientific sonship with God" (p. 360). The work of such as these can never fail, and it does not cease with their earthly experiences. It unfolds with the unfoldment of all humanity; that is, to the extent that the ideas for which they stood are recognized and demonstrated.

To express originality does not mean that one should indulge in eccentricity, for as all of God's ideas have one Mind and are governed by one Principle, they must conform to one perfect standard; but each should pattern after the divine standard, not after some other idea. A botanist once explained to some interested friends that the individual blossoms on a bunch of flowers which he held in his hand were as different, each from the other, as are the faces of a family of children. Here was a hint of infinite possibilities in the way of expression—reminding us of the "diversities of gifts" named by St. Paul. The healing to which he refers has, however, taken on a broader significance in Christian Science, where it means the process by which we awaken to the divine likeness and begin to bring out a spiritual type of manhood and womanhood, "conformed to the image of his Son," to quote Paul again. This healing process requires us to get rid of all the flaws of mortal heritage which mar the character and bring discord and suffering; and which hinder the unfoldment of true originality, with all its splendid possibilities.

In that wonderful address, "Science and the Senses" (Miscellaneous Writings, p. 104), Mrs. Eddy asks, "How shall we reach our true selves [our original being]?" She answers, "Through Love. . . . I will love, if another hates. I will gain a balance on the side of good, my true being." The one who loves understands himself and others. He is not deceived by any counterfeit, but he knows that the real is God's expression, having a vital relation to its divine origin, and that, like Truth, it is forever triumphant.

ANNIE M. KNOTT.

THE PHILOSOPHY OF HEALING.

WHATEVER confidence the representatives of the various schools of *materia medica* may have in the alleged benefit to be derived from the remedies on which they rely, they must be entirely agreed that they have no philosophy of the relation of means to ends. So far as the observation and classification of the data of human experience is concerned, their procedure may be regarded as scientific, but

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so far as their claim of causal relation is concerned it manifestly has no rationale.

The pure materialist may prescribe a given drug for a given disease, and be able to cite evidence in proof that relief has attended its use under similar symptomatic conditions, but if asked how the particles of matter taken into the system are able to locate the inflamed part or inactive gland, to determine the nature of its disease, and so to influence it as to bring about a normal adjustment of things,—respecting all this he has no understanding; no, not even the vaguest theory. He may say that he doesn't need any philosophy; that all he wants is a practical working scheme which is based on empirical investigation, but in so saying he certainly abrogates all claim that his scheme is a science.

The semimaterialist, who asserts that matter is a provision through which God accomplishes His ends, is equally incapable of giving any consistent explanation of that which he declares to be a divinely appointed order. If, for instance, God has arranged that a given kind of matter, such as calomel or arsenic, shall heal a given sickness, how is it that the continued use of these drugs poisons the system, thus producing another ill which is far more serious, perchance, than the original one? Has the matter in question escaped that divine control which was the dominating factor in the primary assumption, has the whole situation been taken out of the hands of purposeful affection and subjected to a malicious power which would doubly afflict the suffering? Can anything which is of God ever bring disharmony and suffering? These questions are simple but searching, and they enable us to see something of the self-contradictoriness of a so-called Christian point of view. The whole theory breaks down, not only because of the temporality of the asserted effectiveness of that which is believed to express divine law, but because of its entire lack of a rational *modus operandi*.

In contrast with the unphilosophical assumptions of every phase of materialistic thought, Christian Science gives the explanation of the Christ-healing in terms that are intelligible even to children. Every one can understand that a positive annuls its opposite or negative; that light and darkness cannot dwell together; that truth and falsity about anything cannot hold sway in a given consciousness at the same time. When therefore Mrs. Eddy declared that "metaphysics resolves things into thoughts;" that "the spiritual fact and the material belief of things are contradictions," and that "eternal Truth destroys what mortals seem to have learned from error" (Science and Health, pp. 269, 289, 288), she not only gave men a point of view which explains the works of Christ Jesus and his disciples, but she stated the Principle and rule, the ground and process, or Science of all true healing. From this point of view it is clear that neither man nor matter is or can be sick; that all disease has its origin and abode in false sense, and that the vital and continuous fact of the Christ-healing is the dissipation of error by Truth.

The naturalness and simplicity of this order makes instant appeal to thought. Its convincing finality is axiomatic; one not only apprehends it clearly, but he realizes that nothing else is thinkable, and it is this logical satisfactoriness of the philosophy of Christian Science healing which commends it to intelligent people who are unfettered by prejudice. Moreover, it not only makes the teaching of Christ Jesus lucid, but it makes it possible to explain the phenomena of medical and mesmeric treatment. When we have learned that so-called mortal law is a projection of human belief, we can understand the influence which this assertion of law exerts over all who accept the belief, but the moment false belief is known for what it is, that moment its phenomena lose their footing. Consciousness has entered the realm of Truth, and the ground and occasions of sickness are put away.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Concord, N. H., June 9, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—With grateful hearts, the members of your church in Concord, N. H., in special meeting assembled, send you loving thanks for the o'erbrooding watchful care expressed in your dear letter of June 7. We realize that the best return we can make for all you have so generously bestowed upon us, is to reflect that impartial, universal Love which heals and saves; and, as you have so beautifully expressed it in your poem on "Love," to

> Seek holy thoughts and heavenly strain,
> That make men one in love remain.

Devotedly yours,

MARY D. RICE, WILLIAM A. CLARK,
MARIAN W. HERING, JOSIAH E. DWIGHT,
URIANNIE P. GROVER, *Committee.*

[Telegram.]

New York, N. Y., June 7, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Teacher:—The trustees of Fifth Church of Christ, Scientist, of New York city, in view of the recent statements in the daily papers, assure you that Fifth Church stands firm as a rock in loyalty to Christian Science and in gratitude to its Founder.

FANNIE BECKER, *Clerk.*
ROSALIND ROBERTS, *First Reader.*

Columbus, O., June 9, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—While reading in the *Monitor* this morning an account of the false reports concerning you in recent papers, it occurred to me that there were, nevertheless, many thousands all over the world who tenderly love and honor our Leader, the chosen one of God.

In the seven years in which we have studied Christian Science, we have received countless blessings, a few of which I would mention. My husband, who was threatened with total blindness, was healed. Previously an infidel, he now loves and studies the Bible, and is striving to be a true Christian Scientist. I had been a delicate woman, but have been healed and strengthened until I am now able to care for my family of five children, three of whom have known no other treatment than Christian Science. Our little daughter, nearly three, has never been ill. In the daily study of the Lesson-Sermons, and other Christian Science literature, we are receiving constant blessings.

My husband joins me in sending most tender love to you.

With deepest love and gratitude,

EDNA G. (HINES) CUMMINGS.

Milan, O., May 21, 1909.

Beloved Leader:—My heart turns to you in love and gratitude for what you have done and are doing for mankind, in raising us from sin, sickness, and despair into the light and love of the divine Being, through the wonderful messages you are giving the world in Science and Health, and in all your inspired writings. I am but newly come into the knowledge of the truth, but I believe and understand as never before that God is good and is All-in-all. You have through your teachings opened my eyes to a realization of the blindness wherein I dwelt heretofore. Through Christian Science I have received healing, both spiritual and physical.

Faithfully yours,

NELLIE STANDART HOBBS.

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Blackpool, Lanc., England, May 27, 1909.

Beloved Leader:—At the last meeting of our committee, when the lecture sub-committee had presented their report, and after hearing of the great demonstration,—how the lecture fund had been over subscribed,—our hall, which seats about eight hundred people, being filled with earnest inquirers for Truth, mostly strangers, to hear for the first time the meaning of Christian Science,—it was then that our hearts overflowed with gratitude to the one who had made such a demonstration possible. It was unanimously resolved to have a letter forwarded to you, expressing our gratitude and showing our appreciation for your self-sacrificing life, and our love for you, the Discoverer and Founder of Christian Science. We have learned from your teaching that something more than words is necessary to express gratitude, and in this young society every endeavor is being made to show our gratitude in deeds.

Again thanking you for the many blessings we have received,

For the Blackpool Christian Science Society,
JOHN W. HARWOOD, *Clerk.*

Los Gatos, Cal., May 11, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Realizing the guidance of your constant, tender love, we, the members of First Church of Christ, Scientist, in Los Gatos, Cal., desire to express something of our great love and gratitude to you. Five years ago there were but three Christian Scientists in Los Gatos. Today, after many proofs of healing, and as a visible testimony of increased spiritual understanding, we have built, without incumbrance, an artistic and substantial bungalow, which affords us ample space for both a reading-room and a chapel. The reading-room is increasing in usefulness, and though the Sunday School is not large the children are earnest and faithful, appreciating the increased privileges given them by your recent change in the by-laws. We are thankful for *The Christian Science Monitor* and for all our periodicals, which your watchful care is maintaining at so high a standard.

To your purity of heart and self-immolation we owe our present understanding of divine Principle as ever-present Life, Truth, and Love. We are grateful for your book Science and Health, the "Key" which unlocks the Scriptures and proves the power and permanency of Spirit by healing disease and sin. We humbly pray that we may grow more worthy to follow you; and have that Mind in us which was also in Christ Jesus.

Faithfully yours,
The Committee for First Church of Christ, Scientist, in Los Gatos, Cal.

Glenwood Springs, Col., May 23, 1909.

Mrs. Mary Baker Eddy.

Dearly Beloved Leader:—I want to express my gratitude to God, and to you as the wayshower, for the wonderful blessings which have come to me since coming into Christian Science,—for my physical healing, which has been most truly wonderful (and far greater has been my spiritual understanding of God, as Life, Truth, Love), and for this beautiful thought of love which unites all true Scientists in an everlasting bond. Since leaving Boston in November, 1908, I have visited several Christian Science churches, in Chicago, Ill.; Rapid City, and Lead City, S. Dak.; Denver, Colorado. I am now located at this beautiful place, and here also we have the same earnest seekers for the truth. Many times my thought has turned to you and your untiring efforts in behalf of sick and sinning humanity. May the great Giver of all good, who has filled your heart and mind with this spiritual discernment of Truth, multiply your blessings more and more unto the perfect day. Believe me to be, most sincerely yours in the bonds of Christ,

LUCRETIA A. BOWKER.

Baltimore, Md., June 4, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I wish to thank you for the added proof of your loving care for us, and for the Cause, which is expressed in the article "Class Teaching." Your patience and love in being willing to add "precept upon precept," in tireless faithfulness, is certainly the love of a mother for her children. I have felt the need of just this word which you sent us, as error has raised its voice against class instruction, and with a multitude of reasonings is trying to cut off the searchers for Truth from a more perfect and exact understanding. I had my own struggle with this question both before and after receiving the instruction, the argument before being to stand alone with God, as He is All, not realizing then how little I knew Him or what standing alone with Him meant. The argument after going through class was that I had lost, not gained, by the class. I now realize that it was my own awakening to sin and self-righteousness that made me feel the great sense of loss. I had gained a clearer realization of God as divine Principle, and as the work has continued it has caused me to prosper as never before, and to help others, so that I am now beginning to be useful instead of helpless.

May I be a blessing to the Cause you have so earnestly striven for, and thus express my gratitude to you. My teacher is your student, Miss Ellen E. Cross.

Very sincerely,
ETTA M. GILBREATH.

South Orange, N. J., June 2, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—Now that the academic year at Columbia University is drawing to a close, I feel I must write you about the wonderful lecture our Christian Science Society of Columbia gave in May, as it meant very much to us to give a lecture during the first two months of our existence as a religious society. We have met with uniform kindness from the officers of Columbia, through whose permission and good favor we were able to give a lecture by one of those splendid workers of the board of lectureship, Bliss Knapp, C.S.B., who delivered at Columbia, on the evening of May 7, a most wonderfully clear and logical exposition of the fundamentals of Christian Science. That lecture was truly an inspiration, and met every argument brought up here against Christian Science. The university newspaper printed quite a goodly portion of the lecture. It might interest you to know that at the time we asked Mr. Knapp to lecture for us and he so kindly consented to help us, we did not have a penny in our treasury, but that on the night of the lecture we had almost one hundred dollars.

We have been able to place *The Christian Science Monitor* in Earl Hall, the Y. M. C. A. Building here, where newspapers are on the tables for the use of the men students of the university. In the Columbia Library magazine room can be found the *Journal*, *Sentinel*, and *Monitor*. The Christian Science Society of Harvard were very kind to us when we were taking our initial steps in organizing. Such loving cooperation among your loyal followers brings out a sweet sense of the individual's living of Christian Science, which is an honest acknowledgment of gratitude to you, whose earnest Christian life is an example to us all.

Lovingly,
VIRGINIA TAYLOR, *President.*

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THE LECTURES.

DALLAS, TEX.

"Christian Science, the Science of Salvation" was the theme discussed last night [April 17] by Prof. Hermann S. Hering, in an address before a crowd of good size in Carnegie Hall. The speaker of the evening was introduced by B. C. Odom, Reader of First Church of Christ, Scientist, who said in part,—

The essential problem of the moral and religious reformer is to lead mankind away from their tendencies of evil and limitation to ways of good. All Christendom is agreed that the best plan, indeed the only right method, for this reformatory work was established, or set forth, twenty centuries ago by the lowly Nazarene, when he revealed through his teachings and demonstrations the true relation of God to His universe. This knowledge was to free humanity from their erroneous theories, false thinking, by planting them firmly on the Christ-idea of spiritual supremacy, the stone which the builders had rejected. For to none before him had ever been so clearly revealed this basic law of life, "As he thinketh in his heart, so is he." The mission of Christian Science is to place before the world this new-old ideal, to remove from mortals the shackles of erring human thought, by giving a practical, scientific knowledge of God.—*Dallas News.*

SALT LAKE CITY, UTAH.

Judge William G. Ewing of Chicago lectured last night [May 2] on Christian Science to an audience that filled the Salt Lake Theater. Judge Ewing was introduced by C. B. Stevens of Second Church, who said,—

For 1900 years a large proportion of mankind have claimed to be Christians—followers of the teachings of Jesus of Nazareth; yet much has been done during these years in his name which cannot be justified by any interpretation of his teachings. Often men, in dissent of the interpretation given to his words, have torn loose from the established organizations, and with trial and suffering have sought to procure for themselves the opportunity for belief and practice of Christianity according to their own interpretation. Much that has been written of our own history contains a record of such efforts. There are today more than two hundred sects of Christians, differing from each other in the importance ascribed to one or more elements of doctrine. From the simple creed of the early Christians has been fabricated an involved and intricate system. Books have been multiplied in explanation of tenets which seem unexplainable even from their own standpoint; and the logic is so intricate that the ordinary man for whom religion was intended cannot fathom it. The student of these doctrines turns away in wonderment that such conclusions could have been reached from the texts quoted in support of them.

It is complained today that the churches have lost their hold on the people, and there is anxious inquiry on the part of friends of organized Christianity for a reason. Articles are numerous, written by ministers and editors of religious periodicals, which admit the fact, but do not see or cannot admit the reason; in some articles we find such terms as "the reproach of Christianity;" "Is modern organized Christianity really Christian?" etc. The conclusion is reached in some instances that the dropping off of attendance, the additions to the ranks of those who call themselves agnostics, are due to the inadequacy of prevailing creeds and teaching to define a reasonable and acceptable view of God—the insufficiency of nourishment in the spiritual food offered. Jesus declared his word to be the truth; and certainly truth is always the truth, and can never be more nor less.

It is but forty years since Christian Science was presented to the world. It does present a new view of the teachings of Jesus, one which provides, in the opinion of its votaries, a reasonable and acceptable view of Christianity. Moreover, in the experience of thousands upon ten thousands is shown the "signs following" where promised. That it is reasonable and acceptable is shown by its steady, unhindered, rapid growth throughout the world, without pomp or pageantry.—*Inter-Mountain Republican.*

DUBLIN, IRELAND.

On Sunday afternoon, May 2, Francis J. Fluno, M.D., lectured on Christian Science in the Antient Concert Rooms. Colonel H. Kennard, Fifth Dragoon Guards, introduced the lecturer, saying in part,—

Christian Science is growing so rapidly that it has passed the stage when it was classified as an absurd craze, and it is in the second stage when people are saying that there is very likely something in it. This is the stage reached before people say that they knew it all the time. I imagine that many must be like myself. I went into the subject expecting to find something new, whereas I found it was the same Bible and the same religion which I had been taught as a child, but with a difference; because, instead of stopping at many places and saying, "This happened in the time of Jesus on earth, and was a special demonstration of God's power for the disciples," Christian Science said, "These demonstrations of God's power were to show us the way to do the same things, and how to use man's God-given power to have dominion over all things." However, all this and much more you will hear this afternoon. You will not be asked to believe anything that cannot be proved. As St. Paul said, "Prove all things; hold fast that which is good." —*Correspondence.*

TOPEKA, KAN.

A large audience greeted Frank H. Leonard of Brooklyn, N. Y., at the Grand Opera House, Sunday afternoon [May 2], to hear his lecture on "Demonstrable Religion." He was introduced by Harry L. Rhodes of Topeka, who said in part,—

Jesus' healing work was not the result of his physical presence, but it was his perfect understanding of God's laws and their operation, because he said, "I speak not of myself: but the Father that dwelleth in me, he doeth the works." The mission of Christianity is to know God as Jesus knew him. The apostle Paul left us proofs in the first century that this message of Jesus was the truth; it must, therefore, be the truth today. Christian Science offers to every thoughtful man and woman a religion which covers every human need. To the weary and heavy laden, rich and poor alike, Christian Science brings that same sweet message of Christ Jesus which heals all their diseases and releases them from the bondage of sin, suffering, and poverty. Not a gaze into a far-away heaven, but a consciousness of ever-present Love which purifies and uplifts.

Topeka Capital.

LECTURES AT OTHER PLACES.

New York, N. Y. (Fifth Church).—Frank H. Leonard, April 8.
Hackensack, N. J.—Judge William G. Ewing, April 9.
Nyack, N. Y.—Frank H. Leonard, April 9.
Bobcaygeon, Ont.—Bicknell Young, April 9.
Redlands, Cal.—Prof. Hermann S. Hering, April 10.

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TESTIMONIES OF HEALING.

I became interested in Christian Science about ten years ago, through a copy of *The Christian Science Journal* which was loaned me by a friend, who also induced me to accompany her to one of the meetings, which at that time were held at a private house by a small band of workers in Dresden. My interest was aroused, and I continued to attend the testimonial meetings, as well as the Sunday services, as I was greatly uplifted and encouraged by what I heard and always came away with a feeling of joy for which I could find no words.

At that time I was far from being well. Some two years previously I had fallen from a high step-ladder, injuring myself badly. Following this accident, I began to feel very ill, and a physician was called who stated that I had sustained internal injuries which would necessitate an operation. To this I objected, declaring to my husband that I would rather suffer the pain, and the doctor was accordingly discharged, as he said that he could do nothing further for me. Massage, together with a cold-water treatment, was then given a trial, and for a time this afforded me some relief; but I always felt weak, and could not walk or attend to any of my duties. At this epoch my attention was called to Christian Science. I purchased a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to study it by reading a few chapters every day, and to my great joy all my ailments gradually ceased. I could hardly conceive that by simply reading this book I had become quite a new woman. Since then I have enjoyed better health than ever before.

My boy, aged five, soon after my illness had a severe attack of what appeared to be an eruptive fever, and a doctor had to be called in, owing to the police regulations here. The boy was quite restless, had a very high temperature, and was full of fear. I soothed him, and when the household had retired to rest I sat down by the child's cot and read through the chapter on Prayer several times. I soon noticed that the child was sleeping peacefully and that his temperature had gone down. He did not waken until the next morning, when he proved to be perfectly well. When the doctor came round to visit the patient, he was greatly surprised to find the boy quite well and playing about, and said his eyes must have deceived him.

Some time later my husband was laid up with what the doctors pronounced a very serious affection of the spine. Notwithstanding the cases of healing which I have related, he did not believe in Christian Science, and one of the leading specialists of this city was sent for, who told me that my husband would not live more than another month or so. This verdict did not frighten me in the least. He was placed under Christian Science treatment, and in a comparatively short time he was completely healed and on his feet again. He even learned to ride a bicycle at an age when other people generally give up this sport, and he has enjoyed perfect health ever since.

Error has crept in now and then, in the form of rheumatic trouble, blood-poison, and other ailments, but I have always been able to overcome it promptly by Christian Science, and it has also been my privilege to help others. For over ten years not a drop of medicine has entered my house; the members of my family have always relied on the power of Truth and Love as taught in Science and Health, and I am hourly thankful to God, and to Mrs. Eddy, for all the blessings which I and my family have received through Christian Science. My heart goes out in gratitude to our dear Leader, who brought this great truth to mankind.

MRS. EMMA PFAUENFELDER, Dresden, Germany.

It is with much gratitude that I give my experience as to the healing truth of Christian Science. Some years ago, when I was going through a mine, a large rock fell and struck my left leg, pinning it to the wall so that I was unable to extricate it till the rock had been moved. I was taken to the hospital, and upon examination it was found that the leg was severely injured. The next day I asked the doctor how long he thought I would have to remain there, and was informed that if I got out in six weeks I would be lucky. Word was sent to a Christian Science practitioner in Denver, who began treatment at once. The sixth day I told the doctor that I wanted a pair of crutches, that I was going out. At first he would not listen to me, but after putting my leg in a plaster cast (which I removed the second day) I was allowed to go. In three weeks I discarded the crutches, and the injury has never caused me the least inconvenience since.

At another time I was testing some rock with nitric acid. In some way the bottom of the bottle had become cracked, and as I held it up in my hand the bottom came off, and in an instant about an ounce of concentrated nitric acid had run down my arm. I wiped it from my hand, but before I could get my clothes off it had done considerable damage to my arm. For the time being the pain was intense, but fifteen minutes after the accident I received treatment in Christian Science, when all pain immediately ceased, and the arm has caused me no inconvenience since. The healing was rapid, notwithstanding that it was my right arm which was burned, and as I was doing a great deal of writing at the time, the burned part was constantly in contact with the desk.

I am very grateful for these and other blessings which I have received through Christian Science.

DAVID T. VOSE, Denver, Col.

I owe a debt of gratitude to Christian Science for physical healing and spiritual uplifting,—the consciousness of the omnipotence of God, good. With the hope that the healing truth which has come to me through this teaching may help some other to find the same blessed relief from physical suffering and to demonstrate that God's children are free from all that would mar the perfect reflection of infinite Mind, I give this testimony.

About eight years ago I met with a very serious and painful accident. I was run down while on my bicycle by a runaway team attached to a heavy wagon. My injuries were such that for months afterward I suffered terribly. After I recovered sufficiently to leave my bed, I had to be wheeled about in a chair. The doctors at the hospital, as well as those who attended me afterward, told me that sometime in the future I would have to undergo a severe operation. They also informed me that it would probably be months before I could leave the hospital. In September, 1908, my back, which since the accident had given me much trouble, began to get very much worse, and no one knows what I passed through. I had been interested in Christian Science through the healing of my sister, of serious lung trouble, and in my distress I appealed for help, with the usual result. After a few weeks' treatment relief came, and today I can thankfully and truthfully say that I am almost entirely free from pain. I eat and sleep well, can sew and do all my housework as well as ever. I have lost the terrible dread of the impending fate meted out to me by my physicians. I have also been cured of a very bad form of skin disease which had troubled me since childhood and which at times caused terrible suffering. All this has passed away, and my skin is now as clear and clean as that of a child. I no longer dread a change of the weather, which under the old thought used to aggravate my complaint.

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In the practical demonstration of health and strength which has come to me, is it any wonder I am so thankful to Christian Science, and to Mrs. Eddy for the light and truth which she has given to the world through Science and Health? She has brought to light again the understanding of the Christ-healing, and the way to apply it to our physical and spiritual needs. She has made plain man's spiritual relation to God, good, the healing power demonstrated by Christ Jesus, the great Wayshower.

MRS. BELLA RAYMOND, Atlantic City, N. J.

Four years ago, after several months of intense suffering, I consulted the family physician, also a surgeon of wide-spread reputation, who told me that my condition was most serious, and that in his opinion nothing but an operation would give any relief. Seeing my extremely nervous state, he prescribed for me, and said we would try medication for a month; at the same time he told my sister that he had no hope of a cure from anything but surgery. I took none of the medicine, but the next day consulted a Christian Science practitioner, and found help in the very first treatment. I showed marked improvement each day, and at the end of thirteen weeks I called on the surgeon to show him the change that had taken place. He was perfectly delighted with my condition, assuring me that no operation would be necessary, and it is needless to say that there never has been.

While this is the greatest demonstration of the truth, I have also been healed of several chronic ailments which it seemed impossible to cure in medicine, and my son and my brother have both been healed of badly injured ankles in a few hours' time. My son met with his accident at college, and after a week's surgical treatment there, he came home on crutches. He was quite athletic, and very clever at tennis. The surgeon told him he would probably never play again and must wear an anklet for years. After one treatment in Christian Science, he walked without any aid, and in three days was entirely well. On his return to college, two weeks later, he took his place on the university team.

Each day I realize how plain Mrs. Eddy has made this great truth, and I am most grateful that I have been able to grasp it, even in part.

MRS. SARA H. HOPPLE, Cincinnati, O.

I have been benefited in many ways since accepting Christian Science, but to me the most convincing proof has been the healing of our baby. She had been a constant care for sixteen months, could not walk or talk, and was unable to digest her food. She cried a great deal, and at this particular time had been suffering for three days with throat trouble, when a friend took us to a Christian Science practitioner. Although there had seemed to be no hope for the child, in half an hour she was sleeping quietly in my arms. In one week's treatment she was freed from the physical ailments, and in two weeks more she walked and began to talk. When two years old she began to attend Sunday School, and now, nine months later, is a picture of health and happiness. I am indeed grateful to God for His mercy, and to dear Mrs. Eddy for her knowledge of God.—MRS. FLORA F. GOUCH, Medford, Mass.

Christian Science found me helpless, hopeless, beaten, broken; mentally and physically incapacitated and in financial despair. For three years I had been greatly reduced in weight. I was lifted from these conditions into a measure of health and prosperity and enabled to take my place in the world. This healing came to me from a few brief statements of Christian Science gained from the public criticism and misrepresentation of Mrs. Eddy's great work, Science and Health, illustrating and verifying her statement, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth" (Science and Health, p. 449). For the wonderful healing, and all that Christian Science has been to me in the years that have followed, words are impotent to express my deep gratitude to God, and to Mrs. Eddy.

GEORGE G. COUTTS, Santa Ana, Cal.

[Translated from the German.]

When I first heard of Christian Science, some two and a half years ago, I had just recovered from an attack of asthmatic trouble, from which I had been a sufferer for ten years, and during the last year the attacks had been frequent and severe. I became interested in Christian Science, and attended the meetings, and thereby got to understand better this saving truth. The asthmatic trouble has not returned since, and my child has been healed of a cough and several other ills.

I am especially anxious to tell about the healing of my dear mother, who was run over by a carriage while crossing the village street in February, 1909. She was severely injured, one of her ears being nearly dissevered. A few men carried her, unconscious, to her house, and a physician came after a short while. The condition was considered such a serious one that he took her immediately with him to the hospital of a little town, where the wounds were sewed up. The physicians doubted that the ear would heal, and her injuries were such that there was scarcely any hope of her recovery. My sister, who was then living in the country, a few hours from here, telephoned to me at Dresden, asking for help. I went to a Christian Science practitioner the next day, and we were shown the all-power of divine Love, for at the same hour when the truth was declared for our mother, she revived from the unconscious state in which she had lain since the accident. My brother, who up to that time was not convinced of the truth of Christian Science, became a believer through this occurrence.

On the following day the ear began to heal, and the other wounds also healed up very quickly. The physicians were astonished that this should be the case with a woman sixty-six years of age, but we knew that God is the "great Physician." Now all the wounds are healed up, and the ear has grown to the head. Our joy and gratitude are unbounded; it has been to us a glorious proof of divine Truth and Love. I pray to God daily for a better understanding of the truth which makes us free.

FRAU MARTHA THOMAS, Dresden, Germany.

The Christian Science text-book, "Science and Health with Key to the Scriptures," has indeed been to me a key to the Bible; it has made the word of God practical in my every-day life. The better understanding of God which I have gained since I became a student of Christian Science, has been an ever-present help to me in times when discord seemed to darken my path, and accidents have been shorn of their accompaniments of fear, pain, and discord, through this understanding of God as good and as omnipotent, ever-present Love.

At one time my little girl had a finger severely bruised, and for about fifteen minutes there seemed to be intense pain, but soon she lay sleeping on the couch. When she awoke all pain had disappeared, and the finger became normal in a short time. A grateful prayer that this Truth has come as a revelation to our age, to free all men from the bondage of fear and pain, brought harmony to our consciousness. Some time ago my little girl manifested all the symptoms of serious lung trouble, and during that day and the long night many were the fears that presented themselves, but they were put out by constantly holding in

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thought and repeating this verse from Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." I had learned to trust in God by getting better acquainted with "our Father, which art in heaven" (in harmony), and my absolute faith in God was wonderfully rewarded when by the next morning every symptom of the disease had disappeared. I took the child to church with me (it being Sunday), and gave thanks that through the study of our text-book I had learned to trust God, whose promises are absolute and unfailing.

Recently another daughter was out roller-skating. When she came home she seemed to be in great pain, and said, "Mamma, I fell on my arm, while I was skating down a hill, and now I cannot move it." Through her understanding of Christian Science she was able to overcome almost all the pain, but there was a fear that her wrist might be seriously injured. I telephoned to a Christian Science practitioner for help, and soon after the child was able to move her arm a little. In about a week she could use it as well as the other. I had felt that I was willing to trust God in this case, knowing that, as the apostle tells us, He "is able to do exceeding abundantly above all that we ask or think," and this speedy relief made me very grateful. I send this testimony with the hope that it may encourage some other mother to have faith in God.

A deep and sincere gratitude fills my thought, that through the help of Christian Science a faulty disposition is being improved, and I know that eventually all errors of disposition will disappear in proportion as I am able to put into practice what I have learned. In the government and education of the children this thought from our text-book (p. 192) has been of great help to me: "The good you do and embody gives you the only power obtainable." I am more grateful than I can express in words to our Leader, Mrs. Eddy, who through her untiring labor constantly encourages and helps us on our way. I know she is blessed in her ascending path.

CHRISTEL S. LANGE, Portland, Ore.

At what seemed to be my extremity, and at a time when most needed, Christian Science came to my notice, and I found it to be the "still small voice" of Truth. I did not come to Science for physical healing, but was attracted to it by its bright promise of spiritual regeneration and as the healer of mental and moral faults. I thank God for the glorious light which it has shed on the Scriptures, as in my previous experience the Bible was a sealed book. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, God's messenger to this age, the way has opened up to me to walk closer with God, and His Christ, in divine Science. In loving gratitude this testimony is sent to those who are struggling with a false sense of existence. I can assure them that it will be overcome through Truth and Love. I give thanks to God, and to our Leader, for the many blessings that have come to me.—GEORGE HICKS, Brooklyn, N. Y.

I esteem it a great privilege to tell what Christian Science has done for me. I had suffered for years with rheumatic and heart trouble, etc. After exhausting every available material remedy, without receiving any benefit, I was finally persuaded to try Christian Science, and can very thankfully say that I have been entirely cured. At times it seemed that the healing was very slow, but today I am a strong, healthy woman and able to do a day's work without any sense of fatigue whatever. Last winter I had an eruption on my hands and arms which was very unsightly and painful. I called a Christian Science practitioner, and in a very short time the trouble was overcome. I came to Christian Science for physical healing, and I not only found health, but happiness and the peace of mind which "passeth all understanding." I am very thankful to God, and to our dear Leader, for this great truth. I have found it a very present help in sickness and trouble.—MRS. HARRIETT D. BUCHANAN, Alpena, Mich.

Five years ago I was searching for a remedy for a skin disease on my face. After I became discouraged in the use of the regular medical prescriptions, I resorted to other remedies, and when these failed I tried a French cure and facial massage, with and without electricity; then consulted still another physician. I gave him a thorough trial, as I had in all the above instances, but the disease withstood them all. It was indeed a discouraging trouble and one so glaringly in evidence that it was a constant source of embarrassment and torment.

My mother had been a Scientist since 1888, so that I had been associated with Christian Science nearly all my life. My father was not interested, however, and as a boy is proud to pattern after men, the very earnest efforts of my mother to show me the way were largely unheeded. When material remedies had failed, however, that inherent hope which springs eternal in the human breast, turned me to Christian Science as a last chance, and I then listened meekly to motherly advice. I worked for myself, with occasional assistance. The healing was not rapid, but was attended with steady improvement. I had been told by a skin specialist that the trouble would remain until I became thirty, and probably longer; but I am now only twenty-four, and have scarcely a trace of the affliction.

I find the study of Christian Science of perpetual benefit in every walk of life. It teaches me how to appreciate blessings; how to endure disappointments, difficulties, and discouragements until they are overcome; and, in great measure, how to understand God; I am therefore grateful for this available religion.

J. PORTER HENRY, Jefferson City, Mo.

It is about eight years ago since I met with an accident and injured my wrist. I underwent a very severe operation, and it was nearly a year before I could work again. I had just got into a good situation when my hand began to ache and became bad again, so that I was obliged to give up work and undergo another operation. I, however, got fairly strong again, and settled into another situation. Everything seemed to go well for a few months, then to my dismay I found my old complaint coming back again. After that time I gave up all hope of ever doing hard work again; my doctor told me I would always have to keep going under operations. I lost all heart, and felt quite useless in the world, but thanks be to God, and to Christian Science, I am of some use in the world, for I am back again in domestic service and working as hard as ever I did before I was ill.

My sister heard a lecture on Christian Science in the Albert Hall, London, in April, 1907, and she came back and told me I could get healed of my long-standing trouble. I then went to the reading-room in Baker street, London, where I met a kind practitioner, who took my case. In less than two weeks I was back at my work, and have been well ever since. I do not know how to be thankful enough to God, and to the revered Founder of Christian Science. I hope many may get a blessing from my testimony. I am trying to help others with this wonderful truth. It is now nearly two years since I was healed.

FLORENCE DADY, Birdlip, Gloucester, England.

Almost six years ago Christian Science found me, a miserable, lonely woman, reaching out for God and praying that He would send me one friend in this great city

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where I was a stranger. The prayer was answered in the form of a dear Christian Scientist, who invited me to attend the service at First Church of this city, and who also loaned me a copy of Science and Health. It was then I knew I had found God. Soon after this I received treatment, and was healed of an organic condition for which two physicians had said there was little help outside of an operation, and even of this they were not sure. I had also from childhood been a great sufferer from bowel trouble, for which I had no hope of relief, as it had assumed a paralytic form, but this condition was the first to leave me. Since then has come the healing of fear, worry, and many disagreeable qualities in disposition.

For all these blessings I am more grateful to God than words can express, and to our beloved Leader for the teachings that have enabled me and thousands of others to rise somewhat to a true sense of God as the only Life.

MRS. ALICE L. SHERWOOD, New York, N. Y.

I am not a member of the Christian Science church, but I am a student of its teachings, and I feel such thankfulness to God, and to the dear friends in Science who have given me aid and encouragement along the way, that I must perforce speak, or feel myself an ingrate. I came to Christian Science by way of great bodily suffering and depression. I had passed through an operation which left me in a wretched condition—days of extreme prostration and nights of sleeplessness. Reverses of fortune, and loss of all those dear to me had made life seem unbearable. I often felt my courage ebbing, and thought I must end the struggle in some way. The injustice it had been my great misfortune to bear, the treachery, the perfidy of those whom I had loved, had borne most heavily upon me, and I sought surcease from it all as a seeker for truth. Through theosophy and "mental science" I traversed the dreary way. Comfort? I could not find it.

At last a copy of Science and Health came into my hands, and I found in it the solution of every life-problem. It has given me a new understanding of the Scriptures; they now glow with meaning and interest. Its study is removing discord and inharmony. I am deeply indebted for the example set me in Christian Science of a selfless life of kindness to man and beast. I realize what wonders Christian Science can work in mankind. There came a day when the old trouble seemed to return with renewed violence. I sought aid, and was healed, returning to my work refreshed, strengthened, and with renewed courage. This wonderful truth has changed completely my way of living and thinking. "Old things" are indeed "passed away." I have demonstrated the truth of Christian Science.

MAY ELLIS ADAMS, Santa Ana, Cal.

When our little girl was three weeks old she had an attack of illness, but our physician advised us not to give her any more medicine than was absolutely necessary. Believing that the trouble would soon wear itself away, we patiently awaited the improvement which did not come; then for twenty months we struggled to find some help for her condition, which was constantly growing worse. All that physicians, nurses, and experienced mothers could suggest, was resorted to in vain. During these twenty months the child had never slept more than three continuous hours, and she always awakened crying, as if in pain, and it was anywhere from half an hour to two hours before she could be quieted and again put to sleep. Finally she had a bronchial attack, and with the aid of a skilful physician we struggled several days to keep her with us. After this attack the physician told me the time had come to be plain-spoken; he said I must know that the child could not go on that way much longer, unless something were done to relieve her; that she had no constitution whatever; that another attack such as she had just endured would surely prove fatal. He further declared he knew of only one thing which might help her, and that was six months of special treatment.

One doctor had cautioned me about drugs, and here was another, equally skilled and conscientious, advising drugs for six months! Worn and discouraged, I cried a good share of that night, and the clouds seemed very dark and heavy. The next day my husband suggested that I call on a friend who had become a Christian Science practitioner, remarking that Science could not hurt our baby, which was more than we knew about medicines. After telling this friend our anxiety, and frankly admitting that I had no faith in Christian Science, but did not know what else to try, I was assured that "man's extremity is God's opportunity," and baby had her first treatment.

Her improvement was very marked and steady, and in six weeks' time she was well, eating everything, sleeping all night, and the many troubles which had developed during those twenty months were all destroyed. Like doubting Thomas, however, I could not believe that such results could have been produced by Christian Science, which was so foreign to anything I had ever accepted or understood. One day, about this time, I heard a peculiar noise coming from the room where the baby was having her afternoon nap. Rushing in, I found her in an alarming condition. Forgetting all about Christian Science, and in a panic of fear, I hastened to telephone to the doctor, but found myself giving the Christian Science practitioner's number instead. I was told that a treatment would be given at once, and the practitioner reached the house in three quarters of an hour, during which time the convulsive movement lessened considerably. For an hour and a half the practitioner remained with us, and then I found the child in a free perspiration, with the fever entirely gone.

Words are inadequate to express my feelings of gratitude at that time. It was as though I had been ushered into the presence of some mighty power of whose existence I had before been ignorant, and I bowed my head with reverence. I could no longer doubt; I knew that Christian Science had healed our baby. The next day I purchased a copy of Science and Health and became an earnest student. This was eleven years ago, and since then Christian Science has met my every need. Is it necessary for me to say what Christian Science means to me, or how grateful I am to her who has revealed to us this truth and made the Christ-teachings practical to our daily needs?

RUBY M. FISHER, San Jose, Cal.

[Written for the *Sentinel*.]

TWO PRAYERS.

MARY BRENT WHITESIDE.

ONE in the prison-house of erring thought,
Where darkness reigned through the unlighted year,
In stress and tears, for his own worship, wrought
A frowning God of vengeance and of fear.
Teach me, he cried, though blind, to follow Thee;
To tread Thy thorny way, where'er it lie;
And if it lead at last to Calvary,
Teach me to die!

One answered him from that clear light divine,
Of faith that sears with every conscious breath:
A God of immortality is mine,
Why need I think, then, of the change called death?
Christ sought to wear the crown of thorns alone;
I humbly take the gift He fain would give,
And may the God who loveth all His own,
Teach me to live!

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FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

The day of sectarianism is doomed, for this sense of the universality of religion will rapidly take men's minds off those smaller facts that divide. It has never been the eternal or universal elements in Christianity that have made sects. It has been the lesser things of the mind, not the deep things of the heart. The happiest sign of our time is this growing desire to get back to the great eternal truths of Christ, the truths that must be true in heaven and earth, time and eternity, in men and angels. Men will not long be interested in any truth that is not large enough for all men. It is already getting harder and harder to awaken discussions over things that have divided sects. We speak before all kinds of denominations and we find the intelligent man is not interested any longer in denominational truth. A truth which is not big enough for all men to hold will not win the modern man. The sooner the church recognizes this, and puts all her emphasis on proclaiming the great, divinely human, fundamental teachings of Jesus Christ, and holding up his life as the pattern of the ages, the better it will be for the church. Scores of intelligent men, who have caught this vision of the universality of Christianity, and who know that truth which is not large enough for all Christians will never hold this age, are already getting impatient with those leaders who insist on calling the temporal, passing things which divide men, Christianity.

[*Universalist Leader.*]

He who reads the story of the baptism of Jesus at the ford of the Jordan, and finds in it only a preface to the wilderness and only a scene in a great tragedy, misses much of its diviner meaning. This youth came out of Galilee. His life had been spent in a little village of the countryside. He was more obscure than Columbus was at the court of Ferdinand and Isabella. But he, too, has been dreaming, dreaming, dreaming through the long years of his lingering boyhood. Now, here on the bank of the river, touched by the tongue of eloquence, stirred by the passion of a great soul, an old world passes away and a new one is created in the consciousness of one listener. Do we not understand that for Jesus every flower was more beautiful and fragrant, every bird-song sweeter, as the sun went down that day? He, too, stood "silent upon a peak in Darien," and felt the winds that brought hints from "beyond the sun." So the dove came out of the somewhere, with its message of peace and love.

[*Congregationalist and Christian World.*]

It was an inherited and deeply rooted conviction in the Puritan mind that all physical ills had some moral and spiritual cause. Efforts to remove the causes of diseases, famines, wars, and other disasters were of a distinctly religious nature and gave to all family and public life a religious appearance which has been much modified in recent years. Our appointed days of fasting have disappeared. Our public worship has a less somber color.

[*Zion's Herald.*]

The individual in whom Christ dwells, and whose life is hid with Christ in God, is becoming a new man all the while, and constantly filling full, in ever richer and grander degree, the complement of spiritual power and gracious energy with which God desires that his personality should ideally be stored and strengthened.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, $1; six copies to one address, $5; twelve copies to one address, $9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to JOHN V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published. As this article is of abiding interest and value to the Field the Society will be glad to supply it, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

On foreign orders add 2 cents a copy to cover postage.

The supply of *Sentinel*, Vol. IX., No. 14, is exhausted.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES." MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

TERMS OF SUBSCRIPTION: Single copy, one year, $2.00. Quantities TO ONE ADDRESS: ten or more, each, $1.90; twenty-five or more, each, $1.80; fifty or more, each, $1.60. These rates apply in the United States, Canada, Mexico, and Cuba. In all other countries add forty cents for postage on each subscription. Six months' subscriptions received at half the above rates. No subscriptions received for less than six months.

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Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 43.

BOSTON, JUNE 26, 1909

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ITEMS OF INTEREST.

National.

Six prominent men in widely different walks of life recently entered President Taft's private office in the White House, according to Chairman Ralph M. Easley of the executive council of the National Civic Federation. They were Secretary MacVeagh, John Mitchell, John Hays Hammond, Jeremiah W. Jenks, Samuel Gompers, and Mr. Easley himself. President Taft listened attentively to what Mr. MacVeagh, the spokesman, had to say, and said,—

"The securing of uniform legislation on different problems in all of our forty-six different states is one of the most important movements which can be undertaken at this time. With the present great development of this nation's industry, and with forty-six different states continually passing new laws on all sorts of important subjects, a uniformity in these laws is absolutely necessary. Either some plan for attaining such uniform legislation must be put into effect in the different states, or we shall have to have more centralization of power here in Washington. You have asked me to open a national conference on uniform legislation, to be held next January. I will gladly do so. Go right ahead and issue invitations to the governors of the forty-six different states, the presidents of the different law colleges and the different state bar associations, and push the plan along."

As a result of this statement by the President, a meeting of the executive committee of the National Civic Federation has been held in New York, and it was decided to hold a national conference to aid in the securing of uniform legislation on all different important questions now before the nation in every state in the Union. The conference will be called for Jan. 5, 6, and 7, in Washington, and will be presided over by President Taft.

The action of the sugar trust in compromising the thirty-million-dollar suit of the Pennsylvania Sugar Refining Company in New York on the basis of two million dollars cash and the return of several millions of collateral held against the Segal loan, has already renewed the demand for a criminal prosecution by the Government of the sugar trust for violation of the Sherman anti-trust law in its dealings with the Pennsylvania company. The desire of the sugar trust to compromise the case against it, rather than let it go to the jury, is regarded generally as tantamount to a confession of guilt under the Sherman law.

In the East Room of the White House, last week, President Taft presented to Wilbur and Orville Wright, the inventors, the gold medals awarded to them by the Aero Club of America to commemorate the invention of the first successful flying machine. To make the event of national interest the governors of various states sent laudatory messages congratulating the brothers on their success. These, together with the resolutions adopted by the numerous scientific organizations and letters written by prominent scientists have been put in book form and will be presented to the Wrights.

The balloon University City of St. Louis is the winner for distance of the national balloon contest, which started from Indianapolis June 5. The University City covered a distance of 382 miles, landing six miles south of Fort Payne, Ala. The balloon New York was second in the distance contest, landing two and one half miles south of Corinth, Miss., covering a distance of 355½ miles. The New York will be awarded the prize for the longest period in the air, being in flight thirty-five hours and ten minutes.

The board of engineers has reported to Congress that the proposed fourteen-foot waterway project from the lakes to the gulf, while feasible, is not desirable; that the waterway would cost $128,000,000 for construction, and $6,000,000 annually for maintenance. Present and prospective demands of commerce between Chicago and the gulf would be adequately served, the board reports, by a through nine-foot channel to the gulf. Estimates for these channels have not been completed, but are promised to Congress by next December.

International.

The Russian Douma has been prorogued by imperial order until Oct. 23. The results of the session include the passage of a number of important bills and an examination of the budget. The Douma has regulated peasant land-holdings through a bill providing for the dissolution of the communes, which is regarded as the most important work of the Stolypin administration. Other laws passed included the religious toleration bill and a bill to reform the judicial procedure, permitting an accused person the right of counsel at the preliminary investigation. Chief among the host of minor bills is one penalizing the "white slave" traffic.

The German government has decided that it is inexpedient to tax the "unearned increment" for imperial purposes, insomuch as there are seemingly insurmountable difficulties in the way of an equitable adjustment of the taxes on city and country values. But it approves as just the taxing of the unearned increment for local purposes, as is now being done in many municipalities.

Japanese imports from the United States in 1908 amounted in value to $30,000,000, being 17.8 per cent of all importations. The exports from Japan to the United States in the same year amounted in value to $61,000,000, being 32.2 per cent of the whole.

Emperor William and Czar Nicholas met aboard ship in Finnish waters on the 17th.

Industrial and Commercial.

A new system of illumination, based on the same principle as that generally used in railway car lighting, has been recently introduced in Germany under the name of "blue gas," says *Engineering Digest*. The gas is delivered in liquid form, in such shape that it may be used in closed rooms in hanging burners giving from fifty to one thousand candle-power. To use the gas, all that is necessary is to pour the liquid from the steel cylinders, in which it is delivered, into the gasometer. A cylinder containing twenty-two pounds of the gas costs about $2.86, and will supply a fifty-candle-power burner for 480 hours, so that this illuminant appears to be cheaper than petroleum. This "blue gas" can be used for heating and cooking as well as for forging, hardening, tempering, and other industrial processes. It is a hydrocarbon compound, free from carbon monoxid, and is not poisonous; its heating effect is three and one half times that of ordinary coal gas.

During the year 1908 the steam and electric railroads of the United States purchased more than 112,000,000 cross-ties, costing, at the point of purchase, over $56,000,000, or an average of about fifty cents per tie. Of the total number of ties purchased for all purposes, the steam roads took approximately ninety-four per cent, leaving about six per cent for the electric roads. The oak ties amounted to more than 48,000,000, or forty-three per cent of the total quantity purchased. Next to those ranked the southern yellow pines, with 21,500,000, or nineteen per cent of the total. Cedar and chestnut supplied more than 8,000,000 ties each, and Douglas fir nearly as much. About 4,000,000 tamarack ties were purchased, nearly 3,500,000 cypress ties, and in round numbers 3,000,000 each of western pine and hemlock. Redwood, white pine, lodge-pole pine, gum, beech, spruce, and several other woods were used in smaller quantities.

The new San Antonio-City of Mexico short line which E. H. Harriman and associates are arranging to build, will run in a direct line in fact as well as in name. The distance between the two terminal points by the route now roughly decided upon is approximately 680 miles. The shortest all-rail line between San Antonio and the City of Mexico now is 954 miles long. Aside from the fact that the new line will be, by about 274 miles, the shortest between San Antonio and the City of Mexico, it will be the primary factor in the development of an enormous scope of territory which is now far removed from railroad transportation facilities.

According to a writer in *Motor*, the momentum acquired by a car when traveling ninety miles an hour "would be capable of hurling the car bodily into the air a vertical distance of 272 feet, or, if the track on which the car was running took an upward incline of forty-five degrees for a few feet and then came to an end, the machine would make a jump of some 545 feet before alighting. In its flight it would clear the roof of a ten-story office building occupying a full city block, or it would leap over the average church steeple."

The board of directors of the New York, New Haven & Hartford Railroad Company have unanimously voted to restore the ten and five per cent cut in salaries of officers and employees, this restoration to take effect from July 1, 1909, and to apply to all below the rank of vice-president. The Boston & Maine recently took similar action.

Wyoming this year will produce forty million pounds of wool, for which the growers will receive $8,000,000 gross, according to conservative estimates from authoritative sources.

The new Queensboro cantilever bridge across the East river between New York and Brooklyn, which has just been opened, is said to be the largest bridge of this kind in the world.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE PRICE OF LIBERTY.

WILLIS F. GROSS.

LIBERTY is the divine right of every man, and it is the prerogative of no one to do that which will either directly or indirectly interfere with or circumscribe the liberty of another. According to the Declaration of Independence, liberty is an inalienable right, bestowed upon man by his Maker. The recognition of the eternal truth expressed in this sentiment has been the inspiration of every effort looking to the liberation of humanity from the various forms and phases of evil that enslave and that seem to have power to enforce obedience.

The fact that liberty is a God-given right can profit but little if man is not in a position to exercise that right. Evil knows no law and acknowledges no right. Its sole purpose and aim is to enforce its own claim to power and reality. Mortals are oftentimes the innocent victims of evil and may unwittingly become the means by which evil is able to accomplish its purpose. So completely are they deceived at times that they are led to believe that what they say and do is in the service of God. They are blinded to the fact that injustice is done to others, and the rights of their fellow-men are trampled upon. The wrong that is done ignorantly may not make one a wilful sinner, but it is nevertheless the means of injuring others and in time it must react upon the wrong-doer, causing him to reap as he has sown.

If one would exercise his divine right to liberty, he must understand how to overcome the evils that hold him in bondage. The fact that liberty is man's right and that all the claims of evil are false claims, does not suffice; he must be able to prove the unreality of that which is opposed to God, good. Unless he is able to do this, he has not gained that understanding of the truth which makes free indeed. To know the truth is to be made free, and the measure of freedom that is enjoyed must always be proportionate to the individual's recognition of the truth. The Master made plain the way to freedom when he said, "Ye shall know the truth, and the truth shall make you free."

To gain the solution of all problems in human experience there must be, first, the recognition of a right and then the exercise of the power that will establish that right. It can never be truly said that evil is made to serve the purpose of good. Nothing less than the demonstration of good can determine the rights of man, and every effort to attain a right end by the use of wrong means must prove a failure. The right way is the scientific way, and results are sure. Mortals must earnestly seek the right way, and when they have found it, they must walk therein if they would gain that which is real and eternal.

That it is not right for man to be in bondage to sin all will admit. If it is not right it must be wrong, and whatever is wrong can be and should be corrected. It is not generally conceded that it is wrong for men to be in bondage to sickness and disease, hence it is not clearly seen that it is man's right to be free from these evils as well as from sin. Because human rights are not recognized, there is not that honest conscientious effort which is necessary to overcome that which robs and enslaves. Two things are necessary if we would enjoy the liberty of the sons of God. We must first recognize what are man's rights as the child of God, and then we must do whatever is called for in order to establish and maintain those rights. Failing in the first, one cannot perform the second; and though he discerns man's rights, if he fails to work out his salvation he does not escape the bondage of evil.

Christian Science is doing a twofold work. It causes one to see that freedom is man's heritage, and then it teaches him how to gain that freedom. First it presents a clear, logical, and consistent statement of cause and effect, and then it shows how the understanding of that which is true can be scientifically applied in the overcoming of whatever is false. God is infinite, He knows no limitation. It is always some form of evil that robs mankind of harmony, hence it is that good is the effectual remedy. The belief in evil—in its false claim to power and reality—is not to be ignored; it must be destroyed. When the understanding of Truth has overcome the false sense and made one free, he has the proof of God with him, but his work is not finished. He may rejoice in his freedom and give thanks to God, but this is not all that is necessary. He must watch. "Eternal vigilance is the price of liberty." The belief in all evil is not destroyed when the first victory over evil is gained. The man has discerned his right to liberty; he has also taken the second step and established that right. The next, and many times the greater work, is to maintain that right. He must watch, and be prepared to resist every effort of evil to take away that which has been gained.

Paul wrote to the Galatians, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;" and James declared that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." He whose mission it was "to proclaim liberty to the captives" said, "And what I say unto you I say unto all, Watch."

When Truth is understood, the overcoming of evil is no difficult task if the student is watchful and becomes not weary in well-doing. He who would gain liberty and continue to enjoy its possession must pay the price thereof. In reality it is a free gift; as one of our hymns expresses it,—

> God made all His creatures free;
> Life itself is liberty;

but on the other hand a mortal must go and sell all that he has if he would gain it. He must work. He must be active in good or he may become the victim of the supposed activity of evil. When the Master sent out his twelve disciples he said to them, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as

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serpents, and harmless as doves." Christian Science teaches us how to do this, and the wise Christian Scientist is sober and vigilant. Because he appreciates his liberty, he is ever ready to defend himself against the workers of iniquity. He has learned that the belief in evil is not something to be feared, for it has neither intelligence, power, nor reality; but mortals seem to be in bondage thereto, until its nothingness is demonstrated. The Master's last words to his disciples were a promise that to those who should believe on him power would be given whereby they should be able to cast out devils, handle serpents unharmed, and heal the sick.

The student of Christian Science is shown the necessity of overcoming all forms of evil. From experience he learns that the most effective way of doing this is to silence the first suggestion of error. No form of evil can be indulged with safety even for a moment, for it seems to increase in power and influence with amazing rapidity. The only safe course is to take a firm stand for Truth and under no circumstances to yield one's position. To admit the reality of evil is to be in bondage thereto, hence it is required of every man that he prove the unreality of all that opposes itself to God. A man is not saved from evil through his ignorance of evil. The understanding of good must be gained, and this understanding must be proved effectual in overcoming evil. The first step in the destruction of evil may be the uncovering of its means and methods. This uncovering is not the uncovering of something but the bringing to light of an error of belief which claims to be something. If the belief in evil is seen as something, it is not really uncovered; the mask is not removed and the error is not seen as it is. Not until error is seen in the true light can it be said that a man is saved therefrom. The awakened spiritual consciousness destroys the fear of evil.

It has been said of mortal man that he "is born unto trouble, as the sparks fly upward," but this can never be said of the man who was made to reflect God's image and likeness. If it seems the easy and natural thing to drift with the current of mortal, material belief, this seeming must be overcome by a conscious effort in the opposite direction. This effort must not be spasmodic. If it is, all that was gained during the period of activity may be lost through inaction. It is impossible to stand still; there is either progression or retrogression. Progression means a greater degree of freedom, while retrogression means a return to bondage. At times one's advancement may be almost if not quite imperceptible, but if there is conscious activity in good there is progress. On the other hand, the unfortunate one who is drifting can scarcely realize it at first. A single step in the wrong direction is quickly and easily retraced if the mistake is recognized and the effort is made to correct it, but when one has wandered far from the right path or has lost much ground, the return is not so easy. If the first effort of error to gain a footing were always recognized, it could easily be thwarted, hence the need of watching. Watchfulness is not the result of fear, neither is it occasioned thereby; it is inspired by wisdom, and true wisdom recognizes the presence and power of the "perfect love" which casteth out fear.

Some one has said that obedience to law is liberty. Obedience does not include a single element of disobedience, either ignorant or otherwise. If one would be obedient to divine law, and thus realize the liberty which is the natural result of this obedience, he must see to it that he does not become the victim of evil in any of its forms. We repeat that evil knows no law and acknowledges no right. Because it is "not subject to the law of God, neither indeed can be," the belief in evil must be deprived of its seeming power. So long as evil seems to have power, humanity is in belief subject thereto; hence the necessity of overcoming the false sense. It cannot be ignored; it must be destroyed.

The labor and sacrifice that is necessary to overcome error, in whatever form it may appear, is the price of liberty, and only those who are willing to pay the price can rejoice in its possession. If obedience to divine law is liberty, then that which would require obedience to some other so-called law, or would in any way cause one to disobey the law of God, is an evil; and all evil must give place to the consciousness of good. A mere belief in good is not sufficient to overcome evil. The belief in evil is so firmly fixed in human consciousness that nothing less than the scientific understanding of the presence and power of infinite good can root it out. This understanding is gained in Christian Science, and the wise student of this Science realizes that he must be faithful in the demonstration of the allness of good and the nothingness of evil. Says our Leader, in "Miscellaneous Writings," p. 117: "The student of Christian Science must first separate the tares from the wheat; discern between the thought, motive, and act superinduced by the wrong motive or the true—the God-given intent and volition—arrest the former, and obey the latter. This will place him on the safe side of practice." According to the measure of his spiritual understanding and fidelity the earnest seeker for Truth is being "delivered from the bondage of corruption into the glorious liberty of the children of God."

THE NATURE OF DEITY.

J. V. DITTEMORE.

THE Christian Scientist cannot accept the time-honored belief that God is a corporeal personality. His religious experience has convinced him that only as he realizes the omnipotence, omniscience, and omnipresence of Deity—qualities which cannot be personalized or confined within a finite form—is he able to bring into his daily life, in some measure, those definite and satisfying experiences or "signs" which the Master promised should be the heritage of those disciples of all ages who believed in, or understood, the Principle of his teachings.

Throughout all time mortals have been idolaters. It has made little difference whether they have worshiped images of iron and stone, or images conceived by the human mind and held in thought as enlarged concepts of mortal and finite personality. The results in either case have been to materialize worship and to disinherit mankind through failure to worship the Father "in spirit and in truth." When we pray to an anthropomorphic God, our concept of Him confirms the belief that His judgment will be based on and influenced by a human sense of justice and of penalty, instead of by divine, unvarying law, and we expect our relief to come through pardon instead of through increased spiritual understanding.

Not through petition and pardon, but through knowing the truth, as declared by the great Nazarene, are mortals to be made free from the sin, disease, and woe of human experience. This "knowing the truth" is the prayer of Christian Science, and it comprises the answer as well as the prayer. On pages 3 and 11 of Science and Health, Mrs. Eddy has written: "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. . . . His [God's] work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation." "Petitions bring to mortals only the results of mortals' own faith."

The Master declared that "God is a Spirit." Christian Science reaffirms this definition and accepts an additional synonym, declaring Him to be infinite, divine Mind, the

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supreme creative and governing Principle of the universe. From this premise it must follow that real existence is spiritual and permanent, while our present material sense of existence, with all the evil and suffering it includes, is of that heaven and earth which shall pass away. God is infinite Truth and intelligence; therefore the normal man, governed wholly by his creator, can express only that which is true.

Human experience, with its changing theories and self-imposed penalties, defrauds the race through the belief that a manlike God, located in a place called heaven, is sending disease and suffering on His helpless children for some inscrutable but wise purpose. Christian Science utterly repudiates such a scheme. It declares that the kingdom of heaven is not afar off, but is wherever Truth abides, even within the consciousness of all who abide "under the shadow of the Almighty." The "spiritual intuitions" of prophet and apostle were indeed the words of God, the "angels" which Christian Science shows us are entertained unawares by all who rise above the strife and contention of creed and dogma into the peace, joy, and righteousness which come through having but one God, good, and loving our neighbor as ourself.

CHRISTIAN SCIENCE IN EMERGENCIES.

MARTHA V. A. BARRY.

THERE is never a dreaded business emergency which Christian Science cannot at once rob of its worst aspect. The thought that God is ever accessible and a "very present help," quiets the commotion, and in the ensuing calm it is comparatively easy to decide what is the most important matter, and arrange the rest of the problem in line with it. The solution then becomes easy, the problem is quickly worked out, and with no fear that anything will go wrong, the incident is satisfactorily closed.

The recent experiences of two friends show very plainly the immense help which Christian Science is in the emergencies of business life. One friend was called upon to arrange, compare, and correct—with great rapidity and under considerable strain—a number of valuable papers, and by holding firmly to the thought that God's child always does the right thing at the right time, the business was successfully terminated without one mistake. The other friend lost a package of papers containing full details of an important case, and as publicity was the one thing to be guarded against, he was quite perplexed and alarmed. At first it seemed as if the only way to recover the papers was to advertise their loss, and yet to acknowledge their value might be disastrous to the issue at stake. After realizing Mind's omnipotent care of all things, no further fear was felt, and within an hour a stranger called at the house with the package of papers, unopened, although it had been found and taken home by a member of the family of the very person against whom the records were filed.

Christian Science makes one more capable and reliable. He can accomplish more, and in less time, than he could without it. To know that God's law ordains the right thing at the right time, and that in Christ, Truth, one can do what is right, is most helpful. By replacing fear, expressed at times as anxiety, with the calm assurance that God is always at the helm, Christian Science does away with hours of worried planning for emergencies that may never arise. Time formerly spent in such planning is now gained for other work, and this work is despatched more easily and quickly because fatigue is absent. Unburdened with anxiety over what has been done, and unafraid that any mischance may happen, each day finds the earnest Christian Scientist fresh for its routine and never exhausted at its close.

COURAGE.

ADA B. FOSTER.

ALL through the Bible we are enjoined to be courageous in confronting evil, in whatever guise it may present itself. God's command to Joshua, "Only be thou strong and very courageous," is reiterated throughout the Scriptures. Christ Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The courage which animates the true Christian is based upon and upheld by his invincible faith in God. In Christian Science this faith ultimates in a demonstrable understanding of God as omnipotent good. Confidence in omnipotence grows with the student's expanding realization of the spiritual man's oneness with the Father, as Principle and idea are one. As thought is held faithfully to this true concept of the real man's relation to divine Principle, we find fear fading out of consciousness, and with it the temptation to yield to discouragement, which is the devil's (evil's) subtlest and most frequently used weapon. The Christian Scientist, however, defeats its purpose by persistent, unremitting effort, for error cannot deprive him of his reliance on the all-power of divine Love and of man's God-given dominion over all untoward earthly conditions.

The one ambition of the true Christian Scientist is for the attainment of perfection. This attainment is possible only through orderly scientific processes. The student must ever abide by the law of God as unfailingly revealed to the outreaching thought which grasps and demonstrates the verities of being through the operation in consciousness of spiritual law. Failure to maintain continuity of courageous effort is the result of accepting the testimony of the carnal mind,—of looking "at the things which are seen" instead of looking steadfastly upon "the things which are not seen." We sink to the level of the lowered gaze, stumble and fall. "Where," we are asked in Science and Health (p. 264), "shall the gaze rest but in the unsearchable realm of Mind?" A Christian Scientist has no reason for discouragement, no matter what the seeming odds against him. Even if he fall, shall he not rise again—"stronger than before the stumble?" (Miscellaneous Writings, p. 10). The psalmist says: "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." We have also the reassurance, "The Lord will perfect that which concerneth me." In Philippians Paul writes, "He which hath begun a good work in you will perform it until the day of Jesus Christ."

If the student's purpose be honest, his motive pure; if he persistently lift his heart to that sublime summit of consecration where with David he can pray, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow;" if he gladly welcome the purging process, then with joy he will continue the warfare, knowing that the victory of Truth is assured. Pervading Mrs. Eddy's writings is an atmosphere of encouragement for all sincere effort at individual regeneration. On page 118 of "Miscellaneous Writings" we find these inspiring words: "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory."

Neither discordant bodily condition, circumstance, nor environment should cause discouragement, when we reflect that these seeming conditions are but temporal, inasmuch as they are eliminated from experience in proportion to the student's spiritual growth. To mortal sense the way may be dark and lonely, steep and rugged; it may lie in the crowded city or on the distant plain, amid the mountain fastness or by the waterside; but wherever the pathway be, it is illumined by "the true Light, which lighteth every man that cometh into the world." A Christian Scientist has a demonstrable Principle and proven rules whereby

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he may solve his every problem, and he has the Master's loving promise, "Lo, I am with you alway, even unto the end of the world."

Refusing absolutely to recognize the testimony of material sense as valid, and dwelling confidently, understandingly, on God and His perfect creation, we reach that spiritual plane where the joys of conscious progress inspire us with divine courage, and where the blessings vouchsafed to the pure in heart are revealed.

"ALL THAT I HAVE IS THINE."

ANNE MAY LILLY.

THE lessons to be drawn from the parable of "the prodigal son" are inexhaustible, and in this story of the treatment accorded the two brothers by their father there seems to be also a hint as to the answer to a question which has puzzled many earnest seekers for the truth. How often it happens that a person will turn to Christian Science only as a last resort, after having drained to the dregs the bitter cup of human experience, and will receive instant help, while, on the other hand, one who has seemingly lived daily with the Father will apparently fail to get the needed aid. At first thought this seems unjust. Why should one who has done so little receive so abundantly? And right here comes the application of the parable.

We read that the younger of the brothers said to his father, "Father, give me the portion of goods that falleth to me. And he divided unto them his living." Here we see that the younger son made his request to his father, never doubting that he would receive his own. And though, as we read, "not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living," he seems never to have lost wholly the sense of his father's love, for in the end he turns, humble and repentant, to that father with the confidence of a little child. We all know the ready response to his unquestioning faith: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

But how about the elder son, who abode continuously with the father? It would seem natural that he who had lived with the father day by day would have a thorough understanding of his tenderness and justice. But is this the case? Take, for instance, his reproach when he comes in from the field and finds the feast in progress to celebrate his brother's return: "Yet thou never gavest me a kid, that I might make merry with my friends." And then the immortal reply: "Son, thou art ever with me, and all that I have is thine."

Is not this the key to the whole situation? All things that the father had were his, but he did not reach out and take them—he failed to appropriate that which was so freely provided. Just here is where many of us fail. Perchance we have had endless proofs of our heavenly Father's tenderness, but do we put into practice the knowledge of it which remained so clearly with the prodigal throughout his wanderings? We thirst, though the water of Life flows freely for all. We hunger, though divine Love is ever ready to feed us with the bread of Truth "which cometh down from heaven." Let us therefore turn to this ever-ready source of all good, never doubting that we may partake freely thereof.

Art builds on sand; the works of pride
And human passion change and fall;
But that which shares the life of God
With Him surviveth all.

JOHN G. WHITTIER.

SELECTED ARTICLES

[Alfred Farlow in *Shreveport* (La.) *Journal*.]

Christian Science does not teach that the universe is an illusion, but on the contrary that everything in creation, from the least to the greatest, exists as the product of Spirit. Christian Science teaches that everything in the universe is real, but that mortals in their immature material condition have an imperfect perception of things, which needs to be corrected by spiritual understanding. In Christian Science, the important question is not what seems, but what is. Paul said, "For if that which is done away was glorious, much more that which remaineth is glorious."

When asked if Science teaches that the beautiful and symmetrical things of the universe are unreal, we answer no; but that if we were sufficiently spiritual minded, if our vision were sufficiently corrected or improved to see them as they really are, they would be as much more beautiful to us than they are now, as is infinitude greater than our present degree of comprehension. The universe is real and is God's creation. What we need is to understand it as God made it and as it really is. Christian Science is destroying sin and its consequences by first giving its adherents a corrected view of God, man, and the universe, and then insisting that the deportment of the individual shall be in accordance therewith. In other words, Christian Science presents first a correct understanding of God. This constitutes an understanding of what the individual needs to do or be in order to be like God and thus win the harmony which belongs to God's children.

Science is correct knowledge, that which is true. We insist that the Master's declaration, "God is a Spirit," is true; that the deduction which Christian Science draws from this premise, namely, that the creation is spiritual, is also true. Therefore these premises are scientific, and they are Christian because they are the teaching of Christ Jesus; hence the propriety of the term Christian Science. There is no authority for restricting the term science to materiality. There is something to know about God, and that something is true and scientific.

While Christian Science affirms that sin, sickness, and death are no part of the "very good" things which the Scriptures declare were made by God, and since it is true, as the Scriptures teach, that "without him was not any thing made that was made," we cannot escape the conclusion that these human evils have only a mythical existence. However, we do not hope to rid ourselves of these by merely ignoring them. They must be grappled with and overcome through divine power, and sin will never become unreal to the individual until he ceases to sin, ceases to deport himself according to his belief that sin is real. One does not do wrong because he believes there is nothing in it, but because he believes there is something in it. The sinner must be convinced that there is no pleasure or profit in evil, and then he will cease from sin.

We do not claim that Mrs. Eddy has added anything to the Bible, but that she has discovered the precious truths of God's Word which heretofore have apparently not been clearly discerned by us. We do not rest this claim upon a mere *ipsi dixit*. We point to the fruitage of Christian Science practice as the only reasonable proof of its divinity. If our critic will consider the Christian Science revelation apart from supernaturalism, it will appear more rational to him.

In keeping with the admonition to "render unto Cæsar the things that are Cæsar's," we must credit Mrs. Eddy with the discovery of the Science of Christianity, but the question with which she is most vitally concerned is the fact that Christian Science is a revelation or emanation of the divine Mind, and not a mere human opinion. It is a

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"final revelation" because it is the clear, unveiled truth. The understanding that Spirit, God, is pure and perfect Mind and not a species of matter, rarefied or otherwise, can never be improved upon. It is final.

While it may be proper to say that we have not yet escaped from the belief in the pleasures of material sense, it should be added that it is not because of the materiality of the senses, but because, in spite of it, there is still a sufficient degree of real and true perception to vouchsafe a reasonable degree of harmony. Notwithstanding our misapprehension and misappropriation of God's creation, the fact remains that man lives and moves and has his existence in God. Through conduct based upon spiritual understanding we shall progress and develop, until finally we shall arrive at the full stature of manhood in Christ. Then we shall see all things as they are, and by deporting ourselves according to the will of God shall reap the reward which we call heaven.

[J. V. Dittemore in *Poughkeepsie* (N. Y.) *News-Press.*]

Our critic's nonsensical statement that "there is no sun, no moon, no sky," etc., is of course no part of the teaching of Christian Science. Christian Science does not deny the existence of any part of God's infinite universe, nor are the sin, disease, and suffering of human experience ignored by any rational Christian Scientist. The quickest and most effective way for any one to find whether or not the clergyman's statements regarding Christian Science are true, is for him to read the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

For over forty years Christian Science has stood its ground, and it will continue to stand in the knowledge that the thousands who have been raised up from sin, suffering, and hopeless disease through its ministrations will continue to constitute an imperishable answer to its critics and will forever remain its sufficient justification.

[William E. Brown in *Glendale* (Cal.) *News.*]

Mortals have a material concept of God's universe, manifested in decay and death, and it is this material concept that Christian Science seeks to destroy, so that we may behold all the glories of the universe even as God sees them. This is strictly in accord with Scripture, as recorded by the apostle Paul: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Christian Science denies the reality of sin and disease only in the sense that they are not of God and consequently not eternal. It recognizes these conditions as a part of mortal existence, and teaches that they must be overcome and destroyed, and it imparts the spiritual ability to do this. Christian Science is not primarily a school of physical healing, but is a religion,—the religion of Jesus,—and is based wholly upon the Scriptures. It does not deny the atonement, resurrection, and ascension. On the contrary, it emphasizes these most important factors in the salvation of mankind. The physical healing occurring in Christian Science is only the evidence of the spiritual purgation that is taking place in the life of the patient. While those healed in Christian Science are grateful for the physical restoration, they treasure more highly the spiritual uplifting that is its inevitable accompaniment.

That Christian Science has correctly interpreted the teachings of the Master is clearly proved in the doing, in large part, by its adherents, of the works which he said would follow true belief. In John it is promised, "He that believeth on me, the works that I do shall he do also." It is sometimes said that this promise applied only to the disciples, but this error is instantly dispelled by the instructions to the disciples: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." Christian Scientists are striving to obey these commands, and are succeeding in a very large measure. Multitudes of hopeless invalids have been restored when all human aid had failed; slaves to appetite, drugs, alcohol, and tobacco have been liberated; but, best of all, these redeemed ones have been made consecrated Christians, daily striving to assimilate the divine nature.

[James Phelps in *Watertown* (Wis.) *Times.*]

Mrs. Eddy tells us that in her search for truth the Bible was her only guide, and in her book, "Science and Health with Key to the Scriptures," there are more than five hundred citations from Scripture. That Christian Science is the same truth taught by Jesus the Christ, is made to appear when we see the same results follow the efforts of its adherents as were cited by Jesus as the test of true discipleship; viz., "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Christian healing is the outward manifestation of an uplifted and purified consciousness and cannot be classed or confounded with the workings of any "fake." Even of the work of Christ Jesus it was said by the carping critics of his time: "He casteth out devils through Beelzebub the chief of the devils."

Christian Science does not deny the reality of sin, pain, and disease as experiences of mortal existence. However, if the Bible is true (and it is), God is Spirit; He made everything that was made, and without Him was nothing made that was made; He saw everything that He had made, and behold it was "very good;" He made man in His image and likeness; in the image and likeness of God created He man, male and female. He not only created all, but he established laws for the government of all He created, and especially for the welfare of man. These He revealed to His holy prophets and the patriarchs. Now, we do not believe that sin, pain, and disease were any part of that creation just referred to, nor were they comprehended in or provided for in His holy law, the law which Christ Jesus came not to annul, but to fulfil. Had they been of God, or any part of His law, Jesus would not have destroyed them as he did, for he did always those things that pleased the Father.

"The testimony of men and women the world over" often contradicts the truth; otherwise the world is flat, the sun moves, and the earth is stationary. If by "all consciousness" our critic means the testimony of the physical sense,—and he seems to,—we have long since found it to be wholly unreliable, for according to its testimony immortality would be a myth, Spirit a nonentity, and man a mere passing shadow from the cradle to the bier.

[Algernon Hervey-Bathurst in *Leicester* (Eng.) *Post.*]

Christian Science teaches that man has no more right to suffer than he has to submit to sin. If sin and sickness are real, that is, are part of the creation of one infinite God, or good, they could not be destroyed; if, however, they are not true, that is, no part of the divine economy, as was clearly proved by the Master, it is our privilege and duty to destroy or heal them in the way he taught. Christian Science teaches that mankind can only be freed from the belief of sin and sickness through a better, more spiritual and scientific understanding of Him whom to know aright is "life eternal." Physical health, then, is the necessary outcome of a better understanding of the teachings of the Master; and as Mrs. Eddy has written on page 2 of

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"Rudimental Divine Science": "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin."

[Captain Geoffrey Wilkinson in *Interpreter*, London.]

Christian Science urges men to recognize their true selfhood and to live in accordance with this recognition, thus to obey the Master's command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Saviour's life was spent in the exemplification and demonstration of the truth of man's being, and as men seek first the kingdom of God and His righteousness, they find that health, happiness, harmony are added to them. Healing in Christian Science results from the coming to man's consciousness of the truth about God and man's relation to Him, from the understanding of the spiritual law, the law of God who is Love, which annuls the physical so-called law. No amount of mental suggestion, no amount of blind belief will ever make man healthy and holy, but the realization and demonstration of man's spiritual selfhood in the image and likeness of God will accomplish this. "Ye shall know the truth," said Jesus, "and the truth shall make you free." Free from what? From what is true, from that which is of God? On the contrary, free from error, from sin, sickness, and death.

[George Shaw Cook in *Urbana* (Ill.) *Courier-Herald*.]

Our critic mistakenly states that Christian Science teaches that "there is no such thing as sin," and then quotes Paul's words, "All men have sinned," to show that Christian Science disagrees with the Scriptures. It will be understood, of course, that this declaration by Paul referred to the "sons of men," or mortals, and careful students of Mrs. Eddy's writings will readily see that she takes precisely the same view of the subject that Paul did. What she contends for is the sinlessness of the real spiritual individuality of man, which is the reflection of God. She urges her followers to strive earnestly to follow Paul's admonition to "put off . . . the old man" (the mortal, sinful sense of man), and to "put on the new man" (sinless, immortal manhood), which "is created in righteousness and true holiness."

Christian Science does not, as our critic seems to assume, dismiss the question of pain and disease with the mere statement that there is "no such thing." Christian Scientists recognize that pain and disease seem perfectly real to those who are suffering, but Christian Science teaches that pain is not inevitable and that disease is not incurable, and Christian Scientists are learning that pain can be not only alleviated but dissipated, and that disease can be not only relieved but permanently destroyed by understanding that they are not of God and therefore are not real in the highest sense of that word. Christian Science has, in spite of much adverse criticism, ridicule, and opposition on the part of those who do not understand it, cured thousands who were in bondage to disease and sin, thereby proving the destructibility and unreality of disease and sin.

[Olcott Haskell in *Pacific Unitarian*.]

Christian Scientists heartily agree that "prayer does not change God nor His laws, which are without shadow of turning, but it does change us." With this recognition they seek to understand and obey God's law, and they find themselves freed from sin, sickness, and death in proportion as they obey this law of Life.

[Frederick Dixon in *Medical Times*, London, England.]

Our critic says that Christian Science is not Christian because Christian Scientists deny the reality of suffering, while St. Paul wrote, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Now the word reality is used in Christian Science to describe the absolute, that is, the spiritual and eternal. In what way, therefore, the text from Romans just quoted affects Christian Science it would be difficult to say. If our critic considers sin and suffering a reality, he either believes them part of the creation of God, since "without him was not any thing made that was made," or else he considers them a creation, a real creation, independent of God in which case all things were not made by God.

The ministry of Jesus was to an enormous extent a ministry of physical healing. When John the Baptist sent to inquire if he was the Christ, it was by his healing works that he elected to be judged; when the material instincts of those to whom he preached revolted from the very absoluteness of the spiritual truths he presented to them, it was to his works he declared they must turn for proof of his words; and when he wished to define a believer, his definition was an ability to do his works. It is suggestive that our critic should have selected as a type of heresy the one sect which has accepted literally Jesus' command to preach the gospel and to heal the sick.

It is perhaps even more suggestive that he should have insisted further that whatever healing may be accomplished by Christian Science is the result of hypnotism. Now hypnotism is only the modern name for that which the Eastern peoples described as necromancy or magic, and which Jesus himself summed up as the works of the devil. It is the claim of one human intelligence to dictate to another, of the stronger to dominate the weaker, so that it becomes "a house divided against a house." It was this very charge, of course, that the Jews hurled at Jesus when they said, "He casteth out devils through Beelzebub." The reply of Jesus was final, "If I," he said, "with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God is "the peace of God, which passeth all understanding," and this peace never came to any one through mental suggestion,—it is the "fruit of conquered sin."

The way to destroy sin is not to eat of "the fruit of the tree of knowledge of good and evil," for the result of that is death, and death, Paul says, entered the world through sin. It is by grasping the scientific fact that there is no power but God, and that consequently, because God is infinite, good is infinite, for God is good. Evil is nothing but the negation of this, an illusion which the understanding of this destroys. And because this fact is a scientific fact it can be demonstrated to-day as it was nineteen hundred years ago in the destruction of sorrow, and sickness, and sin. To-day, as of yore, when a man knows the truth he knows God, and in that he becomes the freeman of the Lord.

[Abbot Edes Smith in *St. Paul* (Minn.) *Dispatch*.]

Christian Science is essentially the primitive Christianity of Christ, as taught and practised by Jesus, by his apostles, and by the early Christians. Every reform, every advance in truth has received bitter opposition and often persecution at the hands of advocates of the prevailing creeds and theories. "History repeats itself." Orthodoxy of today has been the heresy of the past, and the persecutors of today have been the persecuted of the past. Even Christ Jesus suffered crucifixion at the hands of the

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theologians of his time for what they termed his heresy and blasphemy; and in every age those who loved and followed him most devotedly and most unselfishly have, as he foretold, drunk of his cup.

Christendom has for centuries practically nullified one half of the Bible by reading into it a man-made limitation, namely, that all the positive promises of the Bible concerning God's help in sickness are only beautiful stories of how good God used to be, two or three thousand years ago, to a few favored people, and that He who is "no respecter of persons," and who is "the same yesterday, and to day, and for ever" has changed His eternal methods and no longer fulfils these former promises. Christian Science accepts the Bible in its entirety, accepts the "undivided garment," the whole of Christianity as taught and practised by our Saviour, by his apostles, and by the early Christians, and as tried by his test: "By their fruits ye shall know them."

Jesus taught unequivocally and without any limitation that a proper following of him produces physical healing, as well as moral, and that such fruits are the natural result of absolute reliance on God alone. Evil cannot stand in the presence of Him who is "of purer eyes than to behold evil." Hence, obedience to Him whom to know aright Jesus defines as "life eternal," implies exemption from physical evil as well as from moral. God's word unquestionably protects and saves not only from moral evil, but also from physical.

[John L. Rendall in *Dubuque* (Ia.) *Telegraph-Herald.*]

The healing work of Christian Science is not contingent upon the operation of what is ordinarily termed "mind force." It contains no elements of "mysticism," as one writer claims; it has no connection with suggestion, but on the contrary is a manifestation of the intelligent activity of the one infinite Mind, good.

By a process of reasoning which is difficult to reconcile with established facts, it is supposed by the advocates of certain movements that a coalition of two systems, either of which used independently has been found inadequate and insufficient to overcome or destroy the ills of an individual, will produce a system which becomes more nearly adequate and sufficient.

Separate and distinct from all this is the scientifically Christian method employed in Christian Science, wherein it is recognized that there is but one Mind, but one intelligent Principle, but one power,—even the power of God,—and that this power is adequate and sufficient, that it is available to the needs of humanity at all times and under all circumstances; moreover, it is in exact accord with the teachings of Scripture, with the practical example furnished us by Christ Jesus, by the prophets and apostles, and conforms to the promises given to "them that believe." It is distinctly and emphatically spiritual in its operation, requiring no aid from matter, and recognizing that matter, being inert, non-intelligent, mindless, cannot be a medium through which Mind or God can be expressed. Scientific therapeutics admits of no halfway position, of no coalition of opposites, but insists upon the oneness, allness, and all-sufficiency of God as the only healing power or Principle. It is the understanding of this Principle and its application to the overcoming of the woes of humanity which constitutes the difference between Christian Science and every other so-called healing method.

The theology of Christian Science is the theology of Jesus Christ. It recognizes the urgent need of humanity for an adequate salvation from the thraldom of sin and sickness, from all that which "worketh abomination or maketh a lie," and it presents the teachings of Truth, which alone frees man from error. It comforts "the broken in heart," it redeems the sinner, reforms the drunkard, and heals the sick.

AMONG THE CHURCHES.

CAMBRIDGE, MASS.

The Christian Scientists of Cambridge have purchased the Simmons estate at 1582 Massachusetts avenue, for the purpose of erecting a church edifice which, it is said, will surpass anything in Cambridge in the way of church buildings. The property consists of 10,480 square feet of land assessed for ten thousand dollars, and a mansion said to be over one hundred years old assessed for five thousand dollars. The estate is shaded by tall elms and faces a small common at the upper end of the Cambridge common, which also bears a number of magnificent old elms reaching across the avenue to form an arch. The church, when erected, will form one of a small community of churches in this section of Cambridge.

Boston Journal.

SALAMANCA, N. Y.

Ground was broken this morning [June 1] for the Christian Science chapel to be erected on South Main street, near Clinton. The building, which will cost about $2,500, will be 65 x 25 feet. Construction material will be cement blocks up to the ground floor line, superstructure stucco. A basement under the entire building will be used for Sunday school rooms. A cozy reading-room will be provided, which will be open daily. The auditorium is planned to seat about one hundred and fifty. Judging from the plans and style of architecture the chapel, when completed, will rank well up with Salamanca's splendid church edifices.

Daily Times.

LOS ANGELES, CAL.

Comparatively few Angelenos know that there is being erected in their midst one of the most beautiful temples of worship in this country. It is rapidly approaching completion on West Adams street, near Hoover, and will cost about three hundred thousand dollars. It will be the home of Second Church of Christ, Scientist. From the construction view-point the building presents several interesting features. The reinforced concrete dome is probably the largest in the United States. It is carried by a series of tangent concrete beams and girders, resting on reinforced concrete columns.

The movement for which this church stands, and what it has accomplished in a few brief years, challenges the attention of all thinking people. All over the land splendid churches are being erected by Christian Scientists, not for the purpose of display or proselyting, but as testimonies of gratitude for what Christian Science is accomplishing for mankind. Christian Science is unique in the matter of its phenomenal growth. It does not advertise nor proselyte. It does not give entertainments nor hold fairs. Its church services are simple, without personal preaching. It has won its way into the affections of men through the practical assistance it offers in daily life.

Los Angeles Times.

If I knew you and you knew me,—
If both of us could clearly see
And with an inner sight divine
The meaning of your heart and mine,—
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree,
If I knew you and you knew me.

ANON.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

[Reprinted by request from the *Sentinel* of Oct. 19, 1899.]

A CORRECTION.

MARY BAKER EDDY.

IN the last *Sentinel* was the following question: "If all matter is unreal, why do we deny the existence of disease in the material body and not the body itself?"

We deny first the existence of disease, because we can meet this negation more readily than we can negative all that the body affirms. It is written in "Science and Health with Key to the Scriptures:" "There are degrees in the material or human belief, and a harmonious belief is one step out of error; a belief of health is an improvement on a belief of sickness."

Thus it is that our great Exemplar, Jesus of Nazareth, first takes up the subject. He does not require the last step to be taken first. He came to the world not to destroy the law of being, but to fulfil it in righteousness. He restored the diseased body to its normal action, functions, and organization, and in explanation of his deeds he said, "Suffer these things to be so now: for thus it becometh us to fulfil all righteousness." Job said, "In my flesh shall I see God." Neither the Old nor the New Testament furnishes reasons or examples for the destruction of the human body, but its restoration to life and health, as the scientific proof of "God with us." The power and prerogative of Truth are to destroy all disease and to raise the dead—even the self-same Lazarus. The *spiritual* body came with the *ascension*.

Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave. The introduction of pure abstractions in Christian Science without their correlatives leaves its divine Principle unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, "straining out gnats and swallowing camels."

"BY THEIR FRUITS."

IT is always a pleasure to be assured that the good works of Christian Science are not passed by unnoticed, and that these proofs of the truth of Mrs. Eddy's teachings are so plainly written on the face of the times that "he who runs may read." Among the voluntary acknowledgments of the value of this work that is being done in the name of the Master—and the apostle Paul declared "there is none other name under heaven given among men, whereby we must be saved"—is an editorial in the *Newburgh* (N. Y.) *Union*, from which we quote as follows:—

Any creed that accomplishes what Christian Science has accomplished must have as its foundation some element of the infinite truth.

It has been within the range of our personal experience to see men lifted out of the slough of despond by Christian Science, and started on the high road to success. You cannot be in the presence of a Christian Scientist five minutes without feeling some of his tremendous enthusiasm,—without feeling that you are in the presence of a man who has something that is worth having. His faith is like the faith of those ancient Christian martyrs who went cheerfully to their deaths in the old Roman amphitheaters.

The believers in Christian Science number hundreds of thousands—and among them may be found many of our brightest lawyers, doctors, merchants, and newspaper men. It ill beseems any one to denounce Christian Science without a hearing in a country whereof the very corner-stone of its foundation is "religious liberty."

And this is not from the pen of a Christian Scientist.

It is not surprising that such testimony as this is forthcoming, in view of the fact that the works of Christian Science are now so many and so well known. The only surprising thing about the whole matter is that any one should, by denying these good works,—as many self-appointed critics of Christian Science have done,—be willing to write himself down so poor an observer of current events. There is not a city of any size—and hardly a small town, for that matter—in which living witnesses to the healing and redemptive work of Christian Science cannot be found, yet many persons seem willing, when it comes to a discussion of Christian Science, absolutely to close their eyes and ears to the testimony of these people.

It is to the credit of the editor of the *Union* that he is not only willing to acknowledge the facts which have come under his observation, but that he voluntarily gives credit to the teachings of Mrs. Eddy, because of the "fruits" which they bear.

ARCHIBALD MCLELLAN.

TRIUMPHING IN TRUTH.

THERE are two very distinct bases of thought and activity in the Christian life, the choice of which has everything to do not only with one's confidence and peace of mind, but with the inspiration he brings to his fellows, his general helpfulness and success. These bases may be denominated as the human and the divine.

The man who thinks of himself as having been privileged to enter upon a splendid undertaking, and who addresses himself to it with energy and faithfulness, may be entirely worthy of every good return, so far as his purpose is concerned, and yet he may fail, and that pitifully, because he is thinking so constantly of the amount to be accomplished,—

> So many worlds, so much to do,
> So little done, such things to be,—

as Tennyson puts it, and of his relative weakness and incapacity to meet the demands of the hour, the requirements of God. The ill of this sense is measured not only in the weakness and failure of any and every effort that does not rely wholly upon the divine activity to accomplish all good, but in the sense of dependence upon human personality which it is likely to beget in others, a state of mind which is altogether in contrast with that of him who said, "I will triumph in the works of thy hands."

Christian Science teaches that the divine manifestation and government is not dependent upon men, though they may indeed be coworkers with God, and that our real effectiveness as exponents of Truth is accurately determined by the clearness and continuity with which we realize that all spiritual achievement is due to "God with us;" that our triumph and our rejoicing alike pertain to the recognition that we can overcome and are overcoming because, and only because, God does work in and through us to do His good pleasure. Daniel faced the lions so intelligently and so courageously that he did not have to fight with them at all. Indeed, the story states and the pictures represent that his hands were tied. The mortal implements of struggle were eliminated by this handicap. He was not only indisposed but unable to resist the assault of evil materially; he had to depend upon right consciousness, but in the outcome this brought him

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no disadvantage, for in so doing he won. Manifestly all mortals are correspondingly incapable of meeting life's issues. They have neither the sense nor the strength to resist evil, and they are simply devoured if they do not rise to the present availability of God as their refuge and strength, the one adequate force in every exigency.

All this was clearly understood and expressed by the early Christians when, after Peter's superb and successful defense of the legitimacy of his preaching and healing work, "they lifted up their voice to God with one accord and said, . . . grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal." Their recognition of God as the only doer, and that man in his every activity but expresses the force of divine Mind, saved them from every mortal phase of self-exaltation and self-dependence, and secured them that success in healing the sick and inaugurating a great world-redemptive movement which has been the glory of the Christian centuries, and for whose reestablishment Mrs. Eddy has prayed and preached and labored in all the years of her ministry.

This is the glory and the gain of Christian Science, as of the primitive church, that it stands for God, divine Truth and Love, as the only power, ever present and ever active in obedient lives to effect the overthrow of all evil, the realization and reign of all good.

JOHN B. WILLIS.

SIMPLE ADDITION.

As a sort of summation to the Sermon on the Mount, with its infinite promises of good, the great Teacher said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Long before that time the wise man had said, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." These statements support the teaching of Christian Science that the divine supply for human need is unlimited, and that no evil ever comes from God,—neither sin, pain, sorrow, nor death.

No professed Christian would question the inspiration of the texts here quoted, but with strange inconsistency many quarrel with the logic of Christian Science in its insistence that these statements are capable of demonstration, and that they are valueless unless demonstrated. Paul says that the mere letter "killeth," while "the spirit giveth life;" but it often happens—so tenacious is human belief—that even those who accept Christian Science retain their old and incorrect views of addition, and yet wonder why all good things are not more quickly "added unto" them. They may be even tempted to believe that "the blessing of the Lord"—the coming of Truth to their consciousness—has subtracted a few things which they would like to retain, but Science, with irresistible logic, brings us back to the Scriptural statements, that what God gives brings no sorrow in its train; and that, if we seek "first" the things of God, of Spirit, all good will be added unto us, for God never fails to make good the divine promises.

There is, however, something for us to do with respect to addition, and Peter gives us a wonderful lesson on this subject in his second epistle, which takes on a marvelous meaning in the light of Christian Science. We are almost startled at his assurance that we may become "partakers of the divine nature," and this promise, be it noted, is to those who have "escaped the corruption that is in the world through lust,"—which means a tremendous emptying out of the elements of mortal belief. Then comes the addition of "diligence," "faith," "virtue," "knowledge," "temperance," "patience," "godliness," "brotherly kindness," "charity,"—a splendid list of Christlike qualities, truly! The apostle insists that these things must not only be in us, but that they must "abound," and that when they do abound we are neither "barren nor unfruitful."

Peter goes on to say, "He that lacketh these things is blind, and cannot see afar off." He that lacks these spiritual qualities cannot see how to work out any of the problems of life aright. To do this, we must begin with divine Principle and add continually to our store of spiritual understanding, a process which requires of us earnest study and actual demonstration. If any good thing is lacking, it is evident that we need to add to the problem some quality of "the divine nature," till the need is supplied; for in God, divine Mind, there can be no lack.

That the teaching of Christian Science on this point is entirely reliable and intensely practical, thousands are bearing witness. Like Peter we are sure that "we have not followed cunningly devised fables." What could be more inspiring than these words of our revered Leader: "Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist" (Miscellaneous Writings, p. 204). This attained, we have "added unto" us health, holiness, happiness; and having these, we have indeed "all things." To quote the familiar hymn,—

> Thou, O Christ, art all I want;
> More than all in thee I find!

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Macon, Ga., June 10, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Mrs. Eddy:—Your statement of June 7 contains some of the most luminous, inspiring, and comforting things that have ever been penned, and in loving and grateful appreciation I desire to thank you. When you say, "I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur," you not only give great comfort and unbounded joy to your friends, but to my mind you say the best thing that has ever been said on the mystery of seeming evil in a world of real good. Certainly it is heaven on earth to be grateful for all that is seen and known to be good, and to look upon what seem to be our severest trials and testings, not as trials, but as things that "will cease to occur" when they "cease to bless."

Before having any report from Boston, I set to work to correct the false charges that appeared Sunday, knowing that the consciousness which inspires, comforts, and heals is as far above fraud and deception as heaven is above earth. To use your own words, which humanly speaking are fine enough to be immortal: "It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud." While it seems that personally I have never gotten beyond the stage of being a friendly student of Christian Science and everything that appeals to me as good in idea and good in results, my debt of gratitude and affection is far greater than I know how to express.

Yours sincerely,
J. R. MOSLEY.

Toledo, O., June 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of the senior class of the Sunday School of First Church of Christ, Scientist, Toledo, O., wish to express our gratitude to you for the example you have shown us of Christian living and how to give out love to all mankind. In preparing our lessons for the Sunday School we gain a better understanding of

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the Bible through the study of your inspiring book, "Science and Health with Key to the Scriptures," and experience more and more of the Christ-healing. We are very grateful for the by-law which permits us to remain in the Sunday School up to the age of twenty years, and wish particularly to express our gratitude for the help Christian Science is to us in our school work. We are constantly gaining a good and clear understanding of this blessed truth, and learning to put it into practice daily.

Yours with love and gratitude,

ALMA RODEMICH, CARMON HERRICK,
JOSEPHINE PRENTICE, *Committee.*

St. Louis, Mo., June 7, 1909.

Beloved Leader:—I expect every loyal Christian Scientist feels like penning a message of love and sincerity to you today, for Christian Scientists are loyal and strong toward you and the Cause you so gallantly lead onward and upward. This week's Lesson, "God the Preserver of Man," truly shows how you are protected by divine power. As you have so nobly written in your article, "Christian Science Healing Explained and Defended," in *The Christian Science Journal* of April, 1901, "'This kind goeth not out but by prayer and fasting' (refraining from admitting the claims of the senses)." We have only to go back to your writings, and we find the ground already covered to meet every approaching error. We come upon the error, as it were, that it may meet with a stern mental rebuke and disappear, as a proof of the utility of Christian Science healing, even as you say in the same article, "He who is overturing will overturn until He whose right it is shall reign."

The opportunity for learning how to bless and love one's enemies is a proof of progress in that we are learning not to swallow their poisonous lotions concocted from the tongues of asps; and to pity rather than censure them,—"forgive them; for they know not what they do,"—and to know the sorrow of the cup of bitterness they are mixing for themselves. You have tried to open their eyes, but they would not see; you have tried to save them, but they would not be saved. It is a consolation and a blessing to know that every knee shall bow, and every tongue confess unto God that He heals all our diseases; and that your knowledge of God's allness protects you from all harm. My love and loyalty to you, dear Leader,

KATE JOY GRAY.

Chicago, Ill., June 15, 1909.

Beloved Leader:—Ever since I was given some understanding of the wonderful statement made in your public letter of the 7th inst., my heart has repeatedly urged me to write you and tell you how much it has helped me; so I do it. Your words seem indeed marvelous and effective. The statement further illumines the meaning of your idea of reversing material beliefs, found in the last lines of page 60 and first lines of page 61 of "Miscellaneous Writings."

This most recent statement of yours brings to me, and to several others with whom I have talked, much rejoicing, and a deeper understanding of the significance of present human activities. I am sure that much good is the result of this latest evidence of your discernment of the needs of the Field. Gratefully and lovingly,

ERNEST C. MOSES.

Boston, Mass., June 12, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—About eleven years ago I first opened Science and Health, and within a half hour afterward the beautiful proof of healing came to me, and many times since have these words on page 496, "scientific certainty," encouraged me until a demonstration has been brought out. Often have I longed to write you of my love. To be able to comfort, to heal, to uplift; to understand even in a small degree how to replace discouragement with hope and joy and peace and love,—is cause for a gratitude which words can never express. I owe this gratitude to you, and am trying to express it in my daily life. Knowing that you dwell in the security of infinite Love, and there find wisdom and strength to lead us on, I am grateful for every word you have written, for every message of love and direction. Lovingly,

ANNA A. FILE.

Topeka, Kan., June 4, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I wish to thank you for the new edition of "Unity of Good and Other Writings," under one cover. I have long wanted this combination, and here it is, so convenient for every-day use. Your lesser works are of inestimable value, and the new arrangement makes a beautiful volume, suitable for carrying in one's pocket. I also thank you for the change of the paragraph on page 13 of "Rudimental Divine Science," beginning with the line, "When treating a patient," etc. My gratitude for your loving care and watchfulness in meeting humanity's need for spiritual advancement, can only be expressed through demonstrating what you have taught us.

Mrs. McKinstry joins me with love for you.

Your grateful follower,

WILLIS D. MCKINSTRY.

Savannah, Ga., June 7, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—We, the board of trustees of First Church of Christ, Scientist, Savannah, Ga., at a meeting held May 31, resolved to send you a letter of thanks for the amended by-law (Art. XXIII., Sect. 10, entitled, "No Interference." We recognize in the Church Manual the divine wisdom which is guiding us in the present growth of church organization and government. We know that in God's house there is no place for aught but humility and love,—no place for personality, greed of power, and vainglory. Only pure, sweet, and true spirituality can abide there, unchanging and omnipotent. In your endeavor to make this truth manifest, we reverence your unceasing labor of love, and we know that only in patiently striving to follow your teachings can we in a measure aid in bringing forth this condition of consciousness.

Yours in truth and love,

The Board of Trustees, First Church of Christ, Scientist.

A. HAZEL COHEN, *Clerk.*

London N., England, May 28, 1909.

Beloved Leader:—In opening enlarged and more prominent premises, in which to carry on our society in North London, we desire to convey to you an expression of our loyalty and sincere gratitude, for having made it possible for us to publish abroad this message of peace on earth, good will toward all men. As we progress, the sacredness of this holy work becomes more apparent, and we know that only as the Christ-idea is demonstrated in each individual consciousness will the Church of Christ, Scientist, appear. In this manifestation we desire to follow you, God's chosen one, even as you follow Christ.

In reverence and gratitude for the privilege of such service to God and man, we are,

In obedience and love,

Christian Science Society, London N.

E. E. BADDELEY, *Clerk.*

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THE LECTURES.

DENVER, COL.

One of the most comprehensive lectures on Christian Science ever heard in Denver was that given on Friday evening and again on Saturday evening [April 23, 24] by Prof. Hermann S. Hering, at First Church of Christ, Scientist. The speaker was introduced by Judge R. A. Hicks, who spoke as follows:—

In the first place, friends, it must be understood that I am not a Christian Scientist. When I first heard the subject discussed, I, like most people without proper understanding, scoffed at and ridiculed it. I have since seen many of the splendid results of its teachings. I have since numbered many Scientists among my most valued and devoted friends. I have since attended a number of their devotional services, and have been profoundly impressed with the simplicity and harmony there prevailing. I have now learned to respect and admire rather than scoff and ridicule. I am proud to say that I have been especially blessed in that I live in a home which is guided by the ennobling influence of this faith, and where love and cheerfulness and harmony and hope prevail. For me to have been thus favored, without having at least some appreciation of the results and benefits and advantages of the teachings of this faith, is impossible. If nothing more were accomplished than the living of the beautiful life it teaches, Christian Science is worthy of our most profound respect and thoughtful consideration.

In this so-called free country of ours, freedom of thought in religious matters is one of our greatest boasts, and certainly no well-founded objection can be made to a religion or faith which accomplishes so much good and is so totally free from bigotry, envy, hatred, and interference with the creeds, dogmas, and beliefs of others. If such groundless objection can be seriously made, then our boasted religious freedom becomes a hollow mockery. For the noble character who founded Christian Science, I have the most profound respect and admiration, and no thoughtful person can but honor and respect a belief which can show such splendid results.—*Denver Post.*

LA PORTE, IND.

The Rev. William P. McKenzie of Cambridge, Mass., delivered a lecture on Christian Science at Hall's Theater May 14. He was introduced by Attorney A. J. Hickey, who said,—

It is hardly half a century ago that a beautiful character, Mrs. Mary Baker Eddy of Boston, founded a new religious sect, which has since become widely known as the Christian Science denomination. The growth of this new faith has been rapid, so that now it has a considerable following in the cities and towns of this country and England, and numerically it compares favorably with many of the older religious denominations. I may add, too, that its membership has been drawn largely from among the most enlightened and cultured people, those who stand for what is highest and best in life.

The worth of a thing may usually be judged by the willingness of those who believe in it to have it investigated and to explain it to others, and for this reason I understand the Scientists have adopted the plan of giving public lectures, that the people generally may become acquainted and familiar with the teachings of their religion. While many of you here tonight, like myself, are not members of this sect, yet I am certain that we shall all be greatly interested in hearing a discussion of this question.

Correspondence.

COLUMBIA UNIVERSITY.

On Friday evening, May 7, Bliss Knapp of Boston lectured on Christian Science in Earl Hall, Columbia University, New York city. He was introduced by the president of the society, Miss Virginia Taylor, who said in part,—

The Christian Science society of Columbia University takes great pleasure in welcoming you here tonight. This society was organized to give a home to Christian Scientists in the university, and to unite them in closer bonds of Christian fellowship. The First Church of Christ, Scientist, Boston, maintains a board of lectureship for the purpose of correcting misapprehensions and misjudgments concerning this religion. We are fortunate in having with us tonight one who is eminently capable and competent to explain the fundamental truths of Christian Science. I take great pleasure in presenting Mr. Knapp.

Correspondence.

ST. LOUIS, MO.

In introducing Judge Septimus J. Hanna May 3, at Third Church of Christ, Scientist, Gerry H. Barnes spoke in part as follows:—

For over fifteen hundred years men have been persuaded to believe that the harmony of heaven is to be attained only after death, in a distant, unknown future, although it is only too evident that there is a crying need for a present deliverance from the burden of pain and woe, and although the Bible emphatically declares that now is the day of salvation. In our own time, following close upon an ardent devotion to the things of matter, there has come a growing desire to know more of the things of Spirit, and a steadily decreasing interest in the formal teachings of the organized church has been accompanied by an earnest seeking for a better understanding of the truth which Jesus taught and lived. To this questioning spirit of the age, a positive, definite, and practical answer has been given.

In 1875 there was published in New England a book destined, under the providence of God, to revive the practice of primitive Christian healing, to reveal to men the present freedom of the children of God, and to implant deep in their hearts a steadfast devotion to the highest ideals of thought and conduct. This book was "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and in it is set forth with faultless logic that exposition of Biblical truth which the author rightly—inevitably—named Christian Science. Already thousands of lives have been made happier and thousands of men and women better through its ministrations.

Correspondence.

LECTURES AT OTHER PLACES.

Whittier, Cal.—Prof. Hermann S. Hering, April 10.
Mansfield, O.—Hon. Clarence A. Buskirk, April 11.
Vancouver, B. C. (Second Church).—Clarence C. Eaton, April 11.
Brantford, Can.—Frank H. Leonard, April 11.
Toronto, Can.—Frank H. Leonard, April 11.
Elyria, O.—Bicknell Young, April 11.
Fremont, O.—Bliss Knapp, April 12.
Scranton, Pa.—Frank H. Leonard, April 12.
The Hague, Holland.—Francis J. Fluno, M.D., April 13.
Milwaukee, Wis. (Second Church). Bliss Knapp, April 13.
Rockland, Mass.—Frank H. Leonard, April 13.
Texarkana, Tex.—Prof. Hermann S. Hering, April 15.
Dubuque, Ia.—Bliss Knapp, April 15.
Exeter, N. H.—Frank H. Leonard, April 15.

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TESTIMONIES OF HEALING.

Several years ago I awakened to the realization that my opinions of life and what life should bring were all wrong. I was a church-member, but was not interested in religion, for as near as I could gather it was something for women, or for men who were about to die. I was neither a woman nor an old man, but a young man starting in business, having just graduated from college. On looking around I saw unhappiness and unfulfilled desires almost everywhere, and I began to look for the reason.

For several Sundays I passed a number of churches of different denominations, just after service, and I was attracted to the members of the Christian Science church because of the look in their eyes. The general appearance of the congregations was about the same, but the eyes of the Scientists were bright and full of life and joy, while to me the others seemed dull and tired looking. I wondered what made them so, and remarked to a friend that if ever I took an active part in any religion it would be in Christian Science. Judge of my surprise when I learned that this friend's mother had been healed in Science of a very serious trouble. She gave me some of the literature, which I read carefully, and thus I learned why Christian Scientists are bright and happy. In order to see if it were all true, I took treatment for a tendency to constant colds, supposedly caused by a diseased condition of the cheek bone. I had had several operations for this trouble, in this city and in New York, and had treated it daily for over a year, but I had been asked to go East for another operation that spring. I was fully convinced of the truth of Christian Science when the whole trouble was overcome in less than a week.

Through the reading of Science and Health and our other literature I was able to give up the wearing of glasses, which I had used constantly for seven years. These were the only physical ailments I had, and I have since been able to overcome any troubles arising from accidents. On one occasion I got a quantity of very strong lye in my mouth, but through what understanding I had of Christian Science I was able to overcome the pain and inconvenience which would ordinarily have arisen from such a burn. But greater than all of these things is the joy which comes from knowing that God, good, is the only power. What an inspiration for a young man to know, on starting out in life, that his support is the infinite power, that his inheritance is the infinite supply of omnipresent good, and that his path through life may be guided by an unvarying Principle.

Is it necessary to add that I am grateful to her whose purity enabled her to see clearly the majesty and power of God, and whose fearlessness made her able to face and withstand all attacks, so that the truth might be given to you and to me?

J. LELAND MOTHERSHEAD, JR., Indianapolis, Ind.

At the age of fourteen, after having had a fall from a swing, it was said by the doctors, my relatives, and well-meaning friends, that as I had always been a delicate child, now I would be an invalid for life. When I was nineteen, and my father passed on, an uncle told my oldest brother that he would always have to support me, as I would never be able to do for myself. The best and kindest physicians, —three in this city and three elsewhere,—after trying to help me in many ways, said one after the other, "I can't help you so long as you try to be self-supporting. You have more ambition than strength, and need the rest-cure." I always felt that it was wrong to follow this advice, and would, even when suffering greatly, push on until there would be a breakdown. Then, after a time, in which I would seek help from the Bible promises and also from the best books I then knew about, I would again struggle on until there would come another breakdown. This continued for twenty years.

In 1885 I earned my way to Boston, seeking for the something that I felt confident was God-given to man; also to continue my work and study as an artist, and to consult a noted woman physician, who, after faithfully doing her utmost, sent me to another very noted doctor, and wrote to a relative that I needed to be taken care of. This good doctor, after doing all he could, said, "Make up your mind to go home and let your people make you as comfortable as possible; you cannot be cured." At this point came "God's opportunity," for one who had seen what Christian Science could do for others told me of it. I bought the book which teaches how one may receive help, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the study of this and of other works by the same author has healed and regenerated me in all ways.

The physical troubles from which I have been freed were many. I was reduced to eighty-one pounds in weight, had a spinal trouble said by five physicians to be incurable, also a chronic catarrhal trouble, supposedly inherited. A growth in the nose had been removed twice in four years, and I was told this would have to be done at least once in every four years; but Christian Science has kept me perfectly free from this disease for the past fifteen years. An affection of the eyes made the fourth trouble said to be incurable. The eye trouble was said to be a very complicated case, and I was told that I would always have to wear glasses and even then suffer greatly. Three noted oculists in different cities agreed in this diagnosis. I, however, laid aside my glasses in 1894, had two weeks' treatment in Christian Science, and then helped myself by reading the text-book. My eyes have been perfectly healed since that time.

I would naturally be grateful to any one who had made great sacrifices to reach me in a dark and fearful wood, bringing me a light and leading me out where I was safe, so I am even more grateful to the Founder of Christian Science, and I think no one would approve of me were I to feel otherwise. Our Leader's self abnegation and purity enabled her to hear the word, and she was self-sacrificing enough to endure persecution in order to give the truth to humanity,—surely this merits my gratitude. Gratitude also comes to consciousness when I think of all the helps along the way,—The Mother Church, the Publishing Society, and all it sends out; also the services and meetings of the branch churches. For all of these and more, I feel that I am only beginning to be grateful enough, especially when I consider that I have been well and instrumental in helping others for many years, and that I can yet be much more useful because of Christian Science Jesus said, "Lo, I am with you alway."

NANCY M. DUNN, St. Paul, Minn.

That I have waited till now to tell of the many benefits which I have received from the study of Christian Science is not because of any lack of gratitude. I think perhaps I was waiting for some striking experience, not realizing that, whatever be the error overcome, there is "proof positive" of the saving right idea and the ever-present help in trouble.

One afternoon I was occupied with a piece of work which I was very anxious to complete on the sewing-machine before it grew too dark to see, when suddenly the machine needle was driven through one of my fingers. To mortal sense the pain was intense, and for an instant I seemed to be losing consciousness, but at once the words of the "scientific statement of being" illumined my consciousness like a benediction, and brought me to a realiz-

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ing sense of the absolute truth of the statement that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). I repeated every word of that immortal sentence slowly and carefully—waiting upon God. So busily occupied was I in thinking the truth, that I removed the broken needle, bound up the wound, and finished the piece of work without further trouble. I felt not the least sense of pain during this time, nor was there any soreness afterward.

I have had many proofs of the divine power to heal, and I am indeed grateful for it all, but I think perhaps the greatest benefit I have received from the study of Science and Health has come through the wonderful light which its author, our beloved Leader, has thrown upon the commandments. Before I knew anything of Christian Science I was deeply impressed by the commandments, but never understood their true meaning. I would try again and again to fit them to our way of living, and as frequently close the Bible in utter despair of their application to mankind in this day and age. I saw many enjoying the pleasures of the senses, endowed with much of worldly good, surrounded by admiring friends, and yet ignoring many of the commandments (so I thought). Not long after Science found me, I awoke to the glaring fact that I, too, had been breaking the commandments daily. I was amazed and humiliated, but also grateful to have been shown the way to keep them,—the way to life eternal.

My daily prayer is for that Mind to be in me "which was also in Christ Jesus,"—that I may show my gratitude to God and to our Leader by the truth I am able to manifest and the works I am permitted to do in His name.

MRS. EMILY N. STOKES, Astoria, Ore.

[Translated from the German.]

It is now two years since a stomach trouble induced me to have Christian Science treatment. Years ago I had suffered from an alarming attack of this trouble, which had left me in a weakened condition. A Christian Scientist now began to help me, and after the first treatment the pains ceased. After the third treatment the abnormal condition disappeared without pain, and the next day, which was Sunday, I could attend the service. I have been quite well since, an obstinate bowel trouble having also disappeared through the treatment. I have had the great pleasure of being able to help, through the power of the truth, a relative of mine who suffered with rheumatic trouble. I thank God with all my heart for Christian Science. May God protect Mrs. Eddy.

PAULINE BAYER, Stuttgart, Germany.

As my wife was healed through Christian Science, I also began to take treatment, as I myself had suffered several years from stomach trouble attended with much pain. I was soon much better and now I feel quite well. I thank God daily for the great benefits which I have received through Christian Science.

CARL BAYER, Stuttgart, Germany.

One of the most helpful passages I have found in the Scriptures is in the thirtieth chapter of Isaiah: "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." This is the experience of all who have awakened and become cognizant of the fact that man really lives in spiritual consciousness,—the consciousness of Spirit, God. To know peace and quietness is the only door open whereby he can escape from mortal mind, or wrong thinking, and enter into the "holy of holies" to learn of the infinite, and in faith and confidence place full reliance on the never-failing rock of Truth and Love.

Prior to my acquaintance with Christian Science, I endured many trials, sicknesses, and burdens that seemed almost unbearable, and life at best appeared an irksome fate. Those conditions have all been changed, and Christian Science has shown me the way to overcome them, and by watching and praying to forsake the old way and hold to the way where God is first, if we desire to make the spiritual sense of all things our own. For the many blessings that have come to me through Christian Science, I am most grateful to our revered Leader, whose patience and constant reflection of divine Love have made it possible for each and all to avail themselves of it, if they will. Only as I labor for this truth of truths do I feel safe, or realize that I can please God.

I have known of many cases of healing, through this great power, from sin, sickness, death, and the grave. The study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, helps every one to see plainly the plan of salvation which Jesus the Wayshower brought to mortals to teach them how to put on immortality. Through God's witness in this age prophecy is being fulfilled.

MISS L. A. EATON, Brooklyn, N. Y.

In the harvest of 1906, while repairing a hay elevator, it fell on me, hurting my right wrist and right foot. The wrist got well quickly, but the foot, which did not trouble me much at the beginning, got worse and worse for a year, till, by next harvest, I had to walk with a stick and be helped in going up any stairs. I did not go to a doctor, as I had been trying to treat myself in Christian Science, but after enduring much pain and being unable to heal myself, I went to a practitioner and asked for help. I went into the room walking with a stick, and came out perfectly sound. I have never felt anything more the matter, the right foot being now the same as the other one. I am a working man, and it is a matter of great importance that I should be able to walk about, lift heavy weights, etc.

I am very grateful for this, and for several other healings I have had in Christian Science.

JAMES COOLEY, Dutchlands, Great Missenden, Bucks, England.

In May, 1907, I was taken ill with what the doctors pronounced an incurable disease, from which I was bedfast five months. After giving up the struggle as fruitless, I turned to the only relief offered me, which was Christian Science. Through its teachings and the kindly assistance of a practitioner, I have been raised from the brink of the grave to perfect health and all the joys of life. I cannot express my feeling of love and reverence for our dear Leader, who has shown us our way to freedom.—MRS. CATHERINE DAVIDSON, Pittsburg, Kan.

[Translated from the German.]

Although I had been a zealous church-goer and Bible reader, and the Bible had comforted me at times, I can now see that I was groping in the dark. Since I have come into Christian Science, I am learning, through God's grace, to understand the Bible aright, and numberless blessings have been mine. I have learned to discern the truth which frees from all suffering, no matter what may seem to frighten me. Christian Science brings us into communion with God and teaches us to recognize the power over the flesh which is given us through Christ.

For the past two years and a half I have enjoyed the blessings of Christian Science, and have myself met during that time the following cases in my family: My oldest

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foster-daughter, who was attending an industrial school, injured her left foot so that she could not walk. The lady principal had her taken to a physician, who stated that the bone was affected. He put her foot and part of the leg in plaster-of-Paris and said that she must stay in bed for the next two weeks. I then had to take her home. As she trusted in Christian Science and did not feel like going to bed, I removed the cast, and the next morning she was able to walk. During the two weeks that she had been ordered to stay in bed I kept her at home, and she was glad to have the opportunity to attend the Christian Science meetings. A year later my son was injured at his employer's by falling into a green-house, his left arm being terribly cut. The employer immediately had him taken to a physician, who dressed the wound temporarily and turned him over to the surgical clinic. According to the physician's statement the injury was very severe, and as my son knew by experience that I could help him without causing him to suffer, he came home instead of going to the hospital. I kept him with me, trusting in Christian Science, and the wound healed without medical treatment. Later on the boy contracted hernia on both sides through heavy lifting. Through Science this trouble also was overcome entirely in about two weeks' time without his wearing a truss. My second foster-daughter used to suffer with asthmatic trouble, which has also been overcome completely.

Not only disease, but all inharmonious conditions may be removed through the understanding of Christian Science. Last winter I met with financial difficulties; but Science taught me the right thought respecting them. I recognized that man is the child of a Father in whom there is no lack nor sorrow. Surely the Christ-religion has again been given us; its truth is proved by its works. It is comforting and healing; it is "the way which leadeth unto life."—MARIE HELENE BENISCH, Dresden, Germany.

It is my desire to express in this way my gratitude for Christian Science and what it has done for me. Many blessings have been brought into my home through the slight understanding I have gained of this wonderful truth. We moved unexpectedly into the same house with a sincere Christian Science practitioner and lived there one year, but six years went by before I realized that Christian Science was for me, or would meet my need. When I asked this same lady for help she was surprised to learn that I was at all interested in Christian Science. She had not talked it to me, but she had lived it, and that was what convinced me. I saw that Christian Science is based upon Life, Truth, and Love.

I have one little girl, and she has been a great help to me,—the child-thought is so pure and receptive. We have had some beautiful demonstrations of the truth, and have realized many times the truth of the statement that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I see and feel more than ever the need of living this truth, which has been given us by our dear Leader, Mrs. Eddy, and my heart goes out in gratitude to God for all the benefits I have received.

MRS. LENA M. REX, Bucyrus, O.

Through love of humanity and out of gratitude to Christian Science, to whose aid I owe my redemption from the liquor habit, I contribute this unsolicited testimonial of the benefits I have received. I wish to state that I was for a period of fifteen years, prior to 1904, addicted to the constant and excessive use of liquor. So protracted had been my debauch, and so strong was my craving for alcohol, that I was incapacitated both mentally and physically for either business or labor. Upon the advice of a friend, in February, 1904, I consulted a Christian Science practitioner. She gave me one treatment, and the effect was instantaneous and all but miraculous. The appetite for liquor left me, and I have not to this day—more than four years—taken a drink or had the slightest desire for it, and this despite all manner of temptations. My health is now perfect, my strength normal, and my intellect clear. I send this testimony with the hope that others who may be in bondage as I was, may profit as I have done by this wonderful Science.—W. P. CURRIGAN, Denver, Col.

In the winter of 1907–8, I was taken sick with a severe attack of lung trouble. The coughing was constant for days, and the pain intense. I called a Christian Science practitioner, who helped me at once, and the next day she came to see me. In a few days I was out of pain and danger; at the end of the week I was entirely well and dismissed the practitioner. The members of my household thought it a wonderfully quick healing. It is needless to say that for this healing I am truly grateful.

HENRIETTA F. TUCKER, Oak Park, Ill.

One evening, about a year and a half ago, I was taken with a severe pain in my side, so retired, thinking it would pass away, but before morning I had to send for a physician, who gave me a hypodermic injection. For two months I grew steadily worse, while the doctor increased the quantity of the drug until its effect was lost. Two specialists were then called in, who diagnosed the case as an abnormal growth, and I was told that an immediate operation would be necessary. They said it would be a very dangerous one, that I might live through it and I might not, but without it my life would only be prolonged a few months, during which time the suffering would be intense. I had decided to go to the hospital within three days, so my husband went there to complete the arrangements, but the physician postponed my going for another week.

I asked him if he could do anything for me during the time of waiting, and he answered, "No, I cannot." I then told him he need not come any more, as I intended to try Christian Science. "If you do," he said, "do not expect your suffering to stop; and give them a trial of more than ten days, for they can do nothing for you in that time." The next morning a practitioner was called in and the treatment in Christian Science began. In twenty-four hours the pain ceased, returning only once afterward, and then it lasted but twenty minutes. In five days I could sit up, and within a week was up, dressed, and walking with help. In two weeks I went out every day, and in five weeks was well, feeling better than I had done for two years. In that time I rode twenty-four miles in a buggy without the least discomfort. Now I am perfectly well and have gained greatly in weight.

MRS. C. S. EARNSHAW, Cincinnati, O.

Two years ago my little daughter, then eight years of age, injured her foot in some manner and it became very painful. We consulted a doctor, for we then had no desire for Christian Science, and he thought, after lancing the heel, there would be no more trouble with it, unless the bone had been injured. The foot continued to be very sore, however, for about eight weeks, the child during all this time not being able to wear a shoe or to stand on that foot. The doctor feared the trouble might be a tubercular disease of the bone. Becoming discouraged, we finally turned to Christian Science for help, and after two or three treatments the little one was able to put on her shoe and walk. The sore soon healed and the child was perfectly well and strong again. I was healed of rheumatic trouble

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in a few days by Christian Science, and also of severe stomach trouble.

For these healings, and many others which have occurred in our family, I am truly and sincerely grateful; grateful to God, of whom I now have a better understanding, and to Mrs. Eddy, who has so lovingly shown us the way out of darkness into light.—MRS. WM. MACKENZIE, Canton, O.

For over thirty years I suffered each summer with an attack of fever and cough, which under medical treatment usually lasted about six weeks. In the winter of 1899 I became interested in Christian Science, and the following August I had what I had come to regard as the customary attack. As usual I had high fever, and felt very sick, but this time, instead of using material remedies, I sent to a Christian Science practitioner for absent treatment, and in one half hour the fever was entirely gone, and my skin was moist and perfectly natural. I was healed of this trouble, and it has never returned in the eight years since, although long ago an able physician told me that it would return every year, and so it did, until it was destroyed in Christian Science. For this and for many other benefits and privileges received in Christian Science, I am very grateful.—WM. H. PHINNEY, Denver, Col.

One of the many things for which I am indebted to Christian Science is the healing of a carbuncle on my neck. It had become very painful when I applied to a Christian Science practitioner for help. I received my first treatment on Saturday; on Sunday I was free from pain, and by Tuesday or Wednesday following, all traces of the trouble had disappeared. This healing occurred over two years ago, and I have never had a return of that ailment since. This is only one of many instances of healing that have come to me through Christian Science. I have been helped not only physically, but morally and spiritually as well. Perhaps one of my greatest blessings is the release from the bondage of fear in its multitudinous forms.

Every day I am more grateful for the blessings that come to me through my slight understanding of Christian Science. I am deeply grateful to Mrs. Eddy, who has given us this wonderful truth, which has helped me over so many rough places.

DALE G. VAUGHAN, Los Angeles, Cal.

Some two or three years after my first healing through Christian Science, I met my former physician, who about a year prior to my recovery had moved from the town in which I was then living. He was a thoroughly educated man, and in all respects a successful physician and surgeon. Both he and his wife remarked at once on the evidences of health and vigor, such as they had not seen in me before; and the doctor naturally supposed that this was due to a continuation of his method of treatment. My husband and I, however, soon told them of Christian Science. The doctor was incredulous, and with much solicitude in look and tone, he begged me to "be careful," saying, "I know that you are just as honest in this as you can be, but do not go too far with it. If you should be taken with anything very serious,—pneumonia, for instance,—take no risk; send for a physician at once."

Several years after this interview the condition of which my medical friend had warned me manifested itself, but there was no thought of turning to any material means for relief or cure. The attack was most sudden and severe, was accompanied with the usual alarming symptoms, and came at a time when the disease was almost epidemic in this city and elsewhere. A Christian Science practitioner was immediately sent for, and in about three days the grip of the malady was broken. My recovery was perhaps a little slow (unless one takes into account the severity of the case); but improvement was continuous, and after several weeks I had gained my normal strength, though for three or four weeks I had been going about the house and out of doors (the time was February and March), attending to my usual duties.

Is it possible to be too grateful to our Leader, Mrs. Eddy, for her faithful, patient, loving persistence in presenting anew this gospel of healing? Of what avail would it have been to me, in the foregoing instance, if, after her discovery of Christian Science more than forty years ago, she had not labored unceasingly that mankind today might thereby be delivered from pain and woe—as thousands have been. We learn from the Scriptures that "every good gift and every perfect gift . . . cometh down from the Father of lights." No words that I know are adequate to express how good a gift the understanding of Christian Science, the Science of Christianity, has been to me and mine; and in being thankful to the divine Giver, I must in the very nature of things be ever lovingly mindful of the one who unselfishly became an instrument in His hands for the presentation of this truth to humanity.

MRS. SARAH J. BAILEY, Kansas City, Mo.

The prophet Jeremiah said, "Come, and let us declare in Zion the work of the Lord our God." I am so glad I can help to declare this wonderful truth. Five years ago, when Christian Science was first presented to me, I had no room for it; but three years later, when trouble seemed to be overwhelming me, it was offered to me again. I was then "so weary, so weary of living, I longed to die;" but now all is changed, and through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the help of a kind practitioner, my sorrow has been turned into joy and I am learning more and more each day that all good comes from our Father.

Physically I have been able to overcome many of the ills of the flesh, both in myself and family. A short time after taking up this study I laid aside the glasses which I had worn for fifteen years, and can see now much better without them than I did with them. My daughter was healed of a very distressing cough in one treatment. For all the many blessings that have come to me through Christian Science I am indeed truly thankful. And I am so glad that Mrs. Eddy was found worthy in this age to give to the world this healing truth in a way we can understand, and I am thankful that it has come to me.

ELIZABETH B. MCGREW, Canton, O.

[Written for the *Sentinel*.]

"THE SINLESS JOY."*

CASSIUS M. LOOMIS.

IT gave the Master comfort to the end.
It makes the humblest child of earth thy friend.
So gentle, and so filled with healing balm—
Have ye not felt its wondrous holy calm
Steal o'er thy heart and lull thy sense of pain,
Till words to do it justice seem in vain?
This is the sinless joy of him who led
His chosen few to God, and raised the dead.

How now, O child inured to baneful ease,
So prone to sensuous hours, so hard to please,
Might not some friend dissuade thee from thy wine
To seek one moment for this joy divine,
And seeking, taste God's nectar sweet and rare,
Or don the seamless robe that all may wear?
For, lo! one glimpse of heaven is more to thee
Than all the pleasures known on land and sea.

* Science and Health, p. 76.

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FROM OUR EXCHANGES.

[Prof. Milton S. Terry, D.D., in (New York) *Christian Advocate.*]

We should study all religions with a sympathetic feeling, for we may see in every one of them the noblest elements of human nature yearning after God. Thoughtful men are now asking, What is religion? What is the essence of Christianity? And we are told that, in the deepest sense, religion is the recognition of a divine relation between God and man. This being true, that religion which best exhibits the fact and significance of such relationship should have the highest claims upon us all. Accordingly we ask of Christianity, as we would of any other cult, What is the best you can tell us about man and about God?

[Rev. Henry Davies in *Baltimore* (Md.) *Sun.*]

The test of Christian progress is not the success of the different sects and churches, but whether the world is growing more responsive to love, whether good deeds are more genuinely appreciated, whether men seek each other's welfare with more zeal than ever before. This can be said with confidence, that, compared with the early centuries of Christian history, the world is, in all these respects, vastly changed. Yet there are large territories of human life which have yet to feel the full power of this test as applied to their harmony with the spirit and truth of Christianity according to Christ.

[Principal P. L. Forsyth, D.D., in *British Congregationalist.*]

To believe in miracles is not to believe in a magical action of divine forces, but in the moral exercise of the divine power. Magic is an irreligious idea. Religion does not rise above mere religiosity unless the divine power act in the moral personality and through it. "Magic" miracles are alien to the genius of the New Testament. They represent God's action as that of pouring into men; which becomes theirs by that infusion, and not by experimental assimilation; which acts on their nature and not their personality. The healing grace of God can be received only by faith, and not by mere passive exposure to it.

[Rev. Alexander MacColl in *New York Observer.*]

Healthfulness is contagious; the sunny spirit will radiate sunshine. But if his work is to be permanent, he must remember always that his plea is not for a mood, but for a Master. The peace that brings "quietness and confidence" is Christ's peace. It is not an achievement, though persistent effort helps to make it effective, but a gift to the man who has made a whole-hearted surrender to Christ and is eager to learn of and be led by him. The peace of God which passeth all understanding shall guard your heart and your thoughts in Christ Jesus.

[Rev. Melville K. Bailey in *Living Church.*]

God's presence in the hearts of men has never yet depended and never will depend upon human definitions. Our wisest judgments are shamed into silence and our most elaborate systems set at nought by manifestations of His presence and His power. The only measure of His kingdom may be known by the action of His Holy Spirit. For where the Holy Spirit is, there the church of God exists in process or in accomplished fact.

[Rev. Frank Oliver Hall in *Universalist Leader.*]

Religion has blossomed out of the deep necessities of the human soul. It has come to us not out of the heavens, not out of the sea, not out of the earth, but out of the hopes and fears, the joys and sorrows, the most generous impulses and the holiest aspirations of humanity's sacred life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 44.

BOSTON, JULY 3, 1909

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ITEMS OF INTEREST.

National.

Arthur Hooker, secretary of the board of control of the national irrigation congress, will present a resolution for approval by that organization at its seventeenth session in Spokane Aug. 9 to 14, memorializing Congress to issue three per cent gold bonds, running one hundred years, to the amount of $3,000,000,000, or as much thereof as may be necessary for the following specific purposes: One billion dollars for drainage of overflowed and swamp lands, thus reclaiming an area equal to one hundred thousand square miles; one billion dollars for the reclamation by irrigation of forty million acres of arid and semi-arid lands, now partly or wholly waste; one billion dollars to construct and improve deep waterways, to develop thousands of miles of territory now without adequate transportation facilities; one billion dollars for good roads and national highways, for the lack of which the loss to the farm area of the United States is approximately $500,000,000 annually; one billion dollars for forest protection, reforestation, and conservation of the forest resources.

The most comprehensive and costly subway plan ever outlined for New York city has been presented to the public service commission by the Bradley Gaffney Steers Company. It includes the construction with private capital of the Broadway Lexington avenue route from the Battery to the Bronx, a two-track connecting subway in Canal street, the Lafayette avenue Broadway route in Brooklyn, and two spurs of the Broadway Lexington avenue route along Jerome avenue and 138th street in the Bronx. The estimated cost of the work is $83,000,000. The company stipulates as part of its offer that the city [illegible] the [illegible] of [illegible] [illegible] [illegible]

CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"UNDERSTANDEST THOU WHAT THOU READEST?"

SAMUEL GREENWOOD.

THE Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has many thousands of readers, but some evidently do not understand what they read or they would not rise from its perusal to criticize unkindly the book and its author. It is a serious thing to disparage a work which brings daily help and comfort to so many of its students, and one should ascertain beyond question that he understands it correctly before pronouncing judgment. One notable fact regarding the reception of this book is, that the large majority of its readers have so far grasped its meaning as to make Christian Science the rule of their thought and life.

The ranks of Christian Science contain numbers of cultured people, as well educated as can be found elsewhere, and as capable of detecting error in Mrs. Eddy's writings, if error there be, as are her critics. What, then, is it, other things being equal, that in the one case leads to joyful acceptance and satisfied adherence, and the lack of which in the other case leaves the reader in unbelief or downright antagonism?

It may be answered that the majority who read Science and Health do so with a hope for better things, in the desire to find the truth which makes free. Their dominant thought is not to pick flaws in its teaching, but to receive the good it holds for them. Such readers are not concerned about defending the fortress of their former beliefs, which affords but scant protection from the enemy, for they seek that perfect refuge, Truth, wherein no evil enters. Finding in Christian Science what they seek, experiencing its ability to meet human need, and discerning the higher thought of God and man which it unfolds, do they not act wisely and intelligently in accepting this truth as the Comforter sent them of God? It would be positive folly, held inexcusable in other things, to turn away from Christian Science simply because it does not accord with one's former views, because its logic is contrary to material philosophy, or because its teaching is not that of popular theology and dogma.

On the other hand, its aggressive critics have evidently read Science and Health for the sole purpose of finding it in error, not with the prayer that more of the truth might be revealed to them. Their object has been to defend their own position rather than to gain a better one. In many cases the critic has judged and condemned this book before he opened its pages, and no one in that spirit could hope to see what had inspired its author. It is not to be wondered at that these readers do not get beyond the external wrappings of the priceless pearl hidden within, even that spiritual understanding of God which the human intellect alone is unable to attain.

It should be readily comprehended, even by its would-be censors, that Science and Health cannot be interpreted by any material standard of thought, since it is written entirely from the spiritual standpoint. A critic recently condemned this book because he could not understand it on the basis of what he termed "the five senses." Mrs. Eddy did not expect him to. If Christian Science could be understood materially it would be a mere human-mind product, and therefore helpless to redeem humanity from its self-imposed miseries. Although this critic contends for the asserted infallibility of these so-called senses, he would not expect Christian Scientists to understand his position from their spiritual standpoint. One would not expect a pagan to see the beauty or truth of Christianity while holding to his pagan views; how then can one hope to understand spiritual truth through his material beliefs and hypotheses? St. Paul's precept holds good throughout all time, that spiritual things can only be spiritually discerned.

It is true that Science and Health professes no respect for what is known as material law, or for any phase of belief in power or intelligence apart from God. If it did, what were its teachings worth? Do not these critics understand the desperate need of humanity, and that no material system has ever met or ever can meet that need? Do they not understand that something above materiality is needed to lift mankind out of it? If they do not, upon what basis do they claim to understand Mrs. Eddy's position or her writings? What help, might one ask, has the belief in matter ever rendered in reforming the sinner or in redeeming the sensualist? or how high has human wisdom yet ascended in scaling the heights of the infinite?

The key-note of Christian Science, as of all truth, is that God, Spirit, is infinite, All; and the Christian Science text-book was written to elucidate and make practical this truth. This should make clear how impossible it was for Mrs. Eddy to present pure Christian Science and make any concession to material beliefs, no matter how strongly they were entrenched in public thought. When her book was first published she stood practically alone with respect to her teachings, and faced the opposition of the various schools of thought in establishing her system. It is not surprising, then, that many still disagree with her, but it is a little surprising that some essay to criticize or dispute her statements without making sure that they understand them. He who understands mathematics can demonstrate his knowledge; and Mrs. Eddy pertinently declares that "one who understands Christian Science can heal the sick on the divine Principle of Christian Science, and this practical proof is the only feasible evidence that one does understand this Science" (Science and Health, p. 345).

One might candidly and with self-respect aver his disagreement with Christian Science, as he views it, and Christian Scientists would respect his sincerity; but to put forward that disagreement as conclusive evidence that this teaching is not true, condemns itself as presumptuous. Those who grasp the import of Science and Health sufficiently to "heal by its means" (*Ibid.*, p. 558), discern in its teachings the truth which its critics do not, and should

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be judged to have the better understanding thereof. Yet some there are who assume to explain Christian Science, and even to define the method of its operation, who display no ability to heal as Christian Scientists are doing. But why should they not, if they understand it? Why should they not do even better work, if they know a better way? To pull down a building which affords refuge to the needy without erecting a better in its place, serves neither God nor humanity.

As much as any other, Mrs. Eddy desires "on earth peace," and her history shows that she cherishes only "good will toward men;" but, like her Master, her teachings are not designed to give peace to material and sinful beliefs. She has not written to meet the views of medical or theological schools, nor to please public opinion, although she respects the motives of all who are honestly working, in their own way, for the welfare of mankind. Her mission is from God, and she has not consulted human wisdom as to the extent or the manner in which she should fulfil it. On the contrary, she has stated the whole truth as revealed to her understanding, without regard to the hostility it might arouse in the so-called "carnal mind."

In the spirit of the old-time conquerors the Founder of Christian Science has raised the standard of Truth, and proclaimed the freedom of mankind "in the name of Almighty God" (*Ibid.*, pp. 225, 228). She denies the asserted power of evil to bring sin or suffering upon the children of God, declaring the ever-presence of infinite good; and her only opponents are those who accept and defend the claims of evil. Think of the significance of this fact, that no one criticizes or condemns Christian Science who actually believes in and acknowledges the omnipotence of God.

It is, perhaps, one of the best confirmations of the divine sanction of Science and Health that it is held in disfavor only by those who assert that power does exist apart from God, and that this evil power has dominion over man. After all, the fact that Christian Science continues its good work of healing the sick, reforming the sinner, and rescuing the unfortunate, is the best possible rebuke to its critics, and the only answer that effectually silences their objections.

THE MASTER'S SERVICE.

EDITH L. IVES.

If Christian Science had helped me only by giving me a new and true idea of the word "service," I should be deeply grateful for that alone. Having studied Christian Science for about a year and a half, I was filled with the desire to do something great for the Master, to devote my life to the service of God in some way apart from the common round of every-day life. I wanted to grow rapidly, forgetting that all real growth is gradual; that things of rapid growth are apt to be short-lived; while a slow unfolding and growth, as that of the sturdy oak-tree, means strength and beauty. So I had my lesson to learn.

As I sat reading the Bible one evening, these words, "Whatsoever ye do, do it heartily, . . . for ye serve the Lord Christ," stood out before me in letters of fire. "Whatsoever ye do,"—nothing great or wonderful, but "whatsoever ye do,"—even to the right performance of household duties, the routine of daily business life, giving a kind word or a smile, the "cup of cold water" for Christ's sake. What could be a more lowly task than the one our Master performed when he washed the feet of his disciples? He was ever doing the Father's will, serving God. "I came down from heaven, not to do mine own will, but the will of him that sent me," "Whosoever will be chief among you, let him be your servant." We are apt to forget that it is the little things which count. The drops of water make the mighty ocean, the little brooks the wide river, the slender saplings the forest; and it is just in the position we are that we can best serve the Master. No matter how uncongenial the task may seem, we should seek to know, as some one has written, that

> The place that He willeth in love for me,
> That is the place for me!
> I care not at all, whether large or small,
> The work may seem to be,
> If only sometimes in a quiet hour
> I may hear Him say to me,
> My little child, thou art doing well
> The task I have willed for thee.

Our Leader tells us that we must constantly "stand porter at the door of thought" (Science and Health, p. 392), and watch, not only our thoughts of ourselves but those we send out to others. To remember that a strong helpful thought for another may mean a great service to one in need, shows how we learn to serve all mankind, while the overcoming of error in one instance means so much the less evil in the world. By letting no error hide from us the sunlight of our Father's love, we are indeed serving the Lord Christ, and are about our Father's business. This necessarily means that we are putting the Golden Rule into practice and seeking to love our neighbor as ourself. Such service brings into one's daily life a joy and peace beyond all expression. And the secret of this right service is Love understood! We must strive to know this "unselfed love" (*Ibid.*, p. 1) which makes all things possible. With love to God and man in our hearts, all work done and duties fulfilled must necessarily be service for the Master.

THE SUNDAY SCHOOL CLASS.

ALICE L. NICHOLS.

Recently I was asked to teach a class in a Christian Science Sunday School, and I accepted this work with the feeling that it was both an opportunity and a responsibility. As a first preparation I studied Article XX., Sect. 2, of The Mother Church Manual, in which our Leader says: "The Sabbath School children shall be taught the Scriptures, and they shall be instructed according to their understanding or ability to grasp the simpler meanings of the divine Principle that they are taught." The reason for this ruling is plainly stated in the first tenet of Christian Science: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

Clearly, then, there is a motive in presenting to little children this "sword of the Spirit, which is the word of God." They are passing day by day into experiences of conscious living and living consciousness, and this growth must be rightly guided. All growth is governed by divine Principle, and in accordance with this law the wise teacher seeks to establish a scientific method. Teaching may be defined as the process which leads out toward the appearing, within the consciousness of the learner, of mental concepts that unfold to him hitherto unrealized facts of his own being and environment. The law of progression is the natural order in this unfoldment, and this law cannot be ignored or violated.

A wonderful light is thrown upon this necessity in our Leader's interpretation of the successive mornings and evenings in the account of creation in Genesis. Jesus' recognition of the fact that mortal mind passes through successive stages toward the final fulfilment of the law, is evidenced in his statement, "Therefore speak I to them in parables." This master Teacher unfolded to human thought the substance of Spirit in the language of the known tongue, and by means of this he taught the new.

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Everywhere we find him interpreting things as thoughts, bringing to light the real and showing the unreal to be a counterfeit; moving from the concrete image to the spiritual fact and substance of which that image is a symbol.

This, then, was the way that Jesus taught, and this is the way of all true teaching. With both subject and method clear before me, I began the serious task of selection. Several years' experience as a teacher in the public schools had taught me the futility of desultory, unsystematic effort, and so a basis for regular and related work was adopted. The study with this Sunday School class was based largely on the Ten Commandments and the Beatitudes, with the other work outlined in "first lessons." It was found to be a good plan to select the illustrative material from some incident or story which was touched upon in the lesson, care being taken that the incident or narrative emphasized the truth.

I also endeavored to employ some plan by which each Sunday's lesson should be an outgrowth of the one preceding it. To this end it seemed necessary that we should find a starting-point, and naturally "the beginning" was considered as that point. After reading the narrative of creation with the children, we came to the Lesson-Sermon on "Reality." The meaning of this one word presented the important fact that the new tongue we are learning in Science must be a part of this study. It was easy to discover the realities in God's creation: so also, in the Lesson following, the unrealities in the false account of creation in the second chapter of Genesis.

In studying the next two Lessons, "Are Sin, Disease, and Death Real?" and "Atonement," we learned that the path we were following had already been blazed by the workers who prepare these wonderful weekly love-feasts. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations;" this was in one Golden Text. In Genesis we read, "But there went up a mist from the earth, and watered the whole face of the ground." What was this mist but the "covering cast over all people," the false beliefs which must be destroyed before they can attain to the realization of that wonderful Scripture, "And God said, Let us make man in our image, after our likeness."

Four Sundays were spent in the study of creation, illuminated by the truth as expressed in the subjects and Golden Texts of the Lesson-Sermons. We also found adequate hints for the unfolding of spiritual truths in each story as the narrative proceeded. In the Lesson on "Everlasting Punishment," we found in the responsive reading, "Woe unto them! for they have gone in the way of Cain." What was the way of Cain? He was a tiller of the ground, and brought the fruits thereof as an offering unto God. His offering was material, and therefore God did not look upon the fruits of his labor with favor. Abel's sacrifices were more spiritual, for he was a keeper of sheep, and we read that "the Lord had respect unto Abel and to his offering." When Cain in his fear pleaded with God for protection, "the Lord set a mark upon Cain, lest any finding him should kill him;" thus making it possible for him to work out his own salvation and learn the way back to purity and love.

The story of the flood brought us to a sort of climax or turning-point in the narrative of events from "the beginning," and with it came the Lesson, "Adam and Fallen Man," which shows the necessity for the destruction of false beliefs. The Lesson on "Mortals and Immortals" was full of the promise of the new covenant; and the bow which God set in the cloud stands for this new covenant, the promise of immortality. So the flood, which covered the face of the earth and destroyed the errors in man's belief, hints at the omnipresence of Truth, which guides mortal thought into the ark of safety established in the beginning for the sons and daughters of God.

In some such way as this the children may become familiar with the use of our text-book, and learn that it is indeed a "Key" which unlocks the deeper things of Scripture and reveals unto babes that which has been hidden from the so-called wise and prudent throughout all the years that have come and gone. I have often tried to express in written words my gratitude to our consecrated Leader for the glimpse she has given me of a higher and better life, but until the present effort I have somehow failed to find the way. Even now, when this opportunity is mine, there is no promise I can make which I think she would appreciate more, than to live the life she has taught me to live, and to do my work a little better each day.

SINCERITY.

FLORENCE ELLIOTT.

SOME one has said: "I give thoughts words, and words truth, and truth boldness. She whose honest freeness makes it her virtue to speak what she thinks, will make it her necessity to think what is good." Webster's International Dictionary defines sincerity as "honesty of mind or intention; freedom from simulation, hypocrisy, disguise, or false pretense." In the material world we are very often confronted with the statement that it is impossible for any one to be absolutely truthful, or sincere, and still be able to hold his friends or maintain his position in society; and instances are cited of some daring individual who has attempted to adhere strictly to the truth for one day, and the direful results which followed.

The average business man will also affirm that a certain amount of dissimulation is necessary, in order that he may sell his goods and carry on his business successfully. In Christian Science, however, we know that this is not true. We know that a man who is absolutely honest can succeed in business; we know that no real success is ever gained except through honesty and sincerity, that no true friendship or love can exist without them; that no genuine happiness can be attained in any other way. The man in business who is guided and governed by Principle does not need to use any flavor of deceit in order to sell his goods; the mother who rears her children with the understanding that Truth is reflected in truthfulness, is laying the foundation for their future success and happiness, and the sincerity which makes it possible to tell a friend his faults, with the desire to help him overcome them, is the only true test of friendship.

Sincerity of purpose is also necessary in our study of the Bible and the Christian Science text-book, if we would gain the real good which these books contain, and which is unfolded to us each day as we acquire a better understanding of God and His universe. Our Leader says in Science and Health (p. 192), "We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true;" and she has proven through her own life that this can be done.

The command given to the tribes of Israel, as recorded in the book of Joshua, seems to sum up the whole matter: "Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord."

LIBERTY.

GEORGE W. WILSON.

THIS cheering word expresses a divine sentiment, and the love of it stands for the greatest human progress yet attained. It points to and is correlated with the saying of Jesus, "I am come that they might have life, and that

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they might have it more abundantly." While it may be true that crimes due to the greed and avarice of depraved mortals have been committed in the name of liberty, yet it nevertheless stands for a widening of the bounds of freedom. Liberty is opposed to slavery, subjection, or bondage of every nature whatsoever, and perfectly understood it means a complete independence from external causes or motives, wherein thought remains unbiased by rules and dogma.

Jesus came, in fulfilment of prophecy, to set the oppressed at liberty, and St. James refers in his epistle to "the perfect law of liberty." St. Paul admonishes his followers: "Stand fast therefore in the liberty wherewith Christ hath made us free," and he further declares that "where the Spirit of the Lord is, there is liberty." Of old the psalmist sang, "I will walk at liberty: for I seek thy precepts." Personal liberty, national liberty, liberty of thought, has cost and is costing a vast amount of endurance, suffering, and treasure. Contrast, if you will, the broad, permanent foundation of liberty now being established throughout the world by the true "embodiment of right thinking," which abolishes "mental slavery" (Science and Health, p. 225) and demonstrates "on earth peace, good will toward men," with the price of liberty on a much lower plane of existence, as here pictured by Henry Giles:—

"Trace it along the line of centuries; mark the prisons where captives for it pined; mark the graves to which victims for it went down despairing; mark the fields whereon its heroes battled; mark the seas whereon they fought; mark the exile to which they fled; mark the burned spots where those who would not resist evil gave up the ghost in torture to vindicate the integrity of their souls; add then open suffering to those that have found no record; imagine, if you can, the whole: then you have the price—only in part—of liberty, for liberty has cost more than all these."

It was to secure and enjoy a higher sense of liberty that our forefathers braved the perils of the deep and the hostile tribes, that the American nation might be established, where religious as well as political liberty might prevail. Yet here, in this peace-loving land of ours, the world witnessed an unparalleled loss of human life and treasure that the divine "law of liberty" might be more firmly established; but, as Mrs. Eddy says, "oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator" (*Ibid.*, p. 225). History abounds with visions of freedom; endless verse has been written and set to soul-inspiring music that men might attain a higher degree of liberty; for all of which the world rejoices in some progress, but Pythagoras said, "No man is free who does not command himself."

Our beloved text-book is replete with thoughts of liberty, and gives a comprehensive and logical analysis of the way it is to be obtained. On page 224 we read, "Truth brings the elements of liberty." No one familiar with the teaching and practice of Christian Science can doubt its truth, or the fact that it comes in fulfilment of the promise of Jesus, as recorded in the fourteenth chapter of St. John; for surely it does bring to our remembrance all the Master did and taught. With the advent of Christian Science a new era has dawned in human affairs, the greatest in importance of any yet recorded. People in all ages have turned to the Holy Scriptures for spiritual awakening, and in proportion as their teaching has been understood and practised, has a higher spiritual plane been reached—where in the atmosphere of God the scales drop from the eyes and we behold a demonstrable truth—a religion of works, and the thought of all scholastic or merely human theology is cleared. As an evidence that Christian Scientists are being guided by the right chart, we note today the highest degree of freedom yet expressed,—freedom from disease, sin, and fear; and this is due to the better understanding of the truth,—freedom's guiding star, revealed in Christian Science.

A CHILD'S FAITH.

ELLA T. GEORGESON.

He was a little Scientist of six summers, and with his mother and a few friends made up a party who were spending a month at one of the mountain hotels in northern California. What is known as poison-oak was in flower and everywhere in evidence, and all the party, especially the children, were repeatedly warned against touching or approaching it; but the children who had learned the falsity of the material law because of the actuality of the spiritual law, handled the plant with impunity, breaking switches of it to urge on the old pony when they rode him, and bringing in sprays of the beautiful leaves with the wild flowers they found on hill and roadside.

One evening the landlady, who had formed a great attachment for our little six-year-old, was, with him, watering the roses in her garden. This garden was situated at the base of a very steep hill, and the poison-oak fairly overhung the flowers on two sides of it. As the spray dashed from the roses over the offending bushes, she called to the little fellow to step aside, saying that the wind was blowing directly upon him from off those wet bushes, and that she did not want the dear little boy to be hurt by the poison-oak. "Why, it won't hurt me; I'm not afraid of it!" he answered in surprise. "That's all right, little one," she said energetically, with an incredulous smile. "The next time I get poison-oak I shall say, 'I'm not afraid of it—it won't hurt me! Poison-oak isn't poison—God never made poison'"! etc.

The child was troubled—he felt the thrust without understanding it. Then, raising his big blue eyes to hers, he answered with intense earnestness, "You've got to believe it!" The lady's face clouded and her eyes filled with tears. "That's just the trouble, dear;" she said, and hastily turning off the water she went inside. The child's mother, who had seen and heard unobserved from an upper window, thought of the Master and the blessed children of ancient Galilee. She remembered that Master's rebuke to the chief priests in the temple, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" also our Leader's words on page 130 of our inspired text-book, Science and Health, "The author has often remembered our Master's love for little children, and understood how truly such as they belong to the heavenly kingdom." How many adults in years and understanding would have answered so wisely or so will as did this child?

Many times since then has that little scene in the hillside garden come to that mother with its loving rebuke. How many times do we find ourselves simply repeating the phraseology of the Bible or of our text-book, without believing (understanding or realizing its truth). Then our words are but "as sounding brass, or a tinkling cymbal." Still we wonder why we do not heal, or the blessings which we think we deserve do not appear. Verily we must "believe" with the absolute trust and confidence of a child if we would prove the truth of the Master's saying, "My yoke is easy and my burden is light."

When Haydn composed "The Creation," he wrote at the top of every page, "To the sole glory of God!" He did not think of the applause he would gain by his great work. He thought only that it would express his thanks to God for the beauties of creation, and raise the hearts of the thousands who should hear it to the giver of all good. When it was first performed the marvelous burst of music, "Let there be light!" caused such enthusiasm that the whole house arose and shouted applause to the composer; but he, with tears coursing down his cheeks, waved it away, saying with deep emotion, "It came from God: it is not mine! Give glory to God!"—ANON.

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SELECTED ARTICLES.

[W. C. Williams in *Baltimore* (Md.) *American*.]

The resurrection symbolizes to Christian Scientists the overcoming of the belief in materiality through the understanding that the spiritual is the only real. As the individual thought becomes clearer and more purified through righteous living, this understanding develops until daily proofs strengthen the reliance upon the spiritual and show the instability and powerlessness of the material. Jesus proved beyond all question that he triumphed over the body through this understanding, and although the body appeared to be dead, he showed it afterward unchanged; yet he said to his disciples, "He that believeth on me, the works that I do shall he do also," showing that this command over materiality was an example for us to follow, just as much as were his other works.

Mrs. Eddy says, "The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the great proof of Truth and Love" (Science and Health, p. 24).

Orthodox religion teaches that after man dies his immortal soul is resurrected from his dead body; Christian Science teaches that our resurrection, the recognition of the image and likeness of God, should commence now. The putting off of "the old man" of error, sin, and disease will bring to light the real man, the immortal man. This regeneration is not accomplished in a day, and until we gain the Mind that was in Christ Jesus, it will be necessary to work out of the accumulation of centuries of false beliefs and fears before the true child of God is revealed in each of us.

Jesus, by his resurrection, proved to all the world that life is deathless, that man's life is immortal; and he proved further that life is not in the body, else it would have been put to death when his body was put to death. Man is the image, the reflection, of God—Life; and though the material conception may be taken away, man will continue to express life eternal. Jesus said, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Paul said to the Romans, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Jesus said, "I am come that they might have life, and that they might have it more abundantly;" and again, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

[Alfred Farlow in *Orangeville* (Ont.) *Banner*.]

Christian Science teaches that Jesus, through his death, resurrection, and ascension, demonstrated certain facts concerning the Science of being which are necessary to be understood in order that mortals may follow the Scriptural injunction, "Work out your own salvation;" and the plan of salvation involves—first, repentance, that is, the recognition that sin is wrong; second, the absolute abandonment of that which is discovered to be wrong, in order that sin may be eliminated from the life of the individual and he may attain to spiritual and Christlike manhood. Christian Science recognizes the truth of the Scriptural statement, "For all have sinned, and come short of the glory of God." All mortals are imperfect, and must, therefore, learn the way of righteousness and deport themselves accordingly, even to the extent of attaining to the full stature of manhood in Christ, putting off "the old man with his deeds," and putting on "the new man, which is renewed in knowledge after the image of him that created him."

Christian Science does not teach that man is a mindless creature, but that man is God's own image, an expression of the divine intelligence. Science recognizes that sin, though no part of the divine economy, and therefore only an imposition, must be detected and destroyed by Truth and righteousness.

We plead guilty to the fact that Christian Science does deny the existence of a personal devil, and we insist that there is no Scriptural authority for believing that the devil is a person or intelligence. Jesus said of him that because he "abode not in the truth, there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Here the Master plainly declares that Satan is a self-constituted lie, simply deception, that which never had any truth in it, which does not live in the truth, and whose offspring is a lie. Surely our critic will not attempt to declare that such a devil is a person or intelligence.

Christian Science teaches that it is impossible to escape the punishment due to wrong-doing, that even if there is no other punishment the mere fact that one has become entangled in sin and must therefore disentangle himself is punishment enough. Moreover, if one moves in a wrong course he is sure to find discord, but the moment he turns about and moves in the right direction he abandons the discord and finds harmony. This is the eternal law of God. Through Christian Science men find salvation from sin and all its consequences, not by merely believing, but by understanding the way of righteousness and walking therein. It is the teaching of Christian Science that Jesus demonstrated the fulness of God's way out of discord into harmony, out of earth into heaven, and that the mission of Christian Science is to help mortals to know how to follow in his footsteps and to do as he did, fulfilling his own words, "He that believeth on me, the works that I do shall he do also."

[J. V. Dittemore in *Brooklyn* (N. Y.) *Times*.]

Our critic says that "religious healing must take into consideration the laws and power of suggestion." This opinion cannot be based on the teachings of Scripture. The only unfailing and instantaneous system of healing which the world has ever known was that system which was demonstrated by Jesus Christ. His method was neither mesmeric nor based on any of the arbitrary and despotic manifestations of human will-power. Its potency lay in the Master's understanding of the omnipotence of God and the ever-present availability in human affairs of divine law when rightly understood. "Christian Science," says our critic, "denies substantial beliefs of Christianity." Christian Science does not deny anything except the man-made theology which was through superstition attached to the pure spiritual teachings of the great Wayshower. Christian Scientists believe so firmly in the teachings of Jesus Christ that they trust their health, happiness, and very lives to his teachings and to their demonstrable understanding of the divine law he elucidated. At this time the practice of Christian Science is but partly demonstrated, but its present results make it clear that as mortals put on more of that Mind "which was also in Christ Jesus" they will be able to prove more fully the truth of his promises.

The doctor says that Christian Science is not scientific because "it bars out the physician and the surgeon." This statement can scarcely be considered accurate, as Christian Scientists avail themselves of the services of a surgeon

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whenever the necessity arises. They do not, however, employ physicians, because, after long experience with *materia medica* and later with Christian Science, they have demonstrated beyond all question the superior efficacy of Christian Science. No honest physician would agree with our critic when he calls the practice of medicine a science. That which is scientific is based on fixed and unchanging Principle and is always capable of exact proof and demonstration. On this basis the changing, speculative theories of medical practice cannot be considered scientific.

[Walter Sickels in *Independence* (Kan.) *Republican.*]

Christian Science is here to stay. It will survive any of its present-day traducers and is destined to supplant any existing religion that allows its creed to remain unrevised. Christian Scientists do not claim to know it all. New discoveries are being constantly made in the realm of thought, and the bright minds in Christian Science are in the front rank of these explorers in search of knowledge and the truth. Here are some of the symptoms of the early demise of Christian Science: More than a thousand prosperous organizations in the United States; somewhere throughout Christendom a new Christian Science church is being established at the rate of one every four days; it numbers new adherents by the hundred every week.

Christian Science churches are flourishing in every city in the land without making life miserable for the business men of a community through solicitation in myriad forms. It is a sad commentary upon the orthodox church that it cannot exist upon the free-will offerings of its membership. At the same hour that a critic was castigating his congregation for its lack of liberality toward the church, and its tendency to spend money for automobiles, the collection basket at the Christian Science church was being literally weighted down with the coined gratitude of a people who had obtained therefor value received. Practical proposition, isn't it? Is it any wonder people go after it?

In his preliminary prayer last Sunday night the Rev. —— asked for divine guidance that he might not say anything that would be uncharitable, offensive, or unkind, and then he reached for his hammer, leaving his hearers to conclude that the prayer was either perfunctory or inefficacious. Humanity in general is weary of doctrinal quibbling and man-made theology. Offhand, a person who never had heard of the Christian religion might declare its basic idea to be absurd, and then become a convert after investigation. The fact of the matter is that all religious belief is based entirely on faith—"the substance of things hoped for, the evidence of things not seen." From the writer's view-point Christian Science seems the most rational of all of the many beliefs, because at least a part of it can be demonstrated—can be proven. Without doubt every person who reads this has a friend, or knows of some one, who has been healed or helped by Christian Science. Should this work be stopped?

Were the writer a Christian Scientist he would not have undertaken this self-appointed task—bandying words with an orthodox preacher—but he objects to being classed as one having no intelligence, simply because he is inclined to think Mrs. Eddy's religious philosophy is as good as that championed by the reverend gentleman. If he doesn't like the Christian Scientists, let him down them with two cures to their one, and see how people will rush to join his church.

[Algernon Hervey-Bathurst in *Morning Post*, London.]

Christian Science teaches and proves sickness as well as sin to be the outcome of wrong thinking, the result of believing that evil is real or part of the divine economy. The one great cause or creator being infinite good. His creation must be likewise good; and since evil is not to be found in good, a change of mind or a knowledge of the truth, a more spiritual or scientific understanding of Him "with whom is no variableness, neither shadow of turning," heals the belief in the reality of sickness or sin. Physical health is, then, the outcome of a better understanding of that statement of the Master, "The kingdom of God is within you."

[James Phelps in *Appleton* (Wis.) *Post.*]

The reluctance of ministers of the gospel of Jesus Christ to believe in the availability of divine power in healing the sick, is simply amazing. His healing works were cited by the Master when that momentous question was put to him by the disciples of John the Baptist: "Art thou he that should come? or look we for another?" The ability to heal as the Master healed was given as one of the tests of the sincerity of true believers: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Much of the Master's time was taken up in healing the sick. His instructions to his disciples were: "Preach the gospel;" "heal the sick, cleanse the lepers, raise the dead." He said, "Believe me for the very works' sake;" again, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father;" "Ye shall know the truth, and the truth shall make you free." Many more promises along the same line could be cited.

Now the question is, How did he do these works, and are we, his professed followers, to follow in his footsteps as nearly as possible or invent ways of our own? The good Book says: "There is none other name under heaven given among men, whereby we must be saved." Evidently, then, we are to seek out and follow his way. He said of his method: "The Father that dwelleth in me, he doeth the works;" "It is the spirit that quickeneth; the flesh profiteth nothing." St. Paul admonishes us, "Let this mind be in you, which was also in Christ Jesus." That Jesus healed the sick through divine Mind, and that he used no drugs, herbs, or other material remedies, I believe will be conceded. So, too, the healing of disease in Christian Science is the result or outward showing of spiritual healing which takes place in the consciousness of the patient, regenerating, reforming, renewing, and reestablishing him in the image and likeness of his creator.

Have we any evidence of the reality of matter except the testimony of the physical senses? Have these senses not been proven to be deceivers, times without number? The Christian religion cannot be safely founded on the testimony of the physical senses. If their testimony is true, immortality is a myth. The great Shakespeare and St. Peter both discerned that matter was "the stuff that dreams are made of." Had not Christ Jesus known the unreality of matter could he have raised the dead, stilled the tempest, passed through closed doors, raised himself from the dead, and achieved the ascension? Never.

[Gray Montgomery in *Pueblo* (Col.) *Star-Journal.*]

More than a million who have been lifted from beds of pain, loosened from bonds of sin and misery, would take issue with our critic's denouncement; would gladly and gratefully testify to physical, mental, and moral benefits received. The many who are daily blessed, comforted, and healed through its ministrations, are swelling the chorus of grateful ones who have harvested its fruit of good.

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They have become convinced by irrefutable proofs that Christian Science is of God. It is bringing into their lives a greater faith, a higher understanding of God, a dearer and closer dependence upon the Father. It is awakening them from fear, bondage to sin in its myriad forms, and teaching them to rely on God for their every need. They have learned to know God as infinite, divine, all-tender Love, and they are persuaded with the apostle that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." They are therefore confident that no condemnation can hinder the establishment and progress of this sacred religion, this Science of Christianity.

[Frederick Dixon in *Guernsey* (Eng.) *Star.*]

Among other subjects our critic plunges lightly into an attack on the Christian Science teaching of the atonement. Quite apart from the fact that it is manifest that he does not understand the teaching of Christian Science on this subject in the very least, he talks as if orthodox Christianity were agreed on it. He says that this doctrine "means one thing to a Christian and another to a Scientist." On which side does he rank the vice-principal of the Theological College at Lichfield, who declares that the Miltonic view, besides "offending one's moral sense," "logically and rapidly leads us to undiluted Arianism;" and then proceeds to discuss what he terms "four typical modern theories of the atonement" as a prelude to developing a fifth one of his own. When the orthodox critics of Christian Science can agree among themselves what the correct teaching of the atonement really is, Christian Scientists may be expected to discuss their view with them. Until then it is scarcely profitable.

It is simply childish to maintain that the Christian Science church (which in forty years has wound itself round the entire globe, so that today its meetings are held northward in Christiania and Stockholm; southward in the Transvaal and Australia; eastward along the Persian Gulf and the Chinese littoral; and westward on the Pacific slope) is a profitable heresy, founded on blasphemous nonsense, promulgated through shallow magazine articles, written by fools for fools. Yet that is the gentleman's description in his own words.

To the ordinary man, puzzled by the riddles of physical existence, Christian Science is sooner or later presented. He may be sympathetic, he may be antagonistic, or he may be as indifferent as a Laodicean, but he has before him a phenomenon which is arresting the attention of the civilized world, and, if he is wise, he will put it aside and say nothing, or he will investigate it. If he decides upon investigation, it will entail the effort, not merely to master the theory, but to demonstrate it. He will find that he is being led not to the study of disease, but to the study of health; not to the dissection of evil, but to the realization of good. He will find that he is incessantly striving to put off the old man and to put on the new; in other words, that, as Mrs. Eddy says, "in order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient" (Science and Health, p. 366). If he will do this patiently and humbly, he will find the secret of healing in Christian Science, and there will open before him "the wide horizon's grander view."

Humility grows best in a soil of self-examination. The mote in thy brother's eye will be seen to be small if the beam in thine own eye, magnified by its own divergent rays and casting its evil shadow on all about, be first removed.—FRANH P. EBERMAN.

AMONG THE CHURCHES.

EXCELSIOR, MINN.

On Sunday, May 23, the members and friends of First Church of Christ, Scientist, Excelsior, held their first service in their new church home. The usual order of exercises was observed, with the addition of the reading of several telegrams, which brought words of cheer and encouragement from the sister churches in Minneapolis.

Divine Love has been trusted, and the human need met in the securing and remodeling of this building, which is situated on one of the finest lots in the village and overlooks beautiful Lake Minnetonka. The first floor has been converted into a commodious audience-room, which will meet the needs of the congregation until growth demands a church edifice.—*Correspondence.*

SAN DIEGO, CAL.

Plans have been completed and construction will be started in the immediate future upon a beautiful new house of worship for First Church of Christ, Scientist. The site, which has been given to the church corporation by John S. Hawley, is on the southwest corner of Second and Laurel streets and the church will face on Second street. The lot is one hundred and fifty feet on Second and one hundred on Laurel, and is valued at eight thousand dollars. The design for the church provides for an edifice combining all the beauties and dignity of the old mission style with the added touches of grace and airy spaciousness which are distinctively American—in a word, the new building will be a "Spanish-Californian." The length of the building is one hundred and thirty-six feet and its breadth eighty feet.

Reinforced concrete will be the material used in construction of the whole building, including the flooring, and all the work will be done by day labor, under the personal direction of the donor of the lot, who is also the buyer of the old church lot and building, for which he paid twenty thousand dollars outright. The new building will cost approximately $50,000, and will be finished late in the winter or very early in the spring. It is expected by the church officials that by that time the total cost of construction will be met and that there will be no delay before the dedication.

The need for a greatly enlarged structure is very pressing, the present house of worship at Third and Ash being far from adequate in size to accommodate the numbers who try to gain admission to every service. At the Sunday services every seat is taken, the vestibule is filled, and many are seated on the Readers' platform, while on Wednesday night large numbers are sometimes left standing in the street.—*San Diego Union.*

CORRECTION.

The item in the *Sentinel* of June 26, copied from another paper, concerning the land recently purchased by First Church of Christ, Scientist, in Cambridge, Mass., was incomplete. In addition to the Simmons estate the plot includes two adjoining estates, and its total area is twenty thousand two hundred and ninety-eight square feet, with a frontage of about one hundred and twenty-nine feet. The purchase price was twenty-seven thousand dollars.

EDITOR.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—ABRAHAM LINCOLN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

DEDICATION OF CHURCH IN LONDON.

THE following letter from Mrs. Eddy to First Church of Christ, Scientist, in London, was in response to the two letters which follow it on this page. Our English brethren deserve great credit for their loyalty and activity:—

Chestnut Hill, Mass., June 26, 1909.

First Church of Christ, Scientist, London, England.

Beloved Students and Brethren:—Your letters of May 1, and June 19, informing me of the dedication of your magnificent church edifice, have been received with many thanks to you, and great gratitude to our one Father.

May God grant not only the continuance of His favors, but their abundant and ripened fruit.

I am as ever,

Lovingly yours,
MARY BAKER EDDY.

London, S. W., England, May 1, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—At a special meeting of the members of this church, on April 26, it was unanimously resolved that a letter should be sent to you, informing you of the fact that we are looking forward to dedicating our church on June 13 next.

The whole of our liabilities, amounting to upward of eighty thousand pounds (approximately four hundred thousand dollars), have been met, and the church stands on its own freehold site in one of the most convenient positions in London. Our aim throughout has been to keep to the key-note of simplicity and dignity, to accommodate as many as possible within the limits of our space, and to arrange that all should be able to see and hear to the best advantage. All the Christian Science churches in London, and other Christian Science churches in the United Kingdom, have generously contributed to our building fund.

The meeting on April 26 had been called for the purpose of taking up a collection to enable us to pay off the sum still remaining as a liability on the land, but at the commencement of the meeting the treasurer was able to announce that the sum was already in hand, and that he had that day paid off the last instalment. The members then decided that a practical expression of our thankfulness to God could take no better form than in a gift to the publishing house, so a collection amounting to £1417-13-4 (approximately seven thousand dollars) was taken at the meeting, and it was also resolved that the collection at the dedication service should be devoted to the same purpose.

We would like to say that during these past years, while we have been building our church, we have learned many and lasting lessons in patience, humility, and self-abnegation. Experience has shown us how we have lengthened our own road, how mistakes have had to be corrected, and how self-will had to be silenced; but the thought that we were working for our Cause and for our Leader, and not from any selfish motive, has always sustained us, and divine Love has led us in wonderful ways.

Your message to us at the laying of the corner-stone has been our constant inspiration, and this and your other writings on the subject have helped us to understand more and more what "church" in Christian Science really means. Our unceasing prayer will be that this understanding may continue to unfold in us and be manifested through us, and we realize profoundly that only as we are unswervingly faithful to the teachings of Christian Science and to its Discoverer, can we attain to and hold fast our ideal.

Gratefully and lovingly,
For the Board of Directors,
MABEL S. THOMSON, *President.*

London, S. W., England, June 19, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—I am instructed by the board of directors of First Church of Christ, Scientist, London, to inform you that the services on Sunday, June 13, were observed as the dedication service of this church. The order of service was as usual, with the addition of a short account of the steps which had led up to this point in the establishment of Christian Science in London. The congregation at both services was very large, and included many members of other branch churches and societies in the United Kingdom.

With loving gratitude, I am

Very sincerely yours,
On behalf of the Board of Directors,
W. S. MONTGOMERY SMITH, *Clerk.*

A NEW BY-LAW.

ARTICLE XXVII.

CLASS TEACHING.—SECT. 5. Members of The Mother Church who are authorized by its by-laws to teach Christian Science, shall not solicit, or cause or permit others to solicit, pupils for their classes. No member of this church shall advise against class instruction.

Teachers of Christian Science must have the necessary moral and spiritual qualifications to elucidate the Principle and rule of Christian Science, through the higher meaning of the Scriptures. "The less the teacher personally controls other minds, and the more he trusts them to the divine Truth and Love, the better it will be for both teacher and student" (Retrospection and Introspection, p. 84).

"CONSISTENCY, THOU ART A JEWEL."

SOME of the statements about Christian Scientists which are to be found in newspapers of the sensational school, would be entitled to a place in the "funny column" were it not that they deal with serious subjects. A case in point is the newspaper account of the passing away of a man who, according to the head-lines, "Tried Their Treatment After Doctor Had Given Him Up."

After giving the name and address of the physician who as long ago as last February pronounced the case incurable, the statement is made that the patient then turned to Christian Science. According to a member of his family, the patient was temporarily benefited by the treatment, but the reporter naively concludes his story thus: "The police of the —— station have made no arrests."

Just why the police should arrest any one is somewhat puzzling to the ordinary reader. If the case was incurable, as diagnosed by the physician, certainly the Christian Scientist was not to blame for the patient's death; and if it was not incurable (the only ground upon which the Scientist could be held at fault), then the physician was mistaken in his diagnosis and was also to blame. Perhaps it was the expectation of the reporter that both the physician and the Christian Scientist would be arrested, because the latter could not be blamed unless the former was guilty of having made a wrong diagnosis.

The question of arrests—the who and the why—may

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have been very clear to the reporter, but it could not be otherwise than hazy to his readers who attempted to be logical. It may be, however, that we are on the wrong track entirely, and that the arrests which the police had not made at the time of our contemporary's going to press were not to be of the physician and the Christian Scientist, but of some person connected with the coroner's office, for the reporter says that this official's office was notified at eight o'clock and "up to noon the coroner's physician had not arrived on the scene."

May be, after all, the best explanation is this, that the reporter felt it was necessary to talk of arresting somebody, in order to be sensational, and wrote his story accordingly.

ARCHIBALD MCLELLAN.

THE RETURNS OF GRATITUDE.

WHATEVER else we may or may not be able to give in appreciative recognition of benefits received, the meed of gratitude is always at our command, and is sure to bring joy to our benefactor's heart. When spontaneous and sincere, its expression is sure to bring satisfaction to all who have befriended us.

The guerdons of gratitude include very much more than this, however, for they sum up all that comes by way of return to the grateful heart, and to measure their riches is to taste life's sweetest joys. The mere mention of this gain leads one to think of the happiness which is inseparably linked to a sense of thankfulness. Gratitude and gladness have ever dwelt in holy wedlock, and the more constant our companionship with the one, the more certainly do we possess the other. Hand in hand they go singing through the corridors of the heart, and their sweet roundelays fill all the place with song.

We are all quite alike in that we cannot help wanting to be happy, and if we would fill our "garden of gladness" with the fairest and sweetest blossoms, we shall accomplish it never so surely as when we plant and nourish the seeds of gratitude. The desire for human happiness often has a strong flavor of that sense of self-gratification which ends in its own surfeit, but genuine thankfulness yields a joy that is unfailing, and for the reason that it impels to love. The grateful heart is a perennial fountain of affection. This is the larger, more significant gain of gratitude, for it gently leads to all those kindly, unselfish doings that make our lives worth while to others and that most truly register an appreciation of our own blessings. Upon every plane of life, he who loves much most fittingly evidences his remembrance of all that has been done for him. Thus he honors and fulfils the two great commandments and insures for himself a continuous return of good.

The pleasure which attends the celebration of "the glorious Fourth," and kindred memorial days in other lands, together with the spirit of patriotism which leads to noble deeds and the larger human helpfulness,—these all pertain to him who cherishes a grateful appreciation of his country and of those who have hazarded their all for its good. The noise and declamation of a national holiday are but a foolish pretense if they do not express gratitude for the authors of the nation's great events, and if there is not a corresponding devotion to the advance of the nation's noblest ideals. Genuine patriotism always expresses that love of country and of mankind which springs out of a sense of indebtedness to unselfish forbears.

All this has special significance to every true Christian Scientist, and for the reason that multiplied freedoms of personal consciousness, and unnumbered overcomings in life's experience, have begotten in him a livelier and more impelling sense of his indebtedness to divine Love, to the great Wayshower, and to her through whose long-time devotion to the statement and demonstration of Truth's healing ministry his choicest blessings have come. Moreover, he not only has myriad occasions for gratitude, and can "rejoice in secret beauty and bounty, hidden from the world, but known to God" (Science and Health, p. 15), but he has learned the world-conquering power of that divine love to which gratitude opens the door. He knows that as Christian Scientists "wait, and love more for every hate" (Miscellaneous Writings, p. 389), all their darkness is dispelled, their sickness healed, their problems solved. They have learned that Love is the lever and Truth the fulcrum by which alone the human race is to be lifted into light, hence for them the spirit of gratitude can but brighten every face and temper every word and deed.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Minneapolis, Minn., June 12, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Teacher and Leader:—A note from Mr. Dittemore tells me of my reappointment as a member of the board of lectureship. I know this could not be without your knowledge and approval, so I am writing now to thank you for entrusting me again with this part of the work. More and more the deep sacredness of this position is impressed upon me, and I long and pray and strive for more perfect preparation for the task. Since God has called me to this place, surely He will and does provide the needed equipment in every way. I am deeply grateful to you, dearest friend and guide, for your recent messages, through the *Christian Science Sentinel*, concerning the church affairs and teaching. Your counsel comes just when we need it most.

Gratefully and lovingly your student,

MARY BROOKINS.

St. Joseph, Mo., May 25, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—It is nineteen years since I first heard about Christian Science. Eighteen years of that time I never lost an opportunity to say unkind words about you and what I thought Christian Science to be; but Jesus said, "Ye shall know the truth, and the truth shall make you free," and I am now very grateful to you for your untiring efforts, for it is through your teachings that I am able to say that the truth has made me free. During the last year I have been drinking at the open fount, and although I feel my journey is scarcely begun, the way grows brighter each day. To me, Science and Health has truly been a "Key to the Scriptures." It has caused me to study and reverence the Bible as never before. Again I wish to express my gratitude for your teachings, and for what Christian Science is doing for me every day. May God continue to bless you and your efforts.

Yours lovingly,

FRANK CHANEY.

Savin Hill, Mass., June 10, 1909.

Dear Mrs. Eddy:—Truth has been revealed to us, a family of four, through the healing of our son. For many years we vainly sought to heal matter with matter, till Christian Science taught us to seek the fountain-head, Spirit, and with a renewal of the mind, health, happiness, and every good thing follows. To you we owe the disclosure of this light, and as this sunshine of Life unfolds the petals of right thinking and healthy living, a fragrance of love and gratitude arises which I cannot refrain from wafting to you.

An honest seeker of "the way,"

JEANIE W. ROBBINS.

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Falmouth, Jamaica, B. W. I., June 7, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Our grateful hearts prompt a message to you this morning, wafted on the wings of love and gratitude from this little isle of the sea. Truly thy mission is heaven-born, and thou art blest indeed! It is only four months since we became acquainted with your inspired teaching, the rediscovery of the religion the Master taught, and your noble heart will rejoice to know that we have benefited spiritually and physically. Our gratitude to you for this sense of freedom into which you have led us,—out of the bondage of old beliefs, into the glorious liberty of the sons of God,—is not easily expressed. Daily we lift our hearts in silent thanksgiving to God and His Christ for having given you to us. Our earnest desire is to know more of Truth and to let our lives attest our loyalty.

Gratefully, lovingly yours,

LAWRENCE and MAUDE ADDISON.

St. Louis, Mo., June 9, 1909.

Beloved Leader:—Mere words are inadequate to express the love, reverence, and gratitude that I feel toward you for your loving-kindness and tender patience toward human consciousness, which has enabled you to reveal the truth and set free the slaves of false belief. Christian Science is indeed the Comforter which shall lead them into all truth. The full recognition of your unceasing endeavor and selflessness to impart this light is far beyond my comprehension. I have more to thank you for than I could mention here. My dearest ambition is to demonstrate by daily living that life which you have opened to my consciousness, by devoting my young manhood and future to this great Cause, and by laying my "earthly all upon the altar of divine Science" in taking up its practice, I hope to prove my appreciation of Christian Science. Your immunity from the attacks of error of every sort has again been demonstrated; His truth is indeed thy shield.

Lovingly, obediently yours,

LYNN LLOYD ROWAN.

Darlington, England, June 2, 1909.

Beloved Leader:—Often have I felt I would like to pen a few words of love and gratitude to you for the blessings I have received—health, happiness, heaven. As I understand more of your life I get clearer glimpses of Truth, more spirituality, and a steady determination to stand for Christian Science. Recently I received a letter from a German Hebrew lady, with whom I came in contact in Germany, and she said she saw so clearly that Christian Science must be the truth of Christianity, and that the lives of Christian Scientists come nearest to her idea of what the Christ ought to be. A Quaker gentleman called at our home yesterday, and when we showed him a copy of the *Monitor* he thought it such an excellent idea of yours to begin to purify the newspapers of the world, and said that there was need for such a paper in these parts.

With true love and loyalty, in which my husband joins,

MAUD MARY JENNINGS.

Oak Park, Ill., June 20, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—My heart goes out in thanks to you this peaceful morning, for your noble work for this turbulent world; also for the amended by-law given May 22. To me it is a clarion call for each of us, your followers, to keep strictly the Golden Rule, to mind our own business,—serving God. In your "Miscellaneous Writings" (p. 156) you tell us how to acquire "solid Christian Science." For the *Monitor*, a paper to place daily before my young boys, what shall I say? Another need has been met through your purity and faithful courage. No words can express my gratitude for what Christian Science has done and is doing daily for me. May I live close to the Bible, and to all your writings.

With loving gratitude,

MRS. MARY WOOD GRIFFITHS.

Des Moines, Ia., June 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—My heart has been singing songs of thanksgiving to you continually this last few days for the freedom and peace which is mine through my meager understanding of this healing truth; also for your last message to the world, with its blessed assurance that there are no trials or crosses when we realize that these things only "work together for good" to our Cause, and to us individually. The fruits of your experience have always blessed and will continue to bless us with a diviner conception of its meaning. The value of our ***Monitor*** grows with each day, and I thank you more and more for it as I gain clearer insight into its great worth in convincing the world of the all-power of good.

Ever lovingly yours,

CORA P. HILL.

Santa Barbara, Cal., June 9, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—May I express to you my deep satisfaction in reading your pointed and concise statement on "Class Teaching," in the *Sentinel* of May 29. This strongly emphasizes the following, from page 461 of Science and Health: "Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough comprehension of Christian Science." Class teaching in accord with the ethics of Christian Science (*Ibid.*, pp. 445, 454), and an honest practice thereof, will bring comfort to those who are seeking the truth.

With loving appreciation of your great service for all mankind, I remain Faithfully yours,

EDWARD W. DICKEY.

Muskogee, Okla., June 7, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dearest Leader:—We, the members of the joint board of directors and trustees of First Church of Christ, Scientist, Muskogee, Okla., assembled in regular business meeting, desire to express to you our love and loyalty for what you have given us and are still striving to teach us. We know you are chosen of God to present the truth to this age. We wish also to tell you that the Cause is growing here and much good work is being done in our midst in the healing of both sickness and sin. We are grateful to you for teaching us the way, even though to the material senses it be a thorny road. Lovingly yours,

BOARD OF DIRECTORS AND TRUSTEES.

New York, N. Y., June 9, 1909.

Mrs. Mary Baker Eddy, Box G, Brookline, Mass.

Beloved Leader:—Today I have again reason to be grateful to God, that is, especially so, having again proved the truth of this passage from Science and Health, "Divine Love always has met and always will meet every human need," and thereby added another to the long list of blessings I have received through Christian Science. I thank you, dear Leader, for your unceasing labor for mankind.

With love and gratitude,

Your student's student's student,

AUGUST KAHN.

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THE LECTURES.

BLACKPOOL, ENGLAND.

Christian Science certainly seems to have aroused a great deal of interest in Blackpool, judging from the attendance at the lecture given in the Victoria Hall of the Winter Gardens on Friday evening [April 30]. The place was crowded to the doors. Many, no doubt, were there out of mere curiosity, but the applause which followed some of the utterances by the speaker, plainly showed that there were a good many there who were at least sympathetic toward the new belief. The Rev. B. R. Hawker, M.A., Liverpool —an ex-Church of England clergyman—took the chair, and he made ready the minds of the audience for further miracles by relating the story of his own cure. Some time ago, he said, he was told that he had but a short time to live; and after receiving that hopeless news, the little strength he had seemed to vanish altogether. Soon afterward he received a letter from a friend, who asked him —as no hope had been held out to him elsewhere—if he would consult a Christian Scientist, and at the same time he gave the name and address of a practitioner in London. Well, he did so; and what he was told then created in his mind, which was well prepared for it, a very great conviction. Within a fortnight he had gained a stone in weight; and since that time he had steadily regained his strength.—*Gazette-News.*

ST. PAUL, MINN.

Clarence C. Eaton lectured in the Auditorium May 9, on the subject of Christian Science. He was introduced by Col. James H. Davidson, who said in part,—

Nearly two thousand years ago a mysterious being appeared on earth. He wrought miracles,—he opened blind eyes, unstopped deaf ears, made the lame to leap for joy, cleansed lepers, raised the dead to life; he was the Son of God. The whole faith of the Christian world rests on these facts. It is the corner-stone of Christian faith. The Christian world has professed to believe in the divine Master and that marvelous record of the Saviour's miracles. This belief is wrought into every church creed,—the apostles' creed, which is recited in unison in nearly every church in Christendom on Sunday morning,—and it is taught at every altar. It is the foundation stone on which Christianity builded.

In the past four decades a few people—"common people"—have revived the ancient faith. They proclaim that Christ Jesus meant what he said, and that his witness is true. The Christian world and the medical world scoff, and write jokes, and perpetrate witticisms, at the expense of "absent treatment," etc. They refuse to believe that the promises of Christ are to be taken literally and acted upon, and accepted as true. To many it seems "foolishness," but other children of men have been made glad, have stopped their crying and wiped away their tears, and have been healed of various diseases. A new faith has been kindled—or an old one revived—in the hearts of suffering humanity. Tears have been dried, broken hearts made whole, lives made better, and like leaven it is working through the Christian churches. Multitudes are now ready to listen to this wondrous story of love and faith, and they say earnestly, "Show us." That is why many of us, not in this faith, are here today. Men learned in the Scriptures, taught by tests in their own souls and physical bodies, and in the lives of others who have sent out the voiceless cry of utmost need, and have felt the answer with love and faith, bear witness to marvelous things wrought by infinite good. They do not ask you to accept their testimony, but to put yourself in harmony with the universal good. Test it in your own lives. That seems a simple and reasonable proposition, does it not?

I am not authorized or qualified to speak for Christian Science. I would not presume to explain anything about it. I do not consider myself competent to do so. As I understand, Christian Science asks no favors, begs no patronage, offers no apologies; but it says to all the world, to doubters and unbelievers, to suffering and unhappy humanity everywhere, Test this simple faith. Put yourselves in the attitude to receive these great truths. Try them in your own lives, and accept or reject them by their fruits, by actual knowledge within your own souls.

Correspondence.

MILWAUKEE, WIS.

First Church of Christ, Scientist, was packed to the doors on Tuesday evening [May 18] on the occasion of a lecture on Christian Science by the Rev. William P. McKenzie of Cambridge, Mass. The lecturer was introduced by F. G. Underwood, First Reader of the church, who spoke in part as follows:—

It may not be out of place to refer briefly to the ethics of Christian Science effort and accomplishment. Less than fifty years ago there was but one Christian Scientist on earth, and today in looking back we realize that only a faith and courage born of God could have enabled our beloved Leader to have brought this truth forward to where it is now so wonderfully blessing all mankind. It proves the power there is in one unswerving right idea, that in these few years there could be established a mighty religious movement, based solely on works, resulting from a demonstrable faith and understanding of God.

The Christian Scientists are enlisted to prove the allness of God, good, and the powerlessness of evil. With meekness and humility we as Christian Scientists are striving to attend to our Master's business, in obeying his command to love God, and our brother, which necessarily includes our friendly consideration, and this must bring with it our loving respect for the thoughts of even those who seem to be opposed to this truth. This is what all true Christian Scientists are striving to do, and must do, or we fall. That we have been partially successful, the garners that are filled with the harvest will bear testimony.

Evening Wisconsin.

GREEN BAY, WIS.

Bicknell Young of Chicago delivered a lecture on Christian Science last evening [May 14] at First Church of Christ, Scientist, the church being filled to its capacity with an interested audience. The speaker was introduced by the First Reader of the church, W. K. Bartels, who said in part,—

From the lecture of the evening you will learn something of the teachings, something of the practice and Principle of this great truth, which is feeding the hungry, giving living waters to the thirsty, healing the sick, and restoring man to his real spiritual being.

Green Bay Gazette.

LECTURES AT OTHER PLACES.

Athens, Pa.—Rev. Arthur R. Vosburgh, March 25.
Rochester, N. Y.—Rev. Arthur R. Vosburgh, April 8.
Sherman, Tex.—Prof. Hermann S. Hering, April 16.
McGregor, Ia.—Bliss Knapp, April 16.
Laconia, N. H.—Frank H. Leonard, April 16.
San Mateo, Cal.—Bicknell Young, April 16.
San Francisco, Cal. (Third Church).—Bicknell Young, April 17.

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TESTIMONIES OF HEALING.

Today marks my thirteenth birthday of freedom from fear and disease of many years' standing. Thirteen years ago I walked for the first time into the house of a Christian Science practitioner, loaded down with disease beliefs, among which were stomach and rheumatic trouble, from which ailments I had suffered for thirty years. I also had a bladder trouble for ten years, etc. I had been treated by many doctors in various places, from the Atlantic to the Pacific, but had received no permanent help. As each year passed by I kept getting lower in the scale of health, until the last two doctors I consulted told me there was no help for me. One of them said that medicine would do me no good, and advised me not to take any more.

At this time, when I was looking for death to relieve me of all this suffering, a friend came into my store and spoke to me about Christian Science, telling me how his wife had been helped. I never had heard much about it, but I became interested, and as the doctors held out no hope to me, I resolved to try Christian Science. This friend told me the address of the practitioner by whom his wife had been treated, and about two o'clock that afternoon I walked into her house. I talked with the lady, and was given a Christian Science treatment. The result was that in less than an hour I left that house a well man! The healing was instantaneous, but I had been sickly so many years that I could not fully realize I was healed for about three days, when I began to see that there was no return of these troubles. I felt so light and happy and free; then I became conscious that I was a well man, and on the third day after visiting the practitioner it seemed as if I could not get home quickly enough to gather up all the pills, powders, plasters, etc., that lined my room and get them into the ash-barrel. In the thirteen years since the day of my healing I have had some trials and temptations, but they have only made me cling closer to the truth, as I understand it from reading our text-book, "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. This precious volume is my daily companion, and I am striving to live closer and closer to the truth it teaches, as the understanding comes to me. Words are feeble to express the joy I feel each day for my knowledge of this great truth. Although beset many times by mortal error, I know with the psalmist that "the Lord is my shepherd; I shall not want," and in Him will I trust.—C. R. DALTON, San Francisco, Cal.

For over three years I have been a student of Christian Science, and am now a firm believer in its teachings. I therefore wish to tell of some of the blessings that have come to me through this wonderful truth, for I have had many proofs of its power to heal. I had been a semi-invalid since a girl of sixteen, when I had a fall which I was told afterward was the cause of my ill health. I had a stomach trouble (from which I was never entirely free until I came into Science), and continued to grow worse until I had to decide between certain invalidism and an operation. I finally consented to the latter, but not until I had prayed over it and believed it was God's will. The woman physician under whose care I then was, was my dearest friend, and had done all that a skilled physician and devoted friend could do to find the remedy or cure for my condition. At times I was somewhat relieved, thanks to her love and faithfulness, but never well.

I went to a New York hospital and had an abdominal operation performed, which was practically four operations in one. For eight years I had had headache, and hoped the operation would at least relieve that, but it did not. The stomach trouble was relieved, but it returned at intervals afterward, and I was far from being a well woman. A year and a half after the operation I broke down again, and was ill in bed for nearly five months. The autumn following this year I tried osteopathy for six months. This did me no permanent good, and I gave it up on the advice of the osteopath, who said the treatment was too severe for me at that time. For the first time in the twenty-four years of ill health I was utterly discouraged, because I had everything to live for and a child who needed the care which I was not able to give him.

Another dear friend, who had taken care of me during my last illness, had a Christian Science friend in whom she had great confidence, and she urged me to allow the Scientist to come and talk with me. I refused at first, but finally consented, to please my friend. The Scientist came, and I was impressed with what she said, although I did not understand it. I was daily growing worse, so finally decided to be treated in Christian Science, but not until I had read Science and Health and felt quite sure of its spiritual teaching. I did not receive any marked help at first, but began to gain gradually, and one condition, which had baffled all the various physicians I had had, was relieved, and has continued to improve until I am now nearly free from it. I commenced to attend church as soon as I was able, and have been a regular attendant ever since. The Scientist who started me in this way was not a regular practitioner, but I was helped under her work and I can never forget the spiritual help and love she manifested to me.

My healing has been very gradual, but during this time I have had many acute conditions overcome. On one occasion I received an injury to my side. I suffered intensely, and my old trouble started up, so that I was unable to retain any food, and I also had great pain in my side. I telephoned for help, and after a distressing night sent for the practitioner to come to the house, which she did and stayed with me for about six hours, when I fell asleep. When I awakened I was better, and the vomiting had ceased entirely. The following day my physician friend came to see me, and asked if she might examine my side. On a close examination she reported a severe injury to a ligament. Christian Science treatment was kept up and I grew steadily better. On the third day all the pain had gone, but not the lump or soreness. On the fourth day I dressed as usual and was able to take my regular food. The physician said no medicine could have helped me like that in so short a time. Another instance where the truth freed me, was when I went to New York to see this same medical friend. She inquired as to my condition, and I told her of an affection with which I was then suffering. She said that the condition would in all probability give me some trouble. When I returned home, I telephoned the practitioner, and the trouble was very quickly overcome, the swelling, which had been very painful, also disappearing. At another time I had what seemed like the rupture of a blood-vessel, and that was overcome at once.

There are many other instances of help received from this great healing Principle of which I might tell, but will not take the space. Although I am not yet entirely free, I am practically a well woman and able to do all that is necessary. I have also gained in weight, and am said to be a picture of health. I am more thankful than words can express for all these blessings, and my prayer is that I may know more of this regenerating truth and demonstrate it daily.—FLORENCE H. GEARY, Orange, N. J.

Although but a babe in Christian Science, my growth has been rapid and fruitful. A little more than a year ago I first became interested enough in Science to attend the

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services and read in a desultory way Science and Health and the Lesson-Sermons. At that time I was suffering from more than one bodily ailment for which I was under the care of a physician, and although I believed in a way in the wonderful power of Christian Science, so far as others were concerned, I had no desire to try it for myself.

After many months of medical treatment, in which I was very little improved, I decided to try a Christian Science practitioner. I did so, and in two weeks' treatment I was completely healed of a disease from which I had suffered intensely for seven years. During that same period I had worn glasses to correct so-called hereditary eye trouble, and this was also healed in a few treatments. Since a small child I have been a victim of acute attacks of throat trouble, which invariably meant days and sometimes a week in bed each month, until a condition had arisen which my physician pronounced tubercular, and he said that it was incurable; but this also has disappeared.

The spiritual understanding which I have gained through the study of Science and Health and the Bible Lessons has been very wonderful and uplifting to me. I now realize man's birthright and his unity with God, and I strive each day to gain more of that peace "which passeth all understanding." For these, to me, very wonderful demonstrations I am most grateful.—MAY TERRY, Denver, Col.

I wish to give a testimony to the healing power of Christian Science, with the hope that it may be of benefit to others. For seven years I was a nurse in one of the largest English hospitals. I had taken up the life largely with the idea of helping mankind, and four years ago came to America for rest and change, being worn out mentally and physically with the hopelessness of the task. One could do so little, and sin, disease, and death seemed so real and so powerful. I had heard of Christian Science, but knew very little about it, except that in some way it taught the supremacy of mind over matter—a proposition which to me seemed quite tenable, having often seen it proven in the so-called functional diseases about which we know so little. Soon after I came to this country several cases of healing in Christian Science came under my observation, cases which could not possibly be called functional. This experience led me to a study of the wonderful truth which Mrs. Eddy has given to the world, and I realized that the healing of disease was naturally one of the signs which follow its understanding. Since then Christian Science has done very much for me.

Recently I had yet further proof of the allness of Truth and the nothingness of error. We are living in the country, and had started to spend my little daughter's first birthday with her grandmother in Minneapolis. Baby had always been very healthy, and to my surprise, when we reached the trolley-car after a short drive, she began to be violently ill. As it would have taken us as long to return home as to go to town, and as my sister-in-law, who is a Scientist, was with me, I decided to go on. We both declared the truth, but the child seemed to get rapidly worse, the conditions becoming very alarming. When we reached the outskirts of town, we left the trolley to telephone to a Christian Science practitioner. While waiting for a carriage to continue our journey, the little girl manifested signs of collapse. I have, I may say, seen thousands of sick children in my life, and never one who seemed to mortal sense more dangerously ill.

Once on that drive, when I looked at her, a terrible fear took possession of me; but almost instantly I remembered that "perfect love casteth out fear," and that we were in the presence of the ever-conscious Mind that knows only life, and fear left me entirely. From that moment the little girl began to improve; soon after we reached the house the practitioner arrived, and in less than two hours baby was her own merry little self and ready to take her food. Then, in spite of the wonderful proof of healing I had just seen, I hesitated about giving her the ordinary food. In the hospital a child who had been as sick as she had seemed to be would require careful feeding for months, but the Scientist said to give her her food, and I did. She took it with appetite, and there was no after effect. That same evening the child was downstairs, and no one who called could see that she had been sick at all.

I have no words to express my gratitude to Mrs. Eddy for this knowledge and application of the truth which she has made possible for mankind.

EDITH CHUTE, Minneapolis, Minn.

I had suffered for many years with several diseases which medicine did not cure, although my husband, who was a physician and had served as a surgeon during the Civil War, gave me his best efforts, besides calling to his aid in the case the best medical advice obtainable. Finally one of my fingers became diseased with what was pronounced a malignant affection, necessitating the removal of the bone. About this time our daughter was healed in Christian Science of a paralytic trouble which affects piano students, and she called my attention to this Science. I applied to this source for help, and had two treatments for the finger, not mentioning any other trouble. To my amazement, all of the old complaints also disappeared with these treatments. No language can express my thankfulness. I often feel grateful that I did not live a hundred years ago—before Christian Science was revealed.

SARAH R. WOODS, Cottage Grove, Ore.

I am very grateful for what Christian Science has done and is doing for me and my family every day. I have had so many blessings from this truth that I would like to relate some of them in thankfulness to our heavenly Father, the one great and only power. One night, about two months ago, I was awakened by a sense of severe pain, and I could swallow only with great difficulty. I had suffered in this way at different times before coming into Christian Science, the attack usually lasting several days under a physician's treatment, and then the throat had nearly always been lanced. When morning dawned I arose, and as soon as possible I sent to a Christian Science practitioner for treatment. In the mean time I continued to work at my household duties, and about nine o'clock I noticed that I was no longer suffering. I had been so absorbed in my work that the pain had vanished unnoticed, and I was greatly surprised to find that nearly all the swelling was gone from my throat. I ate my breakfast with very little difficulty, and by the end of the day there was no sign of the trouble. Truth had not been long in reaching and destroying the error.

At another time, a few months before this, my son was brought home unconscious, suffering with what a doctor said was appendicitis. The doctor worked over him for hours, but was not able to give any relief from the awful pain, so the next day he came prepared to operate. I, however, dismissed him, after a long argument, and sent immediately for a Christian Science practitioner. In fifteen minutes after the practitioner had given my son treatment, he was free from the terrible suffering and had fallen into a refreshing sleep. He had several lighter attacks of pain during the day, but with Christian Science treatment they were successfully met, and he was soon healed. He had always been a sufferer with stomach trouble, more or less since infancy, but since this experience he has enjoyed the best of health, and eats whatever he likes with no thought of bad results.

Christian Science has helped us all in every way, both physically and spiritually, and we know with the apostle, "that all things work together for good to them that love God."—MRS. E. DENISON, Fruitvale, Cal.

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Although I had known of Christian Science for several years, it was not until April, 1904, that the truth of it dawned upon my consciousness, bringing me such joy and peace that my life was entirely changed. Previously my husband and I had been traveling through the South, and while at Daytona, Fla., I read a book which proved to be a veritable missionary, and which led me to think that perhaps Christian Science was the truth for which I had always been looking. On my arrival home I was filled with such care and trouble, and my physical ailments were so many, that I called a friend whom I knew to be a sincere student and practitioner, and asked for treatment. As she told me that God is Love, and that Love heals all our diseases and troubles, the most heavenly feeling of peace and comfort came over me, and I know I was healed immediately. Then followed a season of happiness, when I was given some understanding of the divine Love that does such wonderful things.

Since that time I have had perfect health, with the exception of a few instances, and then a little assistance and the study of the Bible and Science and Health did the work. Christian Science is such an ever-present help along all lines that it would be impossible now for me to live without it. The Bible has become my daily companion, whereas before it was seldom read because of my inability to understand it. I am very grateful to God for giving this living truth to the world through our noble Leader, Mrs. Eddy, and I am also grateful for the understanding which enables me to apply it.

SARAH D. SASSAMAN, Toledo, O.

I feel deeply grateful to our heavenly Father, and to Mrs. Eddy, our dear Leader, who has shown us the way out of sin, sickness, and sorrow, into joy, health, happiness, and heaven, and can retain the joy and good news no longer when I see thousands upon thousands wearing away their lives in servitude to an unreal and untrue master,—the belief in sin, disease, and death. How can I keep the good news and see those around me suffering and sinning for want of a beckoning hand or comforting word to lead them in the way of holiness and truth,—the truth that saves to the uttermost? I have learned that the only life worth living is that which reflects our Father's love in loving each other,—love expressed in our every word, thought, and act; that true happiness comes only through a life spent in doing our Father's will.

I came into Christian Science three or four years ago. God had been leading me, and I had read the New Testament through several times in trying to find the way. I was a perfect wreck. It seemed as if my body was heir to every ailment to which material belief consigns mortal man. I tried doctors and material remedies until I finally gave them up in despair, but I commenced to search more earnestly than ever before to find God. One morning I went to a studio kept by a young friend of mine, and when he inquired about my health I told him I had about lost all faith in medicine, and had come to the conclusion that the mind was the ruling power in man. He said to me, "You need Christian Science;" and after thinking the matter over, I concluded to try it. I wrote for treatment to a friend who was then studying Science, and he replied that he would commence treatment at once. I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have been studying and proving for myself the truth contained in this book,—that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). The result is that one ailment after another has left me. The first to leave was liver complaint, which I had had most of my life. Now I can eat anything I want and all I want; I have no fear whatever. While all error is not gone, yet I thank God, who is Life, Truth, and Love, that it has to go. I thank God for the benefits I have received, and dear Mrs. Eddy for her untiring efforts to bring to this age a knowledge of the ever-presence of God.

I, however, feel that the greatest blessing I have received is the spiritual uplifting, and that calm and glorious trust which I am learning to have in God. Hoping that this testimony may be the means of leading some weary pilgrim out of the mire of despondency into the freedom and liberty of the truth, I shall endeavor to prove my gratitude to our blessed Master, and to Mrs. Eddy, his willing disciple, by spending the future in the service of Love,—in doing good all along the way.

OSCAR E. PRESTON, Roanoke, Va.

[Translated from the German.]

About seven years ago I became acquainted with Christian Science. At that time I was afflicted with a form of lung trouble. I had severe attacks of coughing, and now and then would also turn giddy. I was freed of these troubles with nine treatments in Christian Science. Later on, I suddenly sank into mental darkness. The nature of my disease and the circumstances at our home were such that my husband was obliged to have me taken to a hospital, but I had Christian Science treatment continually. I stayed there four months without any seeming improvement in my condition. I became very low physically through all the hypodermic injections, and was greatly reduced in weight. My husband therefore came one day with a sister of mine to take me home, but when he informed the directing physician at the institution of his intention, the latter said it was absolutely impossible to take home a patient so ill. As my husband insisted, he gave his consent, on an attestation that my husband would be responsible for any harm that might occur. Through the understanding of Christian Science, however, my relatives were enabled to hold out patiently. After I had been home four weeks the hold of the disease was broken. I gained strength perceptibly, and soon recovered my normal condition and weight. Today I feel stronger and healthier than ever before, and am infinitely grateful to Christian Science. I am glad to be able to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, wherein she shows us the way by which we are led, slowly or quickly, to God. I am very grateful for the physical healing, but much more for the spiritual growth.

FRAU J. PAWELCZYK, Wilmersdorf, bei Berlin, Germany.

I was taken very ill in July, 1906. Our family doctor was called, but he could not help me, and advised me to consult a doctor at Freeport. I did so, but got no help. I consulted seven doctors with the same result, and was told finally that nothing but an operation would help me. I then went to see a lady who had been healed in Christian Science, hoping that it would heal me also; and it did. It was in December when I began to take treatment, and after a few treatments the passing of blood from the kidneys was stopped. The next fall I had an attack of bowel trouble, but I was healed again through Christian Science.—GARRETT C. RUCKER, Polo, Ill.

About seven years ago my little boy, then nearly three years old, was terribly reduced in flesh, as he had suffered all of his life from stomach trouble. Our family physician had exhausted his remedies, when a Christian Scientist asked me to let her take care of the child for a while. She seemed so earnest and so positive that I decided to trust her. I laid aside all material remedies, and in a few days the child's food was properly digested, he gained flesh

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rapidly, and never since has he been troubled with any of those symptoms. This same little fellow had his thumb badly injured from a fall. The Scientist, who was present, lifted the child up, set him on a stool, and asked him if he did not know the verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." He replied, "Yes." She then told him he should use both hands, and "fear no evil." He obeyed, and the thumb resumed its natural position. That was the end of the trouble.

Through the understanding of Christian Science my concept of God as a corporeal being has changed to a demonstrable faith that God is a loving ever-present Father, to be acknowledged and understood. During the past seven years all of my troubles, physical, financial, and mental, have been overcome through the application of Christian Science. Often the work of healing has been instantaneous, that is, in the case of physical ailments. I lovingly submit this testimony, and could tell of many more blessings which have come to me through obedience to divine Love, and to the teachings of our Leader.

MRS. H. H. BLACKLEY, Durham, N. C.

Something over twenty years ago, I became interested in Christian Science. It came to me suddenly, after my wife had been healed some ten days before. She did not tell me when she was taking the treatment, thinking it might possibly prove a failure, as everything tried in the past twelve years had done; so I was very much surprised when she said that she was perfectly well, and that she had been healed by Christian Science. This was the first that I had ever heard of the subject. I did not then realize that I needed Christian Science, but as time went on, and as I read and reread Science and Health and other works by Mrs. Eddy, I found that I did need this truth. I now fully realize that I have received very many benefits, and that I shall continue to do so as long as I prove faithful to this teaching.

In reviewing the past I find that severe rheumatic trouble, fever, etc., also eye trouble, the use of tobacco and intoxicating liquors,—these have all dropped away, one after the other. Truth has softened my temper, improved my language, and made me a better man, and for all these blessings I am truly grateful to God, and to our beloved Leader, who is doing so much for me and for all mankind. May heaven's blessings rest upon her! I am also thankful for the *Sentinel* and *Journal*, and look forward eagerly to their appearing. Especially do I look for a line from our Leader and adviser. I also enjoy the *Quarterly*, together with the Bible and Science and Health. Jesus said, "Ye shall know the truth, and the truth shall make you free." Mrs. Eddy says (Science and Health, p. 222), "Truth regenerates this fleshly mind and feeds thought with the bread of Life." My mother was a devout church-member, and I was an attendant at church and Sunday School, but in after years I only read the Bible from a sense of duty; now I love it.

HENRY W. MORGAN, Dallas, Tex.

[Translated from the German.]

I long to express my gratitude for the great blessings which I have received physically and mentally through Christian Science. For years I had suffered from headaches. I had tried everything conceivable, going from one physician to another, and they all agreed that my condition was serious. Finally other organic troubles set in; at times I would limp, being lame in the right leg. I then heard of a famous physician for nervous diseases in Bohemia. It meant a long journey, but I went to the doctor, and he said, "At present you suffer in the head and in the leg; wait till you get the pains in the back, then you will not be able to rise in bed without assistance." This made me very unhappy, and I decided not to remain at home any more.

Thinking a change of climate might do me good, I went to Dresden. On the day of my arrival there I was fortunate enough to make the acquaintance of a Christian Science practitioner. I had never heard anything of Christian Science before, but soon took great interest in it. I attended the service on Wednesdays and Sundays, and finally asked the same lady to help me. The nervous trouble as well as the organic diseases disappeared, and I now feel better than I ever did before in my life. My relatives at first had little faith in the efficacy of the truth; they were convinced, however, when they saw on my return that I had regained a fresh and healthy appearance, as during my illness my complexion had become very bad.

I have found the understanding of God's all-power, as it is taught in Christian Science, very helpful in every condition of life; it has helped me to overcome the fear and worry which so often used to beset me. I thank God, and also Mrs. Eddy, with all my heart for all the blessings which have been mine through Christian Science.

SELMA CASPER, Schweidnitz (Schlesien), Germany.

Hoping that this testimony will be a help to others who suffer as I did, I wish to tell in a few words what Christian Science has done for me, although it seems impossible for me to express my gratitude to God, and to Mrs. Eddy, for the good I have received. It is two years since this blessed truth came to me. I had suffered from a severe stomach trouble for seven years, the doctors saying that I could never be cured. I consulted some of the best physicians in Montana and in Minnesota, but did not receive any lasting benefit, and was waiting for death to take me out of my pain and misery. I also had a serious throat trouble, from which I had suffered for three months. I tried all kinds of medicine, but nothing seemed to relieve me, and when the physician told me he could do no more for me my brother-in-law insisted on my trying Christian Science. I did so, and was healed of the throat trouble in one treatment, and in less than two weeks I was healed of the stomach trouble.

For all these blessings I am deeply grateful to God, and to our dear Leader, Mrs. Eddy. I wish that all the world might turn to this healing truth.

MRS. J. B. CHEATHAM, Spokane, Wash.

I would like to tell how Christian Science helped me when suffering from a severe attack of illness, with throat trouble and headache. In two treatments I was entirely healed and went to work. I am very grateful to Mrs. Eddy for the truth that comes through Science and Health.

CHARLES NEVINS, Orange, Cal.

[Written for the *Sentinel*.]

WATCH!

KATHARINE T. PORTER.

WITH trailing wing I fluttered low,
Along the ground in sorry plight;
I heard the voice of Truth, and lo!
It broke the darkness of my night:
No poison dart had laid me low,
But praise of friend,—an ambushed foe.
My ruffled plumage once again I dressed;
The world for me held nought,
I only loved my Lord! and by Him blessed,
With joy again aloft I soared.

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FROM OUR EXCHANGES.

[G. B. F. Hallock, D.D., in *Christian Work and Evangelist.*]

Nothing can be more certain than that Jesus' teachings concerning the Christian life present it, and were intended to present it, as a thing of deep and abounding joy. He meant us to know that religion in itself is a joyous experience. Religion is the normal attitude and exercise of the spiritual nature. In other words, it is spiritual health. As it is a joy to be able to see and to hear the beautiful things in the natural world, so it is immeasurably a greater joy to be able to hear and to see the glad and beautiful things in the kingdom of God—in the spiritual world. Religion is immeasurably more than the means of securing future happiness. It is that; but it is also happiness and well-being now and here, and all the way along, until one comes into the full enjoyment of the bliss of heaven.

[Rev. Charles F. Aked, D.D., in *Examiner.*]

Dogmas may grow obsolete. And opinions once venerated may rightly seem to us no more respectable than those of barbarians. But principles cannot grow old. They are world-wide, unchangeable, and immortal. And the thinker with insight to perceive how history will always justify the ways of God to man, sees certain great principles rise rock-like out of the sea of time. Centuries and ages surge around them. Wave after wave of opinion, of criticism, of denial beat upon them. Tides of thought swell and sink. Nations are hurled against them in storm and flood, and civilization itself goes to pieces in the wrack, but these principles are more firmly based than the foundations of earth and more enduring than the pillared firmament of heaven. In a return to these principles nations are saved; in rest within the haven they afford is security.

[*Christian Register.*]

No impulse of the soul toward a purer, sweeter, and kinder walk and conversation is ever quite lost. It shows humility and a degree of self-knowledge, no matter how many slips and stumbles may land us repeatedly in the mire and cover us with humiliating bruises. The confirmed egotist, who recognizes neither his absurdity nor his folly, who has no hours of deep contrition, no heart-searchings and self-inflicted humiliations, is almost hopeless in his smug content. The erring of many classes and kinds have more of promise, more power and potency of growth and redemption.

[*Universalist Leader.*]

Do not worry about any possible catastrophe which may befall this great life at the end of the eternities. There isn't going to be any catastrophe; there is no such thing as the end of the eternities. This is God's world. He made it because He wanted it, and He did not make a mistake in the creation, and He has not lost control of it, and He has not become discouraged, and He does not propose to give up and let men run it themselves. With our limitations we may not be able to see the end, but if we believe in God, we know it is all coming out right. Don't worry.

[*New Church Messenger.*]

It is good that it is becoming so universally recognized that if the people want to get rid of any evil, the only way is to get it out of themselves, whereupon it can be suppressed. The world is beginning to see in a new light that a man's foes are "they of his own household." After all, John was right in crying repentance for the remission of sins. The people are beginning to see that frantic fanaticism only adds fuel to the fire, and that the rational way to get rid of the effects of sin is to remove their causes. But the hard part is the confession and repentance.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published. As this article is of abiding interest and value to the Field the Society will be glad to supply it, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 45.

BOSTON, JULY 10, 1909

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ITEMS OF INTEREST.

National.

A permanent international court of arbitral justice and the limitation of armaments, two subjects left undisposed of by the second Hague conference, are to be taken up by two commissions, if a concurrent resolution, introduced by Representative Bartholdt of Missouri, is enacted into law. Under the resolution each commission is to consist of three members at $7,500 per annum each, and are to be appointed by the President. The President is requested to ask all the Powers represented at The Hague conference to take similar action, with a view to obtaining a joint recommendation on these points prior to the next conference.

The contract has been awarded by the Navy Department to the San Francisco Bridge Company for the construction at Pearl Harbor, Hawaii, of what will be the largest dry dock in the world. The masonry and cement portion of the dock alone will cost $1,670,000. Plans have been drawn for a complete system of defense for the harbor, and the construction of these defenses and of the dock will proceed simultaneously.

Application has been made by District Attorney Lamb of Jackson, Miss., for a perpetual injunction restraining the Standard Oil Company from operating in Mississippi and seeking to collect $11,000,000 penalties for the alleged violation of the anti-trust law. The hearing, it is understood, will take place during the November term of the chancery court.

The Massachusetts Legislature has authorized the appointment of a commission to investigate the delay in the trial of civil cases. Lawyers have declared that there are fully fifteen thousand cases awaiting trial in Suffolk county alone. The usual time for a jury trial to be reached is three years.

Reports of the Employes' Relief Fund of the Pennsylvania Railroad system show that the total payments since the organization of the relief departments on Feb. 15, 1886, amount to $25,765,403.

Following Governor Hughes' initiative in New York, Louisiana, California, Washington, and now Florida have forbidden race-track gambling.

The United States will probably accept twenty-five per cent of the Chinese foreign loan for the Hankow-Sze-Chuen Railway.

President Taft and Ambassadors Bryce and Jusserand are to be present at the Lake Champlain tercentenary exercises July 6.

The census bill, appropriating ten million dollars for taking the thirteenth census, has been passed by Congress.

Harvard College conferred 867 degrees at its commencement last week.

International.

An experiment on the part of the White Star Line in landing mails and passengers at Holyhead, England, on the voyage to Queenstown and Liverpool, worked with such success in the case of the steamship Cedric, that the company has decided to continue the service. A special train took the mails and passengers to London, where they arrived only thirty minutes after the Cedric docked in Liverpool, a saving of four or five hours.

The report of the parliamentary commission which investigated the naval scandals in France has been turned in. It is a scathing condemnation of the naval administration for the past ten years and it makes an astounding exposure of the deplorable condition of the fleet for which France has spent $700,000,000 since 1899. The 350 pages of the report are filled with details of the inefficiency resulting from confusion and red tape.

According to London figures, the transatlantic passenger trade of 1908 showed an extraordinary shrinkage. The number of passengers going to America in 1908 was 635,000, which was 1,048,000 less than in the previous year. The number leaving America was 850,000, or 80,000 more than in 1907. The loss to the steamship companies in gross receipts was $34,000,000.

Arrangements are said to be complete for the establishment of an American bank in Pekin, China. The establishment of this bank meets one phase of the European bankers' criticism that China should not consider the American protest against the Hankow-Sze-Chuen Railway loan, since there was no American bank in China seeking business.

News has reached Victoria, B. C., that rare birds, including the little auk, supposed to have become extinct, have been discovered on Riangle Island by Warburton Pike and W. F. Burton, two well known sportsmen. They have an egg of the little auk.

Walter Wellman, who is about to undertake another North Pole expedition, and his party have left Paris for Tromsoe, Norway, where they will embark on the Arctic for Spitzbergen. They were due at the latter place on July 1.

Belgium's complete system of narrow-gauge steam railways, connecting all the towns and villages with the main centers, is being electrified.

Industrial and Commercial.

The longest artificial water conduit ever planned in America, says *Scientific American*, is that which is to increase the water supply of the city of Los Angeles in southern California, and which is now being completed. While the conduit is notable for its engineering features, it will not only supply water for domestic purposes and for irrigation, but the head of water is so great that it will produce electrical horse-power for pumping, manufacturing, transportation, and other purposes, so that the project achieves three different objects. The Owens river, the source of the supply, which rises in the eastern Sierras of the state, is over two hundred miles from Los Angeles, and separated by a country which includes not only mountains but a large area of absolute desert, presenting many difficulties in the way of constructing such a canal. When the necessary surveys were made, it was found that it would be necessary to build a waterway no less than two hundred and fifteen miles in length. The total cost of the project represents about $22,000,000. The tunnels which have been required on the route are notable for their extent. The Coast range of mountains is pierced by a tunnel nearly eleven feet in diameter, which is nearly 27,000 feet in length—one of the longest in America. In this tunnel and its approaches, covering a distance of eleven miles, there is a fall from 2,922 feet altitude to 1,520 feet. The head of water thus obtained will be utilized in an electric power plant of 93,000 horse-power. Another tunnel is 7,800 feet in length.

H. M. Wilson, chief engineer, technological branch, United States geological survey, speaking before the convention of the international association for the prevention of smoke, said: "No greater step in the conservation movement of the United States could be taken than the utter suppression of the smoke nuisance in our great cities. This evil is one of the great dangers of modern times, increasing the death-rate and causing untold injury to property. The damage which smoke inflicts every year in the United States amounts to more than $600,000,000 in the destruction of merchandise, the defacement of buildings, the tarnishing of metals, the injury to plant life, and the greatly increased labor and cost of housekeeping. The Government is indirectly attempting to abate the smoke nuisance of the country by directly finding how to increase the efficiency with which coals are used and thus prolong the supply for the nation. Investigations show that the smokeless American city is entirely possible, and that it will come when the public conscience is thoroughly awakened to the enormous waste of natural and human resources through this evil, and the battle that is being waged by the smoke inspectors in the various cities has not been in vain."

Twenty-five thousand worn-out or antiquated freight-cars of all kinds are to be destroyed by the Pennsylvania Railroad system during the coming year, to make way for more modern equipment. The total original cost of the cars to be "scrapped" amounts approximately to $17,000,000. They will include all of the old wooden type of forty thousand pounds' capacity or less.

The Pennsylvania Railroad Company has just compiled a statement showing that the amount of wages paid on the system in 1908 was $125,543,947, a decrease of $29,471,951 as compared with 1907. The number of employees was 24,000 less than in the previous year, when 199,000 men were employed.

The importation of hides and skins into the United States for the fiscal year amount to about $75,000,000 in value. There were imported buffalo skins to the value of $750,000; horse and ass skins, $2,250,000; sheepskins, $9,500,000; hides of cattle, about $23,000,000.

Less than one tenth of the manufactures of the United States are exported, while those imported equal in stated value about one twentieth that of the home product.

An official estimate by the statistical department places Canada's wheat acreage at 7,750,400 acres, which is 1,140,000 more than last year.

Gold-dust to the value of $2,700,000 has been received so far this year at Seattle from the Yukon region.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ETERNAL LIFE.

FRANK H. SPRAGUE.

THE phrase "eternal life" has commonly been associated with a future state of existence, or a continuation beyond the grave of existence begun in the flesh. Theological belief has divided the career of man into two parts—a brief span before death, in which he is regarded as mortal; and an endless period after death, in which he is characterized as immortal. Death has in this way been made to appear as a factor in the divine economy of being. The artificiality of this view is apparent, however, when the conditions of the case are examined in the light of fundamental metaphysical certainties.

Philosophical idealism, although largely negative as to its practical outcome, has rendered valuable service in preparing the way for the spiritual revelations of Christian Science. Idealism affirms that the real world-order lies beyond the "show world" of sense phenomena; but it gives no satisfactory account of the things that pertain to that order, nor does it indicate any means by which human consciousness may come into immediate and vital relation with its verities. Christian Science takes up the question where speculative philosophy leaves it. It brings human consciousness into touch with the real world-order by giving a demonstrable understanding of spiritual law. In this way the real and fundamental are distinguishable from the unreal and incidental in human experience.

The progressive steps in spiritual demonstration prove that death is the culmination of the mistaken belief which asserts that man is an independent self or soul endowed with the capacity of self-determinate thought and action. The outcome of this belief evidences the self-destructive tendency of those elements of human consciousness which are not in accord with the divine idea. Instead, therefore, of being a legitimate factor of experience which divine wisdom has decreed as a means of conferring immortality on man, or of ushering him into a state of everlasting blessedness, death appears as the chief obstacle to a realization of immortality. This point is brought out with great distinctness on page 42 of Science and Health. Here death is seen to be, as Paul declares, an "enemy," to be "destroyed" through the understanding and demonstration of Life.

According to material evidence, man is subject to birth, growth, and death. Moreover, that which begins is finite, and is governed by conditions which imply an ending. It is impossible to imagine a line as starting in space and being endlessly prolonged. Likewise, if we attempt to reckon time in this linear fashion, we cannot conceive of a period of duration as having a beginning without also being governed by conditions which imply an ending. The so-called life which has a beginning is but a finite concept, which involves in itself the necessity of an ending.

On page 282 of Science and Health, Mrs. Eddy graphically illustrates, by means of certain familiar geometrical figures, the distinction between real being and a finite, human sense of existence, which is incapable of realizing immortality. Whenever we attempt to gauge existence according to the human or linear conception of time, the vision of real being is shut out by a panorama of sense phenomena. The consciousness of immortality is excluded from a sense of life which dates its origin from a point in time. Finite sense can take no cognizance of absolute time and space or of their content, the ideas of divine Mind. The only evidence of immortality that can be had must come, therefore, from a source outside the realm of finite sense testimony.

Christ Jesus brought "life and immortality to light," as the apostle Paul expresses it, by proving that immortal man exists apart from any temporal sense of life. In contradistinction to this temporal so-called life, he made known the "eternal life" (*aionios zoe*, the life always being, or the life that always is). In this connection it may be observed that a literal translation of the Greek words conveys a sense more nearly in accord with the teaching of the Master regarding the life to which he bore witness than do the freer renderings of scholars and theologians, into which personal bias or opinion has entered to a greater or less extent, in that it indicates the timelessness, according to a human estimate, of the eternal life. Mrs. Eddy defines eternity as "God's measurement of Soul-filled years" (Science and Health, p. 599). In the light of the derivation of the Greek word *aionios*, this definition is especially significant, as suggesting quality of experience rather than mere duration of existence.

The phrase "eternal life," as employed by Jesus and the New Testament writers, has no equivalent expression in the Old Testament. It was Jesus' discernment of Life as God, and of man as the reflection of that Life, which gave his use of the phrase its peculiar significance. His understanding of the nature of immortal being enabled him to regard all questions from a standpoint superior to the restrictions implied in a human sense of time. "Before Abraham was, I am," he declared. Martha believed her brother Lazarus would "rise again in the resurrection at the last day;" but Jesus corrected this material view of the case with the comprehensive statement: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

To the extent that we succeed in becoming conscious of "the life always being," the reflection of infinite Mind, do we lose the sense of life as temporal—identified with beginnings and endings—and catch glimpses of the real man as described by Mrs. Eddy on page 258 of Science and Health. Immortality thus appears not merely as the goal of existence, to be arrived at, perchance, in the course of events, but as an ever-present fact to be brought out by degrees in experience here and now through the Christ-like understanding of God and man, as made known in Christian Science.

While theologians have, as a rule, given assent in a qualified way to the proposition of Christian Science that God is All, they have not proceeded logically, as does

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this Science, in deducing their conclusions from this premise; rather have they been influenced by human or chronological considerations in attempting to work out a theoretical salvation for humanity. On the other hand, the demonstrations of Christian Science are daily proving that the belief of existence as subject to beginnings and endings has no place in nor relation to "the life always being." "This is life eternal," said Christ Jesus, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

RAISE YOUR PRICE.

DR. EDMUND F. BURTON.

THE mastery of a situation is gained through a true sense of the values involved, and that wisdom which is "the principal thing," which is removed from all perplexity and doubt and which gives poise of mind and certainty of action, is this understanding of values. The teachings of Jesus iterate and reiterate this truth, and abound with instructions as to how to determine true values and as to what are the really valuable and substantial things. There is nothing in the operation of Christian Science which goes farther toward convincing its faithful students that it is the truth and wisdom of the Mind that was in Christ Jesus, than the enlightenment which it brings in this very direction, and the ability which it gives to determine relative values, not as matters of opinion, but accurately and scientifically.

Jesus said, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Science and Health (p. 477) defines Soul as "the substance, Life, and intelligence of man." Jesus again taught that life is the understanding of God. Thus the inspired declaration is plain that the whole material world is too small a price to accept in exchange for that which alone is life, the understanding of God, Truth. How little do men realize this wisdom when they accept, with thanks, the most pitifully worthless fragments of this world as payment in full for the giving up of that which is theirs.

Surely Esau was not the first nor the last man to sell his birthright for a mess of pottage. Whatever is allowed to stand in place of or hide from view the title to and possession of this understanding of God is accepted as a price for the birthright of eternal life. As such price there is often accepted a passing sensual gratification; the fleeting opinion or praise of others as deluded as ourselves; that which is called self-respect, but which is only a suggested belief as to the consensus of mortal-mind opinion; the holding of a title in state, city, corporation, church, or other organization, and the grotesque belief, derived from a false sense of real values, that such place or office sets one above his fellows, and that it is more worthy to be ministered to than to minister. Some are even glad to accept for their lives and the possibilities thereof, a bare getting through of the days without unusual physical discomfort.

Perhaps a majority of men feel quite well satisfied with the wages of a clean financial balance, with scarcely a thought of what is coming to them in the way of mental or spiritual reward. If, at the end of the year, there is a balance of money or property set aside for the days "when there is no pleasure in them," there is a sense of having passed a profitable twelve-month, and perhaps a feeling of something like gratitude—but which is really a sigh of relief—to his god, a father who is not disturbed when misfortune comes to his creatures, but who has, on account of the diligence in business of this particular child, grudgingly doled out to him a few grains of yellow dust over and above that which is necessary to keep life in his body.

Following the wisdom of Jesus, Christian Science teaches us that man is not a worm of the dust, a fallen and debased thing, unfit to hold up his head among his kindred until he has been changed by death and disintegration for companionship with God and his "elder brother," but that the real man is now a son of God, a manifestation of His perfection. It teaches us that to value our true selves less highly than this is to deny our paternity and to dishonor our Maker. Jesus said that his Father is our Father; that within us is the kingdom of heaven; that we are the salt of the earth; that eternal life is ours. Thus Jesus is our Wayshower in all things, and we can emulate his example, follow his footsteps, and learn from his experiences as well as from his words. Then let them be our teachers.

We are told that after Jesus had been forty days in the wilderness, Satan made certain offers to him. Jesus was an hungered, and Satan offered him—what? Bread? No; a stone, together with the suggestion that Jesus might make bread out of it. He would have had Jesus think that he was being offered something which would appease the lack he felt within himself; but all that he offered him was a stone. Then Satan, perceiving that Jesus was in too exalted a state of mind to yield to the temptation of hunger,—on the pinnacle of the temple,—and that in his love for mankind he would fain draw all men unto him, offered him—what? Again a suggestion; this time to the effect that Jesus cast himself down from his high place to the earth below, involving a fall or at best making a spectacle of himself for the amazement or amusement of the people he would reach.

Finally Satan raised his so-called offer to the highest of which he was capable. Again only a suggestion, that Jesus bow his neck to the yoke of slavery to materiality; a suggestion to which every man has yielded who has sought the "kingdoms of the world, and the glory of them." All these suggestions were seen in their shallow vacuity by the Son of God, and Satan—the claim of good apart from the one God—disappeared for a season. But when the sentence and execution of Jesus seemed to have put the stamp of failure upon his career, this same tempter who had been routed in his assault in the wilderness, sought to give the lie to his own defeat by classing Jesus in his death with the thieves and murderers of whom he would fain have had him one.

What then did Satan offer Jesus altogether? Nothing but suggestion—bad advice! Suggestion that Jesus should do something which involved a sacrifice of the realities of which he knew himself to be abundantly possessed, for the unrealities of a profitless material and temporary show. And do we think that we shall be offered or given more than the prince of this world brought to his assault upon the beloved Son in whom God was well pleased? Did not error exhaust its treasure-box in that effort, and if it offered Jesus nothing worth the consideration of the one who knew whence he came and whither he went, let us be wise to learn from our "elder brother." Jesus' reply to all the temptations or suggestions presented to him was a declaration in one form or another of the oneness of God. When we know that there is "none good but one, that is, God," there will be no response to suggestion of other minds or other good.

Jesus said that the prince of this world came, and found nothing in him. Like can discern only like. As God can see only purity, so only the pure in heart can see God. Similarly the evil one finds nothing where there is nothing but good, and when evil finds something in a man, that which it finds is its own likeness. It has no purity of heart and cannot see God. False sense finds only false sense. The counterfeit of Mind finds only Mind's counterfeit presentment, mortal mind, deceit. When error meets with any response from us, that which responds is a false sense of value, ignorance of the no-value of that which is suggested or offered. So long as there is any sense of per-

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sonality,—something apart from God and His reflection,—the suggestions of values as attaching to such personality will find response, for such suggestion appeals only to this false sense of personality. We must know, as did Jesus, that the Father that dwelleth in us is God, and that He is all that is real and doeth all the works that are done.

There is a saying that every man has his price. It is not true with the meaning perhaps most commonly given to it, namely, that there is no man who cannot be induced to violate, for some material reward, his sense of honor or honesty; but in the sense that there is for every man some goal or attainment, the reaching of which will satisfy him and bring him a feeling of sufficient reward for the life and effort spent in reaching it, it is and should be true. With the understanding which is brought to us through the teachings of Jesus and of Christian Science as to that which we are, and which the expression of ourselves amounts to, considering our origin, nature, character, and the resources upon which we can draw throughout our existence, it is for every man to determine what goal and what accomplishment is worthy of him. Such goal is his price.

Certainly the highest possible attainment and accomplishment will be set as the price upon our lives, directed by wisdom and supplied with divine energy without limitation, and it is necessary to take into consideration all these things, with a full understanding of what we are, what they are, and what service to God and man this equipment is capable of rendering, as well as to appreciate exactly the value and character of that which is obtainable therefrom. With this understanding in mind, surely there can be nothing attempted which is low or unworthy of sons of God, but our aims will be as high and as broad as our appreciation of the limitlessness of our supply, and our accomplishment of good will correspond thereunto.

THE CHRISTIAN SCIENCE READING ROOM.

CAROLINE E. LINNELL.

Of late, many churches have been awakening to the realization that, as the cultivation and upbuilding of the spiritual nature is the daily need of every individual, the church, whose mission it is to minister to this need, should provide for daily moral and spiritual guidance and help, and not confine its ministrations to the Sabbath. Many expedients have been resorted to in order to meet this need, —the institutional church, among others, and the Young Men's and Young Women's Christian Association, with their earnest workers. The Christian Science church, in addition to its healing work, offers the Christian Science reading-room as its solution of the problem. Although this department of church work has been established only a few years, it has already proved itself a most important institution; yet, while so much has already been done and accomplished, it is still in the first stages of its development, and great possibilities are before it.

When Jesus departed from his disciples, he commanded them, "Go ye into all the world, and preach the gospel to every creature;" and after his departure the disciples were scattered into all parts of the known world, carrying the "good news" with them,—exhorting, preaching, "in season, out of season," as St. Paul says. Today Christian Science presents a new phenomenon to the world, a great religious movement which is sending its declaration of truth throughout the world, not only by the spoken, but by the written word. In the past, people assembled in large gatherings to hear topics of interest discussed by noted speakers. Today, by their own firesides and alone, they read concerning the ideas which are awakening and remolding thought.

Christian Science has taken advantage of this changed condition, and is sending forth as preachers its extensive literature. The reading-room naturally becomes the channel through which this literature is sent into circulation, and the importance of this branch of Christian Science activity cannot be overestimated. Other denominations at great expense send devoted men and women to the ends of the earth as missionaries. Christian Science also sends forth her missionaries, the Bible and Science and Health, with the periodicals to prepare the way; and the missionary spirit of any church or reading-room is fairly indicated by the proportionate amount of literature it puts into circulation.

Often to the reading-room come echoes of the world awakening. A Japanese, traveling in this country, bought a copy of Science and Health and other books to take home with him. A young Hindoo woman, coming into the reading-room to buy literature, brought the good news that the English were carrying Science and Health to the people of India, many of whom have become dissatisfied with other religions. More and more each day the literaature of Christian Science is encompassing the world with its healing power, and to the reading-room belongs the high privilege of being the channel through which flows this healing stream. The prophet Ezekiel, when he sees in his vision waters issuing from the door of the temple, says, "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: . . . for they [the waters] shall be healed;" and surely this Scripture is being fulfilled in our midst.

The mission of the reading-room is not confined, however, to the dissemination of literature. Graciousness of hospitality should be one of its chief characteristics. When a sincere welcome is offered to all who will accept that hospitality, that the invitation is appreciated is shown by the daily increasing number of visitors. These visitors are from all classes, and this ever-changing stream shows how universal is the appeal which Christian Science makes to all sorts and conditions of people, and how compelling is its power. Many are coming to Christian Science who have no practitioners or friends to advise them, and they naturally turn to the reading-room for help. "What must I do to learn more of Christian Science?" is no unusual question, and the answer is always ready in the literature on the table.

To the traveling man and the tourist, the Christian Science reading-room is a great boon. I remember one August morning, after a hot night's journey, of going into one of these places of rest and refuge. The graciousness of the welcome I received, the delightful freshness of the breeze that swept in through the windows high above the roofs of the city, the peace and comfort of the place,—all these were full of rest and refreshment, and after an hour spent in quiet thought and in reading the Lesson for the day, I continued my journey with a heart full of gratitude for these Christian Science "houses of refuge." Later in the same journey I went into a little reading-room in a desolate mining-town. The surroundings were most unprepossessing, and the appointments of the simplest, but I found the same spirit of love and fellowship, the same sense of rest and peace; and I realized that material environment is in no way essential, but that it is the pervading spirit of the Christ which makes the reading-room a power.

Not only to the traveler, but to the business man and the business woman the reading-room is a place of refuge. It furnishes a resting-place in the heart of the noisy city, where one may come for a quiet hour and turn his thoughts away from the stress of business life to the realization of spiritual truth. In the Psalms we read that those who love the Lord shall be kept "secretly in a pavilion from the strife of tongues," and many a business man finds the Christian Science reading-room not only "a pavilion from

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the strife of tongues," but from material thought. Oftentimes the seeker finds not only peace and quiet, but healing as well. The presence of the Christian Science literature, proclaiming the power of Christ, Truth, purifies and sanctifies the place, filling it with its comforting and regenerating influence. Any one who has had experience in reading-room work can bear testimony to the many who come in with faces full of distress and unrest, and who go out peaceful and quiet.

Our Leader says (Science and Health, p. 567), "Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love." In like manner to the reading-room is given the high mission of preparing a place where the Gabriel message may be realized,—"To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death."

"AWAKE THOU THAT SLEEPEST."

WILLIAM HOLMAN JENNINGS.

THE modern English word "wake" is from the Anglo-Saxon *wacan*, arise. Then the word of Jesus to Jairus' daughter, "Damsel, I say unto thee, Arise," could be rendered in plain English, Young woman, I say unto thee, Wake up. And the Master's word to the sick of the palsy, "Arise and walk," could be read, Wake up and walk. In the case of Lazarus, Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep;" but, to meet the dull senses of the disciples the Master finally said, "Lazarus is dead."

The psalmist sang, "I shall be satisfied, when I awake, with thy likeness." In this text man's perfect state of being in God is declared, and also the way of salvation. God is perfect, therefore the real man is perfect. If any illusion of imperfection is upon us, we need to awake to the perfection of man in God, and so be disillusioned and have our waking thoughts bright with the praise of "perfect God and perfect man" (Science and Health, p. 259). Thus sin, sickness, and death are shown to be but ugly dreams that attend those who are asleep and dead in the senses. The way out is to wake to the perfection of God and man, and the spiritual law and order, to see the kingdom of heaven on earth and everywhere else,—God's will and law working on earth as it is in heaven. In other words, heaven is universal and eternal, and we must awake to this fact of present and eternal and universal harmony

And how shall we wake up? By knowing the truth! God, Mind, Spirit, never slumbers nor sleeps, and the real and spiritual man in God's likeness never sleeps, but like God is ever conscious and always active. If, then, the real man is always awake, mortals must need the awakening, but how are they to be waked up? The most natural way to wake up is to let the light awaken us; so truth is the light which wakes men to the perfect and divine, the Life which is God. We read in Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The voice is another wakener of men. We speak to sleeping children, we tell them to wake up, and Mrs. Eddy says that the disciples were "wakened by their Master's voice" (Science and Health, p. 35).

A study of the words "to wake" and "to awake" in the Bible and in Science and Health will yield much fruit in practice. It is not wise to save the student the work and profit of a careful study of these words in our text-books, but we venture to note these texts from Science and Health: "If sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality;" and again, "If it becomes necessary to startle mortal mind to break its dream of suffering, vehemently tell your patient that he must awake" (pp. 230, 420). Verily, as Paul says, "it is high time to awake out of sleep." Again he says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." We read that when Peter and John "were awake, they saw his glory." Let us all be wide-awake men and women, "awake to righteousness," —to the eternal righteousness, the universal perfection of all things in God. As we awake and walk in the light of Life eternal and Truth universal, we shall reflect and radiate the glory and splendor of God in the majesty and power of the Godlike man.

OUR THINKING.

EBBA V. KREBS.

I AM indeed thankful to our Leader, Mrs. Eddy, for having impressed upon us the necessity of right thinking. Today I wonder that there was ever a time when we believed we could reach heaven, harmony, before we gave up our old ways of careless thinking.

At one time we really believed we were doing the most we could do if we kept our erroneous thoughts to ourselves. To guard our talk was wise, but had we guarded our thoughts first, there would be no necessity for guarding our speech; and that would have been true wisdom. There is an old saying, "Thoughts are free of duty;" and we believed it, judging from the way we carried over the border line of what should be our sacred thought-land all kinds of thoughts, good and bad alike,—thoughts of criticism, jealousy, hate, envy, pride, and many others. Now, in Christian Science, we realize what awfully high duty we have paid and continue to pay for such thoughts. We pay it sometimes in sickness, in sorrow, in poverty, or death.

We are too apt to lull ourselves to sleep in thinking that there is plenty of time in which to try to be good. One says, "For a while yet I will think and talk as I please, criticize and make fun of my neighbor. I am doing it all good-naturedly. It will not hurt him, and it is such fun to have a good laugh at another's expense." It is true that there is no scarcity of time; we have all the time there is to improve in, but can we afford to waste it? Can we afford, for humanity's sake, for our loved ones' sake, for our own sake, to lengthen the days of suffering on this earth?

When we know, as we come to know in Christian Science, that our thinking has so much weight for good, and that it is felt by humanity in some degree, even if we cannot measure it today on our inexact scales of human consciousness, should we not make every thought count for the alleviation of suffering, the overcoming of sin, and the advancement of the whole world?

ONE PHASE OF SCIENTIFIC CHRISTIANITY.

GENEVA MARY CLIPPINGER.

THE doctrine of eternal damnation, though fast disappearing from theological creeds, still remains in human thought as an element of cruelty which needs the correcting influence of scientific Christianity. Among the various expressions of mercilessness cultivated by this theory, are found the belief in incurable disease, the sense of hopeless poverty, the manifestation of limited intelligence; and that which deals with the denial of man's spiritual perfection most frequently claims the attention of the Christian Scientist.

For instance, suppose that an individual habitually, or even occasionally, expresses wickedness: mortals attach this wickedness to the man, and, governed consciously or unconsciously by the teaching of eternal damnation, call him a bad man. They not only think of this man as being evil, but they speak of him as sinful, act toward him as if he

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were inherently bad, and by their beliefs about him continually damn (condemn) the man. On the other hand, the individual who is governed by the teachings of Christian Science recognizes that the real nature of man is good, because God is the only creator, and God could not make an imperfect or sinful man. This Truth-governed individual knows that wickedness is not a permanent part of any person, and that some time the belief in wickedness is to be put off, hence it is inevitable that the real, sinless nature shall finally be seen as the only fact about man.

This scientific point of view is one of the great blessings which Christian Science brings, not only to the Christian Scientist, but also to society at large; to the Scientist because it protects him from taking into his consciousness the picture of a wicked man, and to society because it protects it from the mental malpractice which believes that any man is or may become permanently evil. Such a point of view by no means implies that the Scientist calls evil good, or that he calls sin anything but sin, or excuses it in any degree until it is destroyed; but it does mean that he knows sin to be no part of God's creation, that it has not even His permission; therefore, it cannot be eternal, or real, because only the qualities, conditions, and characteristics which express God are enduring.

If his neighbor sin once, twice, or "seventy times seven," the scientific Christian does not condemn him by calling him a bad man, for the Scientist knows that he is inevitably bound to stop sinning some time, since the law of God is the only law, and this law is eternally acting to bring about perfection, the real state of being. The poet says,—

> Step by step, since time began,
> We see the steady gain of man;

and we shall continue to see this gain until God's man is manifested everywhere, and that argument of evil known as eternal damnation is thoroughly rooted out of human consciousness.

[Written for the *Sentinel*.]

MY KINGDOM.

SEBA M. CHRISTIN.

WITH thought attuned unto the perfect Mind,
My heaven within my consciousness I find;
There hope and health and happiness abide,
To Christlike guests the portal opens wide.
Faith guards the door; no fear can enter in,
For truth and falsehood are not less akin.

My unity with good brings peaceful joy,
Free from the bitterness of earth's alloy;
It gives me power to think aright,—to know;
To heal the sick; to silence want and woe.
No thought of age or death can mar my peace,
For Truth unchangeable bids discord cease.

In God I have my being, move, and live,
And life eternal Life alone can give.
And thus, within my heaven, there is no room
For sense of loss, nor loneliness, nor gloom.
All-knowing, ever-present Love divine
Is there, and sweet companionship is mine.

Awakened from the dream of pain and sorrow—
No need to wait for heaven until tomorrow!
It is no distant place nor realm apart,
For heaven is here and now, within each heart.
But, precept upon precept, line on line,
Into the fulness of that Life divine
Must we press onward, as Truth lights the way;
More bright it grows, unto the perfect day.

SELECTED ARTICLES.

[W. C. Williams in *Baltimore* (Md.) *Star*.]

The healing through Christian Science is accomplished by the Mind that was in Christ Jesus. This is quite a different matter from the use of the unpurified mortal mind, named by St. Paul the carnal mind, which is nothing else than will-power. Christian Scientists claim that Jesus proved that there is no death; that life is eternal. Our critic says, "Death is an enemy. It robs the heart and the home. Jesus never came to reconcile men to death." Paul said death was an enemy, but an enemy to be overcome. Jesus said, "Whosoever liveth and believeth in me shall never die." It was not necessary to reconcile men to death when its powerlessness was shown.

As the work of Christian Science is the healing and uplifting of humanity, which it is steadily accomplishing, the charge that it is a contagion can only refer to the epidemic of thought it has created in church-members, whereby, according to the consensus of opinion of a congress of ministers held a short time ago in New York city, the church-members are demanding a higher, more vital and practical religion, and they go outside the church to find it. The works of Jesus were declared to be of Satanic origin, but that did not prevent him from continuing his campaign against Satan.

If Christianity is the truth as taught by Christ Jesus, then it is also Christian Science. If Christianity is the obeying of the commands of Jesus to heal the sick as well as to preach the gospel, in the way he healed and preached, then it is Christian Science. If Christianity is the following of the law of God, through the understanding of which all are lifted up to Him, overcoming sin and disease and dominating the material by the spiritual, then Christian Science is Christianity.

Christian Scientists do not deny nor denounce the noble sacrifices and unselfish work of both physicians and ministers, but they denounce as strenuously as our critic the evil results that too often follow from hypnotic suggestion, and the reverend doctor should know that Christian Science has nothing in common with it.

[Frederick Dixon in *British Medical Journal*.]

I wish to refer to your comment that "with the make-believe which denies the existence of pain and disease we have no patience." May I be permitted to say at once and without equivocation that neither has any Christian Scientist. The members of the medical profession have for centuries devoted their lives, have even often given their lives, to the struggle which has for its object the overcoming of disease and pain. No Christian Scientist who denied this would be worthy the name. The Christian Scientist has come to join in the struggle, to spend his life in pressing on to the same goal. Surely it would be unworthy of the physician to deny this, and unworthy of a great medical journal, however much it might discredit the means, to misstate the method.

Christian Science, then, does not teach that disease and pain have no existence in the ordinary sense of the word, but it does distinguish between an existence which is an expression of the absolute and one which is nothing beyond a subjective condition of the human mind. In other words, Christian Science is idealism pushed unshrinkingly to its ultimate and logical conclusions. It contends that pain and disease are unreal, inasmuch as they are no part of divine law; it admits that they have relative existence as a subjective condition of the human mind. "Sickness," writes Mrs. Eddy in Science and Health (p. 460), "is neither imaginary nor unreal,—that is, to the

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frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting them with the superficial and cold assertion, 'Nothing ails you.'"

In attempting the demonstration of this problem the student of Christian Science relies on nothing but the understanding of divine Principle as taught by Jesus to his disciples, and in proportion to his power to grasp this, and not in any way in dependence on the will of man, will the demonstration be quickened or protracted. It is this fact which gives perennial force to that great saying of Gamaliel, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

[Herbert M. Beck in *Commercial*, Pine Bluff, Ark.]

The relation of pain and disease to the whole human family is similar to that of sin. To one, a given temptation to sin presents an awful reality, and to him the possible unreality of that temptation is out of the question; but another through self-denial and a larger love has learned that the would-be power of the temptation is based on needless fear or on false promises of vindictive or sensuous pleasure, and to him the tempter is left without any power or reality of being.

Did the sick but know that there is to be obtained here and now a knowledge of God, good, which is a liberator from the bonds of disease, half of all human misery would disappear at once, for fully that proportion is based upon the false belief that God visits sickness upon mortals, or that it must run a course and possibly be found incurable. With the help of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, they can find the truth in the Bible, and the truth will make them free.

[J. V. Dittemore in *New York Mail.*]

In the course of an article in a recent issue of the *Evening Mail,* "some of the best-known clergymen and physicians in America" are reported as expressing a fervent, disinterested, and dispassionate desire to rescue the unsuspecting public from the rapidly increasing inroads of Christian Science. The average layman must be somewhat bewildered by the widely divergent arguments of these gentlemen. While it is true that they express absolute unanimity, so far as their desire to discredit Christian Science is concerned, they seem to have used perfect freedom of thought in selecting the standpoint from which they advance to the attack.

By way of illustration: My attention was recently called to a criticism of Christian Science in the form of an editorial in a prominent Hebrew newspaper, in which the members of that faith were warned against Christian Science on account of its "being based on and in fulfilment of the teachings of Christ." On the same day there appeared an editorial in an influential orthodox religious journal, warning their readers that Christian Science "denied Christ, and was wholly unchristian and untrue." Not long after this one of our most distinguished physicians declared that the religious influence and teachings of Christian Science were beautiful and inspiring, but that as a therapeutic system it was a dangerous delusion and a snare, notwithstanding the fact that a few days before one of the best-known clergymen had lauded its healing work as true and in fulfilment of the Scriptural promises, but had uncompromisingly condemned its theology as "the work of the devil."

When those who appoint themselves critics of Christian Science learn to leaven their zeal to destroy with a very small quantity of exact knowledge of the subject, they will find that the vast army which is being raised up from among the sick and sinning is the inevitable result of a philosophy which, when understood, is the very essence of consistency, compassion, and love—of true Christianity; and that its ministry is destined to bring to all mankind a greater measure of that peace which passeth all human understanding.

[Algernon Hervey-Bathurst in *Medical Times,* London.]

The teachings of the Master are what Christian Science upholds and practises, but these teachings do not merely substitute the word "spirit" for "matter;" they do, however, give the disciple or student a scientific reason for understanding and demonstrating that "it is the spirit that quickeneth; the flesh profiteth nothing," and that, as Mrs. Eddy has written on page 468 of Science and Health, "Spirit is the real and eternal; matter is the unreal and temporal." Christ Jesus healed the sick, reformed the sinner, walked on the water, stilled the tempest, and raised the dead, reversing so-called material laws because he was about his "Father's business;" because he was fulfilling God's law,—the only law; because he was demonstrating the power of Truth.

Christian Science certainly does not "inculcate any new doctrine," but it points its followers to Truth, which has been from all time, and which cannot be changed, think or say what we will. Jesus was the greatest exponent of Truth the world has ever known, and Christian Scientists are striving to follow his example; in fact, they soon learn that unless they do this they can by no means practise Christian Science. It may be said that the basis of Christian Science practice is to "let this mind be in you, which was also in Christ Jesus,"—to "know the truth" which makes men free, mentally, morally, and physically. The Master said, "He that believeth on me, the works that I do shall he do also," and Mrs. Eddy has declared and proved to the world that this statement is as true and as much to be demonstrated today as it was over eighteen hundred years ago. Now most Christian Scientists have doubtless possessed their Bibles for years; but it is only since commencing the study of Science and Health that they have been enabled to understand and apply in some measure the spiritual teachings of which the letter only had previously been familiar.

[John H. Wheeler in *Maryville* (Mo.) *Tribune.*]

Christian Scientists rejoice in every good deed, and under no circumstances do they malign or belittle the religious faith of another sect, neither do they seek to interfere with the method of any benevolent sect or society. They know that there is but one common foe for all to fight, and it is greater than any personality or number of persons. To the world, it is manifested in different phases of wicked personalities and their evil deeds. Christian Scientists desire to cast out this devilish element from the life of mortals, and save them to a life of truth and goodness. Constantly breathing forth the impulse of kindness and charity, wherefore should the world stone us for this holy purpose and the practice thereof, even though it accords not with another's beliefs. Any statements as to our religious convictions or practice that disagree with this are absolutely false.

[George Shaw Cook in *Joliet* (Ill.) *News.*]

Christian Science is not gnosticism nor Brahmanism as is claimed, but it is the restatement or rediscovery of primitive Christianity. The claim of Christian Science to

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be a reinstatement of the theory and practice of Jesus and the early Christians, is substantiated by the fact that it is doing the works which Jesus said should be the evidence of true discipleship. Christian Science does not teach that disease is healed by denying the existence of the body, but on the contrary teaches that disease is healed by understanding what Mind really is. It teaches its students to wipe out the abnormalities and discords of mortal existence by understanding more of the immortal and harmonious reality of being.

[John L. Rendall in *Oskaloosa* (Ia.) *Herald.*]

From the Christian Science view-point the Principle of true mental, spiritual, or Christian healing is God. This Principle is absolute; it is the same Principle that was understood and demonstrated by Christ Jesus and his disciples and apostles. It is exact, scientific, adequate, and sufficient to the needs of humanity. Inasmuch as God is the Principle of Christian Science, the healing work which Christian Science accomplishes is necessarily a spiritual and not a material process. It is the manifested activity of infinite Mind, finding its legitimate expression through spiritual law. There is nothing of the "carnal mind" or so-called "mortal mind" in it or of it. It repudiates the supposition of mind, intelligence, or power apart from God, and in this it is absolutely consistent with the teachings of Scripture. Christian Science presents the undivided garment of Truth. It is not dependent upon will-power, upon the uncertain and erroneous processes or vagaries of supposititious human mind forces, but its activities are the manifestation of the one infinite God, besides whom there is none else.

Christian Science "denies matter" in the same sense in which the Bible denies it, and in this denial there is no repudiation of reality, but a positive understanding and declaration of that which constitutes absolute reality. Jesus declared, "Heaven and earth shall pass away, but my words shall not pass away." St. Paul stated, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." St. Paul also says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God;" again, "For bodily exercise profiteth little: but godliness is profitable unto all things."

The result of Christian Science, its effect upon the lives and characters of its adherents, its health-giving, peace-bestowing influence, is its sufficient justification with those who know what it has accomplished, and these results are permanent and preeminently satisfactory. Knowing the integrity of their motives and the purity of their desires, also being fully conscious of the intense practicability of Christian Science, its adherents rest in the assurance that is given in Jesus' words, "By their fruits ye shall know them."

[R. Stanhope Easterday in *Terre Haute* (Ind.) *Star.*]

Christian Science is a recapitulation of the teachings of Jesus, and its line of argument and methods of treatment are identical with his. His treatment of economic and social questions was a reasonable one, and Christian Scientists to-day follow out the same rational line of procedure in handling such matters. Christian Science has to do with the Christ-Mind or the Mind of the Father, and the successful Christian Scientist subjects his own human will to the divine, and thinks and acts under the supervision of the Mind "which was also in Christ Jesus," the Mind which never errs and never wills ill to any, the Mind which knows and includes all good and blesses all alike in the working out of its divine behests. The individual thus dominated by good alone and subject only to the will of the Father is in a position to think and act intelligently, just as the mathematician or musician imbued with his basic teaching fears neither error nor discord and recks not the opinion or the "thoughts" of any.

In this line of metaphysical reasoning there is no mystery except the "mystery of godliness," made clear in the Scripture. Mrs. Eddy's text-book on Christian Science, "Science and Health with Key to the Scriptures," is a recapitulation of the teachings of Jesus and a scientific guide for the demonstration thereof. It contains a clear, concise exposition of Scriptural truths which enables the many thousands who constitute the Christian Science following to grasp the plan of salvation as worked out in example by our Master, and to make practical his teachings in the healing of their diseases and sins and in solving the knotty problems that come up in the experience of all.

[Alfred Farlow in *Brattleboro* (Vt.) *Reformer.*]

Our critic speaks of the "true" in Christian Science "which has done good." May we call attention to the fact that, whatever else may be said about Christian Science, it is consistent, and he who has found even one point in its teaching that he considers "true" and "good" may rest assured that as he continues to study the Christian Science text-book he will discover more and more that is "true" and "good," and eventually it will be unfolded to him that there is nothing in the book that is not true and good and that every statement contained therein is entirely consistent with every other statement contained in the book. Such is the conclusion which I have reached after many years of careful study.

A consistent Christian Scientist has no desire to "eliminate the whole medical profession."

While Mrs. Eddy makes no pretense that Christian Science is in keeping with the more material schools of philosophy and science, it is well to note that Christian Science is in perfect accord with the science of the Scriptures. There is something to know about God and His creation and the relationship that exists between creator and creation. Moreover, this something is wholly spiritual and is not in accord with the evidence of the material senses, but it is not on that account any less entitled to the name science, for a knowledge of God which is true is on that account scientific, and is therefore entitled to the name science.

THE MANUAL.

The 82d edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Sentinel.*

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul streets, Boston.

The birth of every loving thought, unselfish desire, or noble impulse, commemorates the birth of Christ, and makes for us a Christmas day.—JOY E. R. ZINT.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE LECTURERS

APPOINTED FOR THE YEAR, JULY 1, 1909, TO JUNE 30, 1910.

Miss Mary Brookins, C.S.B., 727 Andrus Building, Minneapolis, Minn.

Hon. Clarence A. Buskirk, C.S., 1339 Montclair avenue, St. Louis, Mo.

Clarence C. Eaton, C.S.B., 624 North Third street, Tacoma, Wash.

Judge William G. Ewing, C.S.B., 541 St. John's avenue, Highland Park, Ill.

F. J. Fluno, M.D., C.S.D., 1368 Franklin street, Oakland, Cal.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada avenue, Colorado Springs, Col.

Prof. Hermann S. Hering, C.S.B., Concord, N. H.

Edward A. Kimball, C.S.D., Postoffice Box 518, Chicago, Ill.

Bliss Knapp, C.S.B., 4 Batavia street, Boston, Mass.

Frank H. Leonard, C.S.B., 309 Temple Bar Building, Brooklyn, N. Y.

William D. McCrackan, A.M., C.S.B., Postoffice Box 2598, Boston, Mass.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts avenue, Cambridge, Mass.

William N. Miller, K.C., C.S.B., 6 Sumner Terrace, South Kensington, London, England.

Mrs. Sue Harper Mims, C.S.D., 41 Peachtree Circle, Atlanta, Ga.

Rev. Arthur R. Vosburgh, C.S.B., 442 Cutler Building, Rochester, N. Y.

Bicknell Young, C.S.B., The Republic, 209 State street, Chicago, Ill.

Obedience to the Church Manual [Article XXXII., Section 4] requires that each branch church shall call upon the board of lectureship annually for one or more lectures.

Applications for lectures from branch churches or societies advertised in the *Journal,* should be made on the initiative of the church or society, through its clerk, and sent to the lecturer whose services are desired, at the address given above. It is desirable that applications for the coming year should be sent in as soon after July 1 as convenient.

THE SECOND COMMANDMENT.

IN studying the Ten Commandments, as set forth in the twentieth chapter of Exodus, we are given at the start the reason why we should acknowledge the divine authority which demands our obedience, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." The second commandment is clearly an amplification of the first, and it inevitably directs thought away from any tendency to material worship, and lifts it toward the apprehension of spiritual realities. No thinker would deny that idolatry has a degrading tendency, wherever practised, or that spirituality has an elevating influence upon any people whose worship is characterized by it. In other words, we see that obedience to God's law is for our good always, and that this obedience is never restrictive, but leads to the largest liberty.

It is very evident that we must understand God in order to understand His requirements, and this understanding demands our awakening to spiritual sense. The tendency of the human mind is to attribute to God its own qualities, which are admittedly imperfect; as, for instance, jealousy, to which reference is made in the second commandment. It sometimes happens that people are greatly puzzled by the statement, "I the Lord thy God am a jealous God." Strictly speaking, this word is synonymous with "zealous," and it is so given in some dictionaries, where it is also defined as "vigilant, solicitous, watchful." The other definitions, "apprehensive," "suspicious," "intolerant of rivalry," are secondary, but they express the prevailing mortal concept. We should of course see at once that God could never manifest or cherish any quality which would be wrong in us. In "Miscellaneous Writings" (p. 259) Mrs. Eddy says: "Whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus declared it, 'a liar, and the father of it;'" therefore God's jealousy must mean the zealous, watchful care with which He guards His children from every sense of evil,—from sin, sickness, or death.

We should never forget that when the Decalogue was written a corporeal concept of Deity seemed to prevail over the spiritual, a concept which has unfortunately come down to our own day, and which fails to discriminate between the divine justice that wipes out all sense of evil, and the personal punishment of the wrong-doer. A clergyman, in discussing with a young student of Christian Science the subject of healing, contended for the law of heredity as he held it to be expressed in the second commandment. The Scientist tried to show him that this passage referred only to those who hate God, good, and who were therefore not under the protection of Truth and Love. She also pointed to the wonderfully inclusive promise of "mercy" (healing) unto the "thousands" who love God and keep His commandments. The good man acknowledged that this was a new view of the subject to him, as he had never supposed this commandment referred in any way to healing, but that this view had much to commend it. He was also told that Christian Scientists seek to obey the second commandment by refusing to "bow down" to any images of mortal thought,—beliefs of sin and sickness,—or to serve these false gods; that they strive to obey the command, "Thou shalt utterly overthrow them;" and that they rely upon the promise, found in the twenty-third chapter of Exodus, "I will take sickness away from the midst of thee."

The second commandment, spiritually understood, is a life-giving statute, revealing the all-wise provision of divine Love, the vigilant care of infinite Mind, which leads away from the bondage of the senses and of sense worship "into the glorious liberty of the children of God."

ANNIE M. KNOTT.

A QUESTION OF RESPONSIBILITY.

HE was on his way to the station, and fell in with the deacon, who said, "This hot day will be rather hard on Mary B——. She has always been frail and sickly, poor girl, and they have had to doctor her ever since she was a baby. She is all they've got, and it would be hard for them to lose her; but, do you know, may be it's needed. Jim is a member of our church, but I don't believe he has attended a service for fifteen years, while his wife has been given to parties and fine clothes and all the rest of it, as though

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there wasn't anything else to live for. It don't seem right for a professed Christian to turn down the church like that."

They had reached the train, and as the listener mused upon the matter on the way to town, he could but think how Christ Jesus attracted and linked the people to his ministry by his healing works, and he wondered if it had ever occurred to the deacon that the church is not altogether irresponsible for the lapse into worldliness which he so heartily deplored. Such a state of spiritual indifference is true of many today, and even when brought to the extremity of human need, as in "Jim's" instance, they do not return to their Christian allegiance, but the rather go hunting the world over for some more favorable climate or some famed specialist who can give promise of relief. How is it that they do not "cry unto the Lord" in their trouble, that they may be saved from all their distresses?

In trying to answer this question we must not forget the relation of habit to conduct. The average man does for the most part just what his boyhood education and the customs of his clan impel him to do, and it is therefore fair to ask whether if the deacon's friends had always been taught that spiritual thinking and living have immediately to do not only with one's health but with the harmony and protection of the household, and that when assailed by a disease which one does not seem able to resist his pastor or some other earnest Christian brother is to minister to him, in keeping with their authorization "to preach the kingdom of God, and to heal the sick,"—if such a thought had been established and such a habit of looking to divine Truth and its exponents for succor from every ill had been acquired, would "Jim" have separated himself from his base of supply, would he have ignored the preacher and stayed away from church, had he understood that to know God means life and health and peace now as well as in the indefinite future? Surely not. Every consideration of self-interest and family affection as well as of Christian privilege and duty would then have prompted him to maintain his religious activities, and his troubles might thus have been made to serve a purpose in impelling him to seek health and happiness at the source of all real good.

So long as Christian ministers insist that it is not their business to heal the sick, and thus beget in their parishioners a sense of dependence upon non-spiritual means and ofttimes upon non-spiritual men for relief from human suffering, how can they escape the responsibility when those to whom they have preached turn not to God but to materiality for succor in a trying hour? The loss of active interest in the church is rendered not only explicable, but inevitable, in so far as its teaching leads men to rely for help, in their human struggles, on any other presence and power than that of God; and here again the significance of spiritual healing to the spiritual life, both of pastor and people, is made manifest, together with the consequent importance of the fact that in its restatement and demonstration of this Christ-healing Christian Science has come to awaken a higher thought of Christian privilege and duty, and so to bless all would-be Christian people.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., June 28, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—In nothing does your divine authority as a Christian teacher and Leader seem to me to be more apparent than in the timeliness of your acts and public utterances. I can see that it is your scientific adjustment to the gentle influences of Mind which confirms your right to be the Leader of this mighty Cause. It is a great thing to have learned, as you have, to work as God works, by exchanging a finite computation of days and hours for the chronology of an eternal now.

I cannot tell you how refreshing and inspiring are your statements about body, republished in last week's *Sentinel*. You must have known that we needed just this to confirm our faith. For one thing, it effectively answers the hoary canard, repeated every so often, that you have changed your teaching radically on the essential and fundamental points of Christian metaphysics. And, almost as though it was designed to fit in with your article (as indeed it was, in a sense), comes the citation in Mr. Moses' letter in the same issue of the *Sentinel*, to your words on pp. 60 and 61 of "Miscellaneous Writings," in answer to the question, "If mortal mind and body are myths, what is the connection between them and real identity, and why are there as many identities as mortal bodies?"

It is important to our growth as Christian Scientists that we have a clearing up of abstractions. Thank you, dear Mrs. Eddy, for this "word in season," for your fidelity, your watchfulness, and your sublime patience.

Ever faithfully yours,
WILLARD S. MATTOX.

[Telegram.]

Toledo, O., June 27, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—We send loving greetings, and express our sincere gratitude to you for restoring the original tunes to your hymns. Hymn 195 was sung at this morning's service. Lovingly and gratefully,

Congregation of First Church of Christ, Scientist.
C. B. HADDEN, *First Reader.*

St. Louis, Mo., June 15, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of the board of trustees of Third Church of Christ, Scientist, in St. Louis, Mo., desire to convey to you our sincere love and gratitude for all you have done for us and for humanity throughout the world and for all time. Our little branch church is young in years, but we feel that under divine guidance, and in obedience to your teachings so far as we comprehend them, we have much to be thankful for; and we wish to express our loyalty to you, revered Leader, and to the sacred Cause of Christian Science. With the hope that we may be accounted worthy to follow in your footsteps, even though "afar off," we are

Lovingly and loyally yours,
BOARD OF TRUSTEES.
Third Church of Christ, Scientist, in St. Louis, Mo.

Springfield, Mass., June 21, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—My heart goes out in gratitude to you for having established the board of lectureship. As an usher in your branch church here, it was my privilege last evening to show a man a seat. After service I learned in conversation with him that he had heard of Christian Science for the first time by attending our lecture given by Professor Hering, the previous Sunday. So deeply was he impressed with the truth voiced by the lecturer, that "Mind is supreme," that he had come here again to hear of this wonderful truth which makes men free. He said to me, "I have been a better man all this week for having heard that lecture; and not only that, but I have felt better toward my fellow-men." What a loving tribute from a stranger to the truth of your statement, "A grain of Chris-

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tian Science does wonders for mortals, so omnipotent is Truth" (Science and Health, p. 440).

I am very thankful to God for my own healing of an organic disease of some fifteen years' standing, also of the liquor and tobacco habits; and to you, dear Leader, for the uplifting truth of Christian Science. Before coming into Science, over three years ago, I was wanting in veneration, and now I know that because God is, I am. Daily shall I strive to serve you in the only way you ask all your loyal followers to do.

'Tis in deeds we serve the Master,—
Words are idle empty prayer;
All our Christian life a pretense,
If the deeds are wanting there.

Your loving follower,

JAMES R. MILLER.

Fairbury, Ill., May 6, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—At the annual business meeting today, of First Church of Christ, Scientist, Fairbury, Ill., we, the members, desire to send to you our love and gratitude as a united and harmonious body. Although our church is small in numbers we realize today more than ever that we are rejoicing in strength made manifest through the knowledge and understanding of Christian Science, as given in Science and Health and your Christian Science periodicals. As a proof of our appreciation we are sending to the publishing house fund the collection taken today. It was also resolved to make all necessary repairs needed upon our church edifice and grounds, knowing full well that God is the source of our supply and will provide for all our needs.

From our hearts we thank you, dear Leader, for the many blessings we are realizing through the knowledge of divine Principle as shown us by your teachings.

Your loving followers,

MATTIE H. DUBOIS, *Clerk, pro tem.*
MRS. H. M. SPENCE, MRS. JANNETT PHILIP,
MRS. M. V. COOLEY, MRS. T. TALBOT.

Red Wing, Minn., June 9, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Every day I feel more grateful to you for Christian Science, which is leading the whole world out of the bondage of sin and suffering into health and peace. I am one of a great multitude who have come out of "great tribulation," and have been healed through the Word, as revealed in your precious book, Science and Health. Truly "the Word was God," "who healeth all thy diseases." Before I knew anything of Christian Science, the Bible was to me a sealed book, and I felt as if I was "without God in the world;" but Christian Science has unlocked the hidden treasures and revealed the pearl of great price. I owe you, dear Leader, an endless debt of love and gratitude, and words are a feeble way to express it, but I am striving daily to be worthy the name Christian Scientist, and to follow as you lead the way.

I would like to add a word in regard to our work here. My sister and I came to Red Wing in February, 1909. We found a little band of earnest workers here, and March 16 we organized as a Christian Science society with twelve charter members, so we are now a branch of the true vine. Three of this number drove in ten miles from the country to unite with us. We realize that only as we are in unity and harmony with all that pertains to the progress and the welfare of our beloved Cause, are we a living branch that will bring forth much fruit.

Yours with much love,

GRACE THORURN.

[Telegram.]

St. Louis, Mo., June 7, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Greetings to you, our beloved Leader! We, the ushers of First Church of Christ, Scientist, in St. Louis, wish to express our loving fidelity in our work of standing porter at the door of this our spiritual home. The wish to reflect divine Love and fellowship, as taught by you in Christian Science, is ever uppermost in our consciousness. Our spiritual work in our ushers' meetings before services embraces the thought of reverence and loving loyalty to our Pastor Emeritus. It is our prayer that we may be in all sincerity your followers in truth and love.

USHERS OF FIRST CHURCH.

Garden City, Long Island, N. Y., June 9, 1909.

Dear Mrs. Eddy:—Many times I have felt a strong desire to write and express my love for you and my loyalty to the Cause for which you labor so bravely, but I have hitherto refrained, knowing that your hours are full with the great work of leading the world away from materiality to Spirit. Your letter in yesterday's *Tribune* impels me to write you, although words are inadequate to express what a blessing your guidance has been to me. Through your teaching the Bible is becoming an open book. In many instances I have learned that what I once looked upon as grievous trials I now know to be but stepping-stones to harmony, and my blessings are commensurate to my courage in overcoming self. This I know can be done only by constant striving to be as a little child.

Believe me, in deep gratitude for Christian Science,

Faithfully yours,

HARRIETTE STENT CLARK.

Chicago, Ill., June 14, 1909.

Beloved Leader:—I want to thank you for your words, words that gave me a sense of peace and power,—"I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur." Often these words from your "Miscellaneous Writings" (p. 389) have given me strength. "O make me glad for every scalding tear, for hope deferred, ingratitude, disdain!" but these last words from you meant much to me, more than I can tell. I thank you.

With love,

LULU A. MILLER.

Bakersfield, Cal., May 19, 1909.

Beloved Leader:—The full extent of what you have done for the world I cannot realize, but I neglect a privilege so long as I delay to send you an expression of loving gratitude for what I can as yet perceive. In trying to live a life of love, from a better understanding of the Bible, through your noble work, so much help has come to me from the pages of Science and Health, and from the truth reflected by your loyal students, that every day I am more and more thankful to you. My words had best be few; my hope is to let my acts attest my heartfelt desire, that is, to be worthy to call myself

Your humble follower,

MARY BLANCHE WINSER.

Kansas City, Mo., June 22, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—With the deepest gratitude I thank you for the good, the happiness, the understanding of all that is right and Godlike which you have brought into my life. May God continue to bless you tenfold, is the prayer of one who is happy to abide by your every wish.

Faithfully yours,

PAULINE N. BOLLES.

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THE LECTURES.

SOUTHPORT, ENGLAND.

The Town Hall was well filled on Tuesday evening [May 4] when Francis J. Fluno, M.D., gave a lecture on Christian Science. The assembly included many invalids interested in the subject, and a large number of Liverpool and Manchester Christian Science adherents. Dr. Fluno was introduced by Dr. Walter Wilding, who in his opening remarks said the subject of the lecture was one of great importance, and was of increasing interest in England, especially so in the north. All classes of people by this time knew something about it, and the work already accomplished in this country was causing people of various and differing shades of thought to give it some attention. To many it was a startling, unique, but doubtless a prophetic sign of the times in which they lived, that for the first time in the history of the country two medical doctors were met on one platform—of one accord—for the sole purpose of giving some information on the subject of Christian Science. Many years ago the lecturer practised medicine on the other side of the world, under the laws of the United States, and he himself in this country, under the laws of the United Kingdom. Each of them came to a place in life's experience when it was found impossible to contain the "new wine"—Christian Science—in the "old bottle" of medical science. As Christian Scientists they went hand in hand with orthodox practising medical men in lending the best efforts of their lives to the relief of mankind from the stronghold of disease. They made a common cause with them. Their aim was the same, but they differed widely in their methods. Before abandoning medical practice he had witnessed the healing through Christian Science prayer of several cases of otherwise incurable disease. His daughter suffered from tuberculosis in both hip joints and in the lungs, and had rapidly wasted away until little remained but skin and bone. Every possible material means had been tried, but nothing arrested the downward progress. When the grave seemed terribly near, help was sought in Christian Science, and all things became new—splints, couch, spinal carriage were discarded, pain ceased, and normal conditions gradually appeared. Every breath his daughter had drawn for more than eight years had been due solely to the understanding of Life learned through Christian Science. Witnessing from the criticizing standpoint of a doctor in actual practice the healing power of Christian Science in this and other equally incurable cases of disease, compelled him to make a careful study of the "new, yet old way," until he became convinced that it was the only true way, and also that it was the same which Jesus practised and left for them as a glorious heritage. He ceased entirely to practise medicine nearly eight years ago, and had never regretted taking the step. His whole desire now was to become a Christian Scientist, and so bring this Christ-healing into the lives of others.—*Southport Visiter.*

BANGOR, ME.

An audience which nearly filled City Hall listened to a lecture on Christian Science Tuesday evening [May 11] by Bliss Knapp of Boston. The speaker was introduced by Gorham H. Wood, First Reader of First Church of Christ, Scientist, who spoke as follows:—

Jesus Christ understood God, and he showed this understanding in words and in works that shall never pass away. What was the purpose of his marvelous career? Does it have any practical bearing upon our lives in this day and generation? Did he set forth an impossible or a possible example for us? These are vital questions. Laying aside every other consideration, let us, with open minds, listen this evening to an exposition of this subject—the present-day possibility of understanding God.

Bangor Commercial.

GOSHEN, IND.

The lecture on Christian Science by Bicknell Young of Chicago, at the Jefferson Theater Tuesday evening [May 11], was listened to by an attentive audience that very nearly filled the theater. Mr. Young was introduced by the Hon. E. A. Dausman; who said in part,—

I know but little of the system called Christian Science, but "Christian" means "pertaining to Christ." We all believe in the Christ, nominally at least; but the trouble is, the masses have never understood the lessons he taught at the sea of Galilee. After two thousand years we are just beginning to comprehend the true meaning of the teachings of Jesus. If the fundamental truths for which he lived and died could be vitalized in the hearts of men and women they would save the world from many errors. "Science" means "knowing accurately;" not vaguely, not dimly or looking through a glass darkly, but clearly and distinctly. This is science. Christian Science, then, should mean accurate knowledge of the teachings of Jesus, and this knowledge we should be anxious to acquire.

Goshen News-Times.

WATERTOWN, S. DAK.

A well-attended and highly-instructive lecture was given here Tuesday evening [May 11], under the auspices of Second Church of Christ, Scientist, of this city, by Rev. Arthur R. Vosburgh. The lecturer was introduced by the Hon. J. W. Martin, mayor of the city, who said in part,—

The world owes most for its advancement to the liberal thinker, for the unbiased, unprejudiced, liberal, broad-minded Christians are the most helpful in lifting up humanity, whether as an individual, a society, or a church. Whether in religion or business, narrowness in the individual makes a narrow community or church, and I believe those who conscientiously seek the truth will find it; I believe he who follows the dictates of his conscience will be honest with himself and just to his fellow-man, and will come nearest to the ideal of the creator. I can only judge the worth of your creed in knowing that you all seem to be honest seekers of the truth, and knowing from an acquaintance of years with your members here that they are a high-minded Christian people.

Watertown Public Opinion.

BETHLEHEM, PA.

Prof. Hermann S. Hering lectured on Christian Science on May 18 at Loskiel Hall, to a large audience. He was introduced by Horace DeY. Lentz, attorney-at-law, of Mauch Chunk, Pa., who spoke in part as follows:—

As I understand it, Christian Science answers the question, Who is the true Christian? by asserting that he is a Christian who is Christlike, he who has that Mind in him which was also in Christ Jesus. Christian Scientists, by demonstrating that the Christ-Mind is an ever-present power, and attainable by all of God's children, unfold a gospel with healing in its wings, and revive the days of heaven upon earth.—*Correspondence.*

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TESTIMONIES OF HEALING.

Five years ago last Thanksgiving, Christian Science came to our home in the darkest hour of our lives. My husband at that time had been intoxicated for a month, having been a slave to this habit since he was a young boy,—about thirty years. He was profane in language, a user of tobacco, a gambler, with all the attending evils of drink, and we were financially ruined. We had a valuable property, but had borrowed and mortgaged till we could get no more. My husband had taken a well-known cure, and all had been tried for him that drugs could do. Through a friend, Christian Science help was called for when he was in such a condition that he literally knew nothing. I did not know a practitioner had been called until the following day, and I had no faith whatever in Christian Science, but from that night my husband has never touched liquor nor wanted it; and one by one the other sins have been destroyed, the bad habits have disappeared, the ills of the flesh have vanished, till today he is clean in soul and body. The financial indebtedness is also wiped out—we "owe no man any thing" but love; joy has taken the place of sorrow, health of sickness; we have love instead of hate; prosperity instead of poverty; gladness instead of misery; peace instead of discord, singing instead of mourning; praise instead of cursing. This blessedness has all been worked out through the knowledge of Christian Science, which is the Christ-knowledge of God, man, and the universe.

When I saw the efforts which my husband was making toward the right, I at first read to him from Science and Health from a sense of duty, but as soon as I laid aside my prejudice the light began to dawn, and the Bible, which I had studied and dimly taught for years, became illumined by the Spirit of truth. As I read to him the Scriptures thus illumined, our hearts would overflow with joy, and we would exclaim, "Is it not wonderful!" We love Christian Science better than anything else on earth, for it teaches us of an ever-present God, always good, always Love, sending no evil to His little ones, but hiding and sheltering them in His omnipotent care. For this wonderful healing, and the transformation in both our lives, we "praise God, from whom all blessings flow," and our hearts are filled with gratitude to the dear Leader, Mrs. Eddy, who has shown us through Science and Health this highway provided for the people of God.

Written in love of the Master, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Mrs. Etta M. Ousley, Austin, Minn.

I feel that it is my duty to give testimony for the many blessings I have received through Christian Science. It is about twelve years since I first became interested in its teachings, through the healing of my mother of chronic stomach and bowel trouble. Since that time myself and children have relied upon Christian Science.

One of the most beautiful demonstrations I have ever witnessed was in the case of my eldest boy, then eight years of age. He was taken with severe pains in his head and vomiting, a condition which lasted for some hours and was followed by most alarming symptoms and unconsciousness. A physician who was called in to make a diagnosis, after a careful examination pronounced it a severe case of spinal disease, and said that all we could do was to keep him quiet and make him as comfortable as possible, for he did not think the child could last but a few days. He also said that if anything could help him it would be Christian Science. A Christian Science practitioner then continued with the case, and when consciousness had been restored it was found that the child's left side seemed to be lifeless; but this, with many other symptoms, soon disappeared. In eight days he was up and around the house, and in six weeks he was able to attend school again. It is now four years since his healing and he is today a picture of health. I cannot find words to express my sincere gratitude to God, and to our beloved Leader, for this blessed truth.

Mrs. Laura C. Horan, San Francisco, Cal.

When my little daughter was about two years old, we went to visit a lady in a city near our home. The next morning after our arrival, I took the little one up to dress her, when to my amazement she seemed entirely helpless and would have fallen had I not caught her. Thinking I must be mistaken, I tried to have her stand again, but with the same result. I then realized there was something seriously wrong with her. I had only a slight understanding of Christian Science at that time, and the lady whom I was visiting had still less, but I had witnessed some wonderful healing in Science and thought I would try to treat her myself.

The child, however, continued to grow worse, and realizing that I had not enough understanding to do the work, I asked for help from a practitioner. She treated the child for a few days, but as I intended to return home, I thought it best to secure treatment from a practitioner in the city where I lived, as I could more easily communicate with her. I returned to my home on the 26th of October, and immediately asked for help. The following day we could see a change for the better in the little one. She continued to improve, and one eye, which had been seriously affected, gradually became normal; she began to talk more distinctly, and in about two weeks after I asked for treatment she began to stand on her feet a little. By Thanksgiving day she was running across the floor, almost as well as usual. She continued to improve rapidly, and soon was entirely well. This was four years ago, and she has remained well ever since, with the exception of a few ailments supposed to be peculiar to children, which have all been met through Christian Science.

I feel very grateful to God, and to Mrs. Eddy, who has shown us how to find out more about God.

Mrs. May O. Van Houten, Butte, Mont.

For eight years I had been under the care of specialists for throat and lung disease; had spent one winter South, and had been told that I could not endure another winter in this climate. I was very much discouraged, and decided to try Christian Science, although I had very little faith that it would help me. I went to a practitioner, and was healed of the throat and lung affection in a short time. It is nearly eight years since I began the study of Christian Science, and they have been the happiest years of my life. I have had some struggles with error, and have yet much to overcome, but I know that I have found the right path, the way that leads to life eternal. I am grateful to all who have in any way helped me, and I thank God daily for the beautiful life of our Leader, who has taught us how to understand this truth that makes free.

Marion L. Fuller, Bradford, Pa.

[Translated from the German.]

Heartfelt gratitude impels me to testify to what Christian Science has done for me. After eating some fish I was taken with terrible suffering, which to sense seemed to be poisoning. Having been freed from many ills in the three years since I came into Christian Science, and having been healed of a disease from which I had suffered for ten years, I dragged myself to the kind practitioner who had helped me many times through her understanding of

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God's power and love. I told her about the condition I was in, and she treated me. When I left her an hour later I was well, without pain. I was helped in this quick way by the understanding of the omnipotence of divine Love, and I thank God, and our beloved Leader, Mrs. Eddy, with all my heart for this healing truth.

FRAU M. KIRSCHKE (née v. BRONEWSKI), Berlin, N., Germany.

About two years ago I had a small growth appear on my neck. It was not at first painful or troublesome in any way, but at times I had the most intense fear of what it might result in. About a year after the growth first appeared, it began to enlarge rapidly and was very painful. I immediately asked for help in Christian Science, and in the first week's treatment all fear and sensitiveness left me. I felt positive that Christian Science would completely heal the disease, so I called the attention of my family to it, wishing them to see and acknowledge the healing. In the second week's treatment the healing was complete, and I so wrote the practitioner. Today there is not even a scar to indicate that there ever was a disease. I thank God for Christian Science, and feel the greatest love for its Discoverer.

MRS. FRANCES WILKINSON, Milwaukee, Wis.

I was under Christian influence from childhood, and united with an orthodox church when a young woman, becoming an earnest worker in the Sabbath School and a religious society. As the years passed, however, I became dissatisfied; something, I knew not what, was lacking. While I believed that the Bible promises of healing, and Jesus' commands to heal, were intended for all time, I accepted the belief that for some unknown reason Christian healing had been allowed to lapse, and in my work I avoided passages from the Bible which contained such promises and commands. I had heard of Christian Science, but was very much opposed to what I mistakenly believed it to be.

Through the healing of my sister, my mother and she became Christian Scientists, and my own thought of Christian Science was changed. Occasionally I read the Lesson-Sermons with them. At that time the International Sunday School lessons were used in the Christian Science Sunday Schools, and in preparing my own lessons for teaching in an orthodox Sunday School, I found myself depending more and more upon the *Christian Science Quarterly*. After some months I borrowed a copy of Science and Health, my husband reading it with me. Before we returned the book my husband had quite a severe attack of illness. We read Science and Health most of the time, and in three days he was much better. Suddenly he again became very ill, and grew rapidly worse, so that in a few hours the symptoms were very alarming. As he partially roused from the stupor into which he had fallen, I told him we must have help and asked which he preferred,—Christian Science or a physician. He replied that we had started with Christian Science, and that he "would like to see it through."

It was a cold, dark night, but I drove to the nearest village and telegraphed to a practitioner. Soon after my return my husband had a sinking spell, when I thought he was dying. My first impulse was to use stimulants, but immediately the thought came that as we had sought divine aid, we should rely upon it entirely. As I read aloud from Science and Health he revived somewhat, but my own fear was still so great that I felt condemned because I had not called a physician. I, however, continued to read, sometimes aloud, until near morning, when my fear vanished and I fell asleep. Upon awakening I found a decided improvement had taken place, and by noon my husband was well. The next day he drove to the city, twelve miles, and home again, experiencing no bad effect, although it was cold March weather.

Since that time, nine years ago, Christian Science has been our only physician, and many discords have been overcome. While I am grateful for the physical healing, I am more grateful for the better understanding of God and the Bible which I have gained through this teaching. I am very grateful to our Leader for what she has done and is doing for the good of mankind, and each day I appreciate more her pure, unselfish life.

ELGIVA K. STEWART, Samaria, Mich.

Having received so much help and encouragement from the testimonies of others, as to what Christian Science has done for them, I thought my experience with it might perhaps help some one else. For over three years I was under the care of a prominent physician in this city, for a trouble which he and a specialist said was gall-stones. Gradually I was growing worse, until they both said there was no relief for me except through an operation. I then turned to Christian Science for help, and one treatment by a practitioner took away all the pain and soreness in about twenty minutes. That was on the 11th day of June, 1907, and I have had no indications of the disease since; nor shall I, for the work of divine Love does not have to be done over. I have also been able to overcome bowel and stomach difficulties, of nearly twenty years' standing, that medicine had utterly failed to relieve, and have been helped in so many other ways that I have no words to express fittingly my gratitude to Mrs. Eddy, and to those who helped me by words and acts of encouragement to get an understanding of Christian Science.

B. MARVIN, Chicago, Ill.

I write to express my gratitude for what Christian Science has done for me. About five years ago I was healed of a severe bowel disorder, from which I had suffered for more than twenty years. I was also healed of rheumatism and neuralgic pains, heart disease, etc., while reading Science and Health. While I am very grateful for the physical ease which Christian Science has given me, more beautiful than all is the spiritual uplifting, the sweet communion with the ever-present One, our Father-Mother God, whom to know aright is life eternal.

I am striving to live my gratitude, as words are inadequate to express what the heart feels. I am very thankful to Mrs. Eddy for giving us this understanding of God.

MRS. GEORGE J. SMITH, Kinston, N. C.

In April, 1904, I suffered from a paralytic attack in one arm, and a complete breakdown from worry and overwork. For nearly three years the periods of depression and mental anguish made life a burden to me and to my family. After trying specialists, a rest-cure, change of scene, and massage, all to no avail, I was led to Christian Science through a sister, who investigated it in the hope that I might be willing to try it. She was so greatly benefited that I asked for treatment of her practitioner, though up to this time I had been most violently prejudiced against it. With the first treatment I was wonderfully helped, and though not free from physical suffering, I found myself singing for the first time in years, and the clouds of darkness seemed to have rolled away. My understanding of Science and Health is as yet very imperfect, but through the help received I have enjoyed such health and happiness for the past eighteen months as I never knew before. I am indeed grateful for this healing truth.

MARY M. BRATTEN, Snow Hill, Md.

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I wish to give my testimony to show what Christian Science has done for me. About seventeen years ago my only daughter, then but seven months old, was afflicted with an abscess on her neck, and her mouth was so sore that she refused to eat or drink. She cried almost incessantly, and I was advised to see a Christian Scientist. I had no knowledge of Science, and had never even heard of it before, but I felt a great deal of confidence in the practitioner whom I went to see, because she treated me so kindly. When we first got there the baby was crying, but after the lady had said a few words of comfort to me and given the child a treatment, she ceased to cry and took her food, which she had refused before. The baby was healed within one week. I was also healed of all fear and anxiety, and have ever since been enabled to overcome the sense of disease, poverty, and all kinds of error in my home. Words can never express my gratitude to God for Christian Science, and to Mrs. Eddy, our dear Leader.

MRS. WILHELMINA SETZER, Oakland (East), Cal.

Over three years ago, when I was living in Elk City, Okla., I was taken down with kidney disease in its worst form. I had three of the best doctors there, and they said I could live but a few days longer. I had been treated by a Christian Science practitioner in two previous illnesses and was healed in both instances, so as soon as I could find the address of a practitioner I went to see her, and was healed of this disease as well as several other ailments, one of which was baldness of long standing.

The physician said I had organic heart disease, and I also had neuralgic and catarrhal trouble so that I was taking an opiate, besides a powerful drug for my heart; by the doctor's advice I was also drinking whisky. All this is awful to think of, but thanks be to God and to Christian Science I am a free man today. I love God with all my heart, and with all my soul, and with all my mind. I was a sufferer for thirty odd years, but now I feel like a new man, and I am grateful to God for it; also to Mrs. Eddy as the Discoverer of this blessed truth.

WEBSTER FULLER, Bransford, Tex.

I have been helped and encouraged so many times by the testimonies given in this periodical, that I wish to express my gratitude for Christian Science and for the *Sentinel*, which I enjoy very much each week. It is about twelve years since I have used any medicine. Prior to this our family always had something the matter, and were always drugging, but since we have resorted to Christian Science our ills are less frequent and more quickly overcome. One thing in particular for which I have reason to be thankful was the harmonious condition at the birth of our baby. I am very grateful for having been so faithfully helped through it all,—thankful to God, and to Mrs. Eddy, who has shown us the Principle that, when rightly understood, heals all our diseases.

MRS. BERTHA P. JACOBUS, Boulder Creek, Cal.

I wish to express my gratitude for the innumerable blessings which I have received, and am receiving daily and hourly, through the application of Christian Science. It is a great comfort to know that God is ever present, and that all we have to do is to call upon Him and He will answer us. The psalmist says: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." How often have I had proof of the truth of this promise. I have been healed of acute lung disease in the last stages, of neuralgic trouble, and of colds that were sometimes of several months' duration. Two years ago I was healed of a very bad felon. My friends advised me to go to a surgeon. They said that even if he did take off the one finger, that would be far better than having the whole hand amputated, which they were sure would be the ultimate result if I continued to take the risk of Christian Science treatments. But the truth, which is "sharper than any twoedged sword," was the only surgeon, and the error was destroyed, leaving the hand whole and perfect.

These physical benefits are, however, but the least of our blessings received in Christian Science. They do not compare with the joy and love and peace that fill our hearts when we learn, at least in part, to have that Mind in us "which was also in Christ Jesus."

HENRIETTA O. Ross, Chicago, Ill.

[Translated from the German.]

In the summer of 1908 I was taken ill with a severe attack of throat disease, and as it did not yield readily, we asked a Christian Science practitioner for help. I seemed to have great pain, could hardly swallow even liquids, and during the night I felt as if I could not breathe; but man's extremity is God's opportunity. I knew that no one could help me except God. I tried to realize that the Father sees His child as always perfect; that to God there is no evil, and therefore no sickness. The assurances of the truth strengthened and quieted me. The difficulty of breathing and the pain gradually lessened, and error yielded to the truth. In connection with this trouble a weakness of the eyes had manifested itself, so much so that I was unable to read anything whatever; but this condition also completely disappeared, returned to its nothingness.

I am indeed grateful to the Discoverer of this great truth, and am very happy to know that I can rely firmly and entirely on God, good, under all circumstances; yea, that He has already helped me.

HILDEGARD OHRTMANN, Halberstadt, Germany.

Are you seeking health and harmony through Christian Science? Then "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." You will need to go no farther. My mother was healed by this inspiring truth, after ten years of intense suffering from a disease of the eyes which necessitated constant physical and mental quietness. The slightest noise distressed her, so that the childhood days of her four children seemed cheerless—left to the mercy of hired help in bringing them up. I have no early memory of my mother except as on a sick-bed. After Christian Science came this was changed. She became well; attended to her household affairs, and has been a spiritual companion to all who know her.

My brother suffered continually, in the winters more than in the summers. When he was two years old an attack of illness left him with an affection of the lungs, and every year he grew weaker, until he too was healed in Christian Science. How well I remember his first treatment! My mother had been healed, and a Christian Science practitioner was visiting in our home. My brother had been vaccinated, in accord with the school regulations, and his arm was badly swollen and excruciatingly painful. He was weeping and begging for a sleeping powder. The Christian Science practitioner offered to help him, and he retired without the powder and slept well. The suffering ceased and we heard nothing more about the arm. It seemed perfectly wonderful then; now I see that it was perfectly natural.

There are no words that I can find to tell of my own condition at this time. I was apathetic, pessimistic, and

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extremely nervous. Every effort fatigued me, and it was predicted by many that I would not live through my teens. After a great many treatments in Christian Science I responded and was healed. I laid aside my glasses, became energetic, and it is hard to make any one who did not know me then, believe that I have not always been well and cheerful. The salvation which has brought the family to this harmonious point of recovery, sustains and guides, and we press on in gratitude to God, and to our dear Leader, Mrs. Eddy. Our home is happy and harmonious. Before Christian Science came it was more like a hospital than anything else. In the words of one of our hymns:—

For flower and fruitage now are seen,
Where blight and mildew rested!
The Christ today to us has been
By word and deed attested.

ELIZABETH H. MATHER, Springfield, Mass.

My heart goes out in gratitude to God, and also to our dearly beloved Leader, Mrs. Eddy, whose teachings have started me on my journey from sense to Soul. I suffered for many years from what physicians called chronic stomach, kidney, and bowel disorders. After trying a number of different doctors without receiving any help, I was healed through Christian Science in less than three weeks. Words cannot express my deep gratitude for this physical healing, but the spiritual uplifting, the joy and the peace, that this blessed teaching has brought into my life, mean much more to me. It is now fourteen years since my healing, and I have not had the slightest return of these ailments.

It has been proven to me many times, in our family, that God is an ever-present help in time of need. All I am and all I have, I owe to this wonderful truth. Through the study of the Bible, and Science and Health by Mrs. Eddy, I have learned that God is our Life, that in Him is our health and our strength, and in Him we "live, and move, and have our being."

MRS. MARY REYNOLDS, Garvanza, Cal.

I have good reason to be thankful for Christian Science. I am a barber, and the thumb of my right hand was so badly injured that I could hardly work with it. One evening, while at a friend's house, I spoke of it, and was asked if I wanted treatment in Christian Science. I said I would be glad to get help, and the treatment was given. Before I left the practitioner's house the pain had ceased, and later on I found the dislocated joint was in its right place. I was also healed of rheumatic trouble, which no material means seemed to be able to cure. I had tried all kinds of remedies for it without relief, but Christian Science freed me entirely. I am grateful for all the benefits I have received through this healing truth.

E. S. BROWN, Hopkins, Minn.

I desire to tell of some of the blessings that have come to me through Christian Science. In 1901 my lower limbs became affected as a result of spinal difficulty; I could not walk without the aid of crutches, could not even lift my feet; was afflicted with kidney and bladder disease, in fact was a wreck physically and mentally. So terrible seemed my affliction that I contemplated suicide. I was under medical treatment for two years, was in two different hospitals, tried electric treatment, took ice-cold baths for some months, but still I grew worse.

Hearing of Christian Science, I decided to give it a trial, and two months later I laid aside my crutches and walked with a cane. The doctors had informed me that the disease of the kidneys could never be cured. At that time I had no control over them, but in ninety days after beginning Christian Science treatment the action was perfectly normal. I gained rapidly in flesh, and now weigh one hundred and seventy-six pounds. While I still use a cane in walking, yet I have much to be thankful for, physically, morally, and spiritually. After the first treatment all desire for intoxicating drinks was destroyed. I am now a member of Second Church of Christ, Scientist, Dayton, O. Christian Science has brought to me a peace of mind I never experienced before. I have found these words of the prophet Isaiah true, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

VOLLEY W. OAKES, National Military Home, O.

I wish I could express in words my gratitude for Christian Science and what this healing religion has done for me and mine. It may be that I sometimes forget to acknowledge this inspiring truth. Before looking into Christian Science I could see nothing but darkness and misery, I was ailing all the time,—had heart difficulty and female trouble, nervousness and other ailments, but they have all disappeared under Christian Science treatment. I will also add that four years ago my little girl was very sick with a serious throat disease, and in three days she was healed through Christian Science. For all this, and for many other blessings, I am truly thankful, and shall strive to be worthy of the name of a Christian Scientist.

MRS. BESSIE ENGLEBRIGHT, Coeur d'Alene, Idaho.

[Written for the *Sentinel*.]

IN ÆTERNUM.

MARY J. ELMENDORF.

THERE is a deep grave in the heart
Of time, unmarked, weed-grown, apart,
  Where seas of fog are creeping.
Break thunders there and bleak winds brood—
Shadow and storm and solitude;
  And there gray death lies sleeping.

When came the Word to human ken,
Lifted was sin from hearts of men
  And hushed were woe and weeping.
Death fled that presence shelterless,
Down to his primal nothingness,
  And there he still lies sleeping.

Only a grisly ghost today—
The fear we bear and then obey—
  Darkness on earth is heaping.
As men to saner manhood grow,
Illusion passes, and they know
  That death indeed lies sleeping.

No more comes semblance back to dreams
That pass beneath the rapier gleams
  Awakening has in keeping;
Life yields nor home nor hiding-spot
To him whom Spirit, All, knows not:
  And so stark death lies sleeping.

Forward to freedom, men of God!
Hark, down the steep the Saviour trod
  Life's trumpet-call is sweeping!
Vanquished is evil, gloom laid low,
And rebel death, your final foe,
  Forevermore lies sleeping.

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FROM OUR EXCHANGES.

[Rev. R. F. Johonnot, D.D., in *Universalist Leader.*]

Primitive Christianity made its rapid progress, unquestionably, because it gave practical service. It held out to the poor and oppressed its kingdom of the saints, wherein the proud were to be humbled and the lowly exalted. It had its gospel of love, also, and its spiritual values; nor are they to be denied to these modern movements which are now making headway. But the practical, temporal values play a great part in them as in primitive Christianity. The modern church must be able to help life on its practical and material side; to make the individual happier, healthier, more prosperous because of its faith and ministry. It must show how, through its help, husband and wife are knit together, the family life made sweet, the work of daily life made to yield its just returns. Along these lines of unity of effort, in the discarding of non-essential forms and faith, in the giving of its place to art in the cultivation of noble emotions, in the aim of saving society as a whole and not merely its individual units, in the creation of a true social order upon earth, in the giving of practical help to men, will the course of the new reformation of the church run.

[*Interior.*]

Of churches it is as true as of individual men,—nay, more true,—that whosoever shall lose his life for the Master's sake shall find it. The biggest of all hindrances to Christianity is that its organization seems to the mass of Christians to demand so much attention, so much defensive care and much protective jealousy. What all Christians need to be convinced of is, that if the church will only throw itself with utter self-forgetfulness into the mission the Master gave it, the pulse of divine life in the organization will be all the protection it needs from perils that may threaten to disintegrate it. Vitality is always the best defense of life. Let the church be vital, and abandon its anxieties. Let it forget itself and save its life.

[Rev. J. C. Jaynes in *Christian Register.*]

A revolution is in the social order such as the world has never seen before. A change is coming over the face of society,—a change in our conceptions of God and man, a change in our ideas of social responsibility, a change in our thinking in regard to the economic values of life. The church hears less of the intoning of the creed and more of the prayer, "Give us this day our daily bread." The call is not so much for a heaven in another world as it is for a little more of heaven in this world. Everywhere there is uppermost a discontent with existing conditions and the feverish desire to improve them.

[Rev. J. Estlin Carpenter, D.D., in *Christian Life.*]

The bonds of ancient dogma are falling away. When a living human experience takes the place of a theological conception, it exercises at once a reproductive power. It awakens the affections, rouses the conscience, quickens the will, and leads the worshiper into the sanctuary where teacher and disciple can kneel side by side, can pray common prayers, can share a common joy, and strive in fellowship for a common good.

[Rev. W. P. Du Bose, D.D., in *Churchman.*]

Christianity ought to include all that, anywhere, is true religion, or is akin to it. It ought to recognize unity of interest and aim, and make common cause, just so far as these actually exist, with all religions, and take all that is of Christ in them up into its own higher and completive self. So will it give itself to all races and peoples as far as possible along the lines of their own religious evolution.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 46.

BOSTON, JULY 17, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The headings in the great Gunnison tunnel, in southwestern Colorado, which is to carry the waters of the Gunnison river through the Vernal Mesa into the Uncompahgre valley on the other side, where they will be used for irrigation purposes, have met. This tunnel is the largest underground waterway in the world. It is six miles long, has a finished cross section of 10½ x 11½ feet, and will carry thirteen hundred cubic feet of water a second. It will be cement lined throughout and will cost more than $2,500,000. The Uncompahgre project is the first of the great irrigation systems started by the Reclamation Service to near completion, ranking third among the twenty-seven enterprises started by the Government, according to the amount of acreage to be reclaimed. This project will reclaim approximately one hundred and fifty thousand acres of fruit land. After the water leaves the west portal of the bore it will be conducted to the Uncompahgre river through twelve miles of canal. There is a drop of two hundred and fourteen feet from the tunnel portal to the river which will be used as the main distributing canal for irrigation purposes. This drop will be utilized in generating ten thousand horsepower and light the entire Uncompahgre valley, besides furnishing a basis for many manufacturing plants.

The returns from internal revenue in Massachusetts, derived largely from the tax on alcoholic liquors, declined during the last fiscal year by $680,821.74. This is due in part to less taxes collected on malt liquors and spirits, a smaller quantity of them being consumed owing to the wide prevalence of the no-license cities and towns throughout the state. The enormous shrinkage of business to brewers and distillers in Minnesota through the "dry wave" is shown by the reduction in the internal revenues for the same period amounting to $322,000. Practically the entire loss is due to the falling off in the output of beer. This year's receipts were $3,852,848 for beer alone, as against $4,174,103 for the preceding year. The same influence, say delegates to the National Glass Bottle Blowers' convention at Milwaukee, has resulted in so great a decrease in demand for bottles that more than three thousand members of the association have been out of work during the past year.

Congress should control organization of corporations doing an interstate business, according to George W. Wickersham, attorney general of the United States, in an address delivered recently before the Kentucky State Bar Association. "Of course, many will object to the centralizing tendency of a national law authorizing the formation of corporations to carry on interstate business," said Mr. Wickersham, "but such a law seems to be the inevitable result of economic conditions."

Edward Payson Weston, the walker, seventy years of age, who started to cover the distance of about four thousand miles between New York and San Francisco in one hundred days exclusive of Sundays, was on the ninety-ninth day only two hundred miles from his goal.

Preliminary work has been begun on the survey of the proposed route of the Boston to Beaufort intercoastal canal, but no actual surveys have been made. The work is in charge of a board appointed some time ago by the secretary of war.

The famous horseshoe curve on the Pennsylvania Railroad on the east slope of the Allegheny mountains is to be done away with, and the distance between New York and Chicago will be shortened something like five miles.

Dr. Charles W. Eliot, former president of Harvard University, at the late commencement day exercises was officially created president emeritus of the university, doctor of laws of Harvard, and honorary doctor of medicine.

Incomplete returns collected by the Chicago *Record-Herald* give the casualties in the United States of the three-day celebration of the Fourth of July as forty-six dead, 1,575 injured, and fire losses $446,500.

The federal grand jury at New York has handed up indictments in the United States circuit court against the American Sugar Refining Company as a corporation and against eight men—officers and counsel.

During the first six months of the current year 19,322 automobiles have been registered in Massachusetts, and the amount turned in to the state treasurer was $127,913.

The attendance for the first month of the Alaska-Yukon-Pacific Exposition amounted to 667,071, and the net profits for the month amounted to $86,000.

The National Shoe and Leather Exposition opened in a permanent and attractive building on the north bank of the Charles river, Boston, July 1.

International.

The Chapala Power and Irrigation Company, which has just been organized in Mexico with a capital stock of $8,000,000 Mexican money, will construct a $2,000,000 hydro-electric plant for the purpose of providing water for irrigation. It is probable that two of these power plants will be built—one to be located on the Santiago river near Guadalajara, and the other on a stream that empties into Lake Chapala. Transmission lines will be built to operate the pumps, which will be located upon the shore of Lake Chapala, the water of which will be used to reclaim 75,000 acres of land. The government loan of $3,000,000 and an additional loan of $2,000,000 from the Loan bank of the City of Mexico, will be used to build about one hundred and ten miles of main irrigating canals, and to establish three pumping-stations. The plans, when completely rounded out, will involve the irrigation of more than five hundred thousand acres.

The Tauern Railroad, the new Alpine line connecting Gastein and Spittal, was officially opened by Emperor Francis Joseph last week in the presence of a large gathering of the Austrian archdukes, the ministers of the empire, members of Parliament, and the public. So great were the engineering difficulties that had to be overcome in the construction of this line that, although it is only thirty miles long, it cost $62,500,000. Eight years were required for the completion of the Tauern tunnel. The railroad greatly shortens the distance between central Europe and the Adriatic.

The German steamer Peiho, which has been engaged in a scientific research expedition for some months, has arrived at Hong Kong from the Bismarck Archipelago with many tons of curios and fifty cases of butterflies aboard. After traversing many of the waterways of the Bismarck group, the Peiho proceeded to New Guinea and up the Kaiserin Augusta river for two hundred and thirty miles.

The British government declines to give its approval to the annexation of the Congo Free State to Belgium until satisfied on these points: The extension of the territory reserved for the natives; free labor and the right of the native to dispose of the produce of the soil; arbitration.

With the beginning of the present fiscal year the republic of Cuba established a bureau of information, President Gomez appointing as its director Leon J. Canova, an American newspaper man, who has resided in Cuba eleven years and has a wide acquaintance with the island.

Prince and Princess Kuni of Japan, who have been making a prolonged tour of Europe and who will spend the summer in England, have decided to return home by way of the United States, and will leave for New York late in August.

Industrial and Commercial.

The expectation that denatured alcohol would make rapid strides in supplanting gasoline as a motive power for small farm engines, automobiles, etc., has not materialized, first, because the engines now in use are not adapted to alcohol, and, second, because of its comparative high cost of manufacture by present methods. Considerable progress in its utilization in certain classes of manufactures is, however, apparent, notably in the production of celluloid, ether, gunpowder, and as a solvent for paints, varnishes, and the like, and to a slight degree as fuel and light. In many of these uses it has taken the place of wood alcohol. But so far as any direct benefit to the farmers of the country, the removal of the tax of $1.10 a gallon on denatured alcohol has been inconsequential. The total production of denatured alcohol in the United States during 1908 was 3,321,451 wine gallons, and in 1909 about 4,500,000 gallons.

The Bourne Mills Corporation last week paid its regular semiannual profit-sharing dividend to its regular operatives. The amount paid was three per cent on the wages of all operatives who worked steadily from Dec. 7, 1908, to June 5. The total amount paid out was about $4,000.

An ordinance passed by the city council and signed by the mayor legalizes the erection in Kansas City of a new union railway station. The proposed station, it is said, will cost $20,000,000.

The Waterbury yards handle over two hundred million pounds of freight a month. One of the local brass concerns averages to send out thirteen solid carloads of manufactured goods every working day.

Reports for the first six months of this year show that enlargements in the southern cotton mill industry as announced amounted to 477,380 spindles, 13,810 looms, and an investment of $17,000,000 in capital.

The new main line railroad mileage constructed in Texas during the fiscal year which ended June 30, amounted to 376 miles. This gives Texas a total of 13,283 miles of main track.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE RIGHT TO BE WELL.

CLARENCE W. CHADWICK.

THE materialist might argue, If "flesh and blood cannot inherit the kingdom of God," men need not expect to enjoy the blessings of good health in this present world. To confirm this thought he might call attention to the fact that no known material system devised for the prevention and cure of disease has proven itself infallible; that diseases have continued to multiply, and in many instances to become more alarming, with the world's advance in material knowledge.

Christian Science rebukes this line of reasoning and begins to differentiate between what the world calls real and what is real in the sight of God. In harmonious accord with Bible teaching it designates "flesh and blood" as the temporal or unreal, as that which is to be "put off" or overcome. It does not teach that pain and evil are spiritually real or God-given, and then try to find a remedy to do away with them. It does teach that they are the mistakes of false sense, and that in obedience to divine law they must be corrected or destroyed. In no other way could it magnify the name of the Lord.

Magnifying evil by calling it real or ineradicable does not give all honor and glory to God. The constant aim of every true Christian must be to minimize evil and not to magnify it in thought, word, or deed. Since "the flesh profiteth nothing," he knows that "flesh and blood" cannot be of God, and he begins at once to lay claim to his spiritual dominion over that which is unreal and unprofitable. He no longer dignifies "flesh and blood" by calling it man. His concept of man has risen above the sensual or unreal to the spiritual and real, wherein he finds man to be the spiritual image and likeness of God. He knows that this man has a perfectly indefeasible right to be well, and that health will be made manifest just to the extent that the old man is put off and the new man put on.

Health is one of the blessings of the heavenly or spiritual kingdom. It is not "of the earth, earthy," but as the children of earth learn to throw off "the bondage of corruption" they feel the touch of divine Love in improved mental and bodily conditions, until they attain to a fuller recognition of the great spiritual fact in Science that man never was sick, because he is, was, and ever will be the perfect representation or reflection of perfect Mind, God. The spiritual understanding of health will then reign in place of any material concept of health as being a condition of matter.

The mission of Christian Science, therefore, is reformatory in every sense of the word. It is not engaged in making healthy or happy sinners, but it is engaged in showing the sinner how to part company with both sin and disease. The mortal who takes medicine for his pains, but who does not recognize the necessity of correcting his evil thoughts and habits, is not appropriating the blessings of good health—he does not know the meaning of the word. Christian Science arouses him to a higher order of thinking. It teaches him that health is not related to immorality, is not subject to "flesh and blood," and it is never in nor of matter. This teaching reveals the futility of trying to establish the reign of health through the use of any material means. Only through the coming of Christ, Truth, can real health or happiness be ushered into human experience.

Is it rational to think that a lifeless drug is the medium for Christ's appearing? Not unless darkness can radiate light. If health is in matter, it is temporal, subject to chance and change. If health is a condition of matter, the sinner might hope to be well and happy without forsaking sin; whereas the Bible teaches that "the wages of sin is death," not health and happiness. Any attempt to gain health without reformation must be based upon the assumption that corruption can inherit incorruption, which betrays at once the absence of right thought concerning God and man and spiritual law. God's law is health-giving because it is ever operative to destroy sin and the effects of sin. Whatever does not destroy sin cannot be depended upon to bestow health upon man. Only that state of consciousness which is in accord with Truth and Love can inherit the blessings of God. The only blessing bestowed upon the belief in sin or sickness is the extirpation of the belief. The mission of Christ Jesus was not to bring peace to false law or testimony, but rather a sword.

An argument which ought to appeal to all Christian people is that Jesus would not have healed sickness and sin in obedience to spiritual law if it is wrong for man to be well. He came to do the will of the Father. To those having ears he said, "Ye shall know the truth, and the truth shall make you free;" and he demonstrated beyond all cavil that freedom from disease was a part of God's heritage vouchsafed to His children. There was no doubt with Jesus as to the will of the Father. He knew that a God who is all Love could not will or decree that man should be anything less than well and happy. He knew, therefore, that man's right to be well is sustained by the unerring law of God. Whenever a case of disease confronted him he appealed to the higher court of Spirit, where a verdict was always rendered in favor of health and against disease. Any system or court of evidence which acknowledges the validity of matter and its assumed laws is forced to admit that man is amenable to disease and that he may and may not recover from his malady. It is always in doubt as to whether it is right for man to be well.

Christian Science stands alone with God and Bible teaching in its positive rejection of matter's false claims, and denies that man is amenable to any so-called law of matter. It recognizes one perfect spiritual creation, man in the image and likeness of God, and is never in doubt as to whether it is right for this man to be well. Through this higher metaphysical or scientific understanding of the rights of man humanity is being shown the way out of mental, moral, and physical dis-ease into the true consciousness of health, happiness, and holiness.

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REFLECTION.

EDWARD EVERETT NORWOOD.

ONE may express certain qualities of mortal thought, as envy, selfishness, or fear; or, as an improved belief, he may express much good through faith, hope, and pure affection. The mere personal sense of goodness, however, is only a belief of goodness, because consciousness is not yet awakened to know itself and protect itself, and things are not seen as thoughts. Thus, what human sense calls love is often a form of idolatry, and may be instantly replaced by hate; one who is naturally unselfish may, through a great sense of fear, express the opposite quality, and so on through the whole gamut of human characteristics. On the other hand, reflection is rethinking, according to law, and relates all inspiration to the law of thought. This reflection of good is our real identity in Mind. There is no other selfhood or sonship, and we find the Father just as we find our real selfhood. As Jesus told Philip, in so many words, he who discerns the spiritual idea discerns also the Principle behind it, and regains his individuality, which seemed lost in materialism.

To the wondering Nicodemus, Jesus explained the new birth to be that of purity and understanding, and it requires one to retrace mentally every step in his life as a mortal, to separate himself from every claim of hereditary belief, prenatal influence, constitutional tendency, etc., and reckon himself as a spiritual identity, a manifestation of divine Mind, the infinite Father and Mother. On page 185 of her "Miscellaneous Writings," Mrs. Eddy says: "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness."

Each idea of God is perfect now, and always will be. As Christ, Truth, governs each thought, word, and deed, error has no avenue through which to work; no subject, object, nor lines of mental action or suggestion. The Christ-idea, or reflection, is the only selfhood, perfect and complete, and our work is to identify or individualize it in our consciousness, and so be saved from all belief in error. Humility, patience, purity, and impersonal love are the watchwords of all true Christian Scientists. The strife is all in the human consciousness. Here error strikes at the idea of Truth; and pride of intellect, with its sensuality and love of power, endeavors to wreck the spiritual understanding. Dependence upon the mortal concept, and faith in organization, though associated with a belief of honesty and zeal, often require much love to overcome. This attitude of thought is sometimes met among young Scientists, and such an one, in the name of "individual thinking," which may be in fact a species of unconscious insubordination, may seriously handicap his progressive spiritual unfolding, for he prides himself in a freedom that is without government, consciousness not being free enough to know and protect itself.

We must value man's true selfhood. All must know its value, but ourselves first, and this is the opposite of self-righteousness. We must not lower or cheapen our reflection of good any more than we would undertake to cheapen Mind. We must not let the argument of mortal mind reverse the scientific fact. There is need that we honor and protect right mentality—the Christ-idea—and detect and resist false mentality—the devil. We must see ourselves rightly in order to see any one or anything else rightly and find our real place in Mind, through understanding of the meaning of reflection. A wise self-knowledge must be maintained, respecting both our real selfhood and its counterfeit embodiment. As we work understandingly, consciousness will unfold in wisdom and discernment. The spiritual discernment and assertion in us, that which strives to be honest, loving, and pure, is born of God, never of mortality.

The true awakening is a putting on of the new man, and in proportion as this is done, the mortal concept, the old man, fades away. Our mental work in guarding and demonstrating the spiritual idea does not cover up error and cry peace when there is none; it uncovers and destroys error. If man never was born in matter he does not live in it, and his harmony is not disturbed by mortal mind's beliefs about the body. Metaphysically speaking, a mortal has neither father nor mother, for mortal mind, the supposed origin, is neither a man nor a woman. When this mortal mind is analyzed, it is seen to be but a false sense without creative power, unreal.

Transformation is effected as we recognize man's existence as idea or reflection, and never as organized matter, flesh and bones, with a mind inside. As each idea of God is an individualization of infinite Mind, so also is it of all the wisdom, power, purity, strength, and love that are existent in this Mind; hence there is no lack of any necessary thing or thought. All the promises of God are yea and amen, but at present it doth not yet appear to the senses. Right-knowing, thinking the truth, means abidance "in the secret place," and this activity of the spiritual idea is the Saviour, who frees us from all that is unlike God. By reckoning ourselves as reflection or idea, we cut ourselves off from yesterday's failures or tomorrow's fears, and know that today, the ever-present now, is the only time in which to live; that yesterday never was, and tomorrow never will be.

Now is the time to reflect Mind, to have dominion over all that is unlike Truth and Love, and to walk the earth in a spiritual atmosphere of love that sees only God and His reflection—that is ever obedient to the heavenly vision, that endureth all things, understandeth all things, hopeth all things, and is joyous and serene in the consciousness of God's presence and power.

HELP IN TIME OF NEED.

SARAH J. E. SOLLEY.

IN Science and Health (p. 301) Mrs. Eddy tells us: "Few persons comprehend what Christian Science means and by the word *reflection*," and it was, as I understand, by means of "reflection" that I obtained the results to which I refer below.

In January, 1907, I was engaged to demonstrate what might be done with dye-stuffs to improve the rug-making carried on at the Morgan Memorial Cooperative Stores and Industries of Boston, Mass. The ability to undertake the work required was in itself a demonstration of the mighty power of Christian Science to heal. One year before (1906) I had been suffering from irritation of the spinal cord, and doomed to perpetual pain by the physicians, with no permanent relief. Now I was well, free from all suffering, able to go where I pleased and do what I pleased, capable of enduring hardship and fatigue. This improvement had come, in the first instance, through Mrs. Eddy's thought as given in Science and Health, without the aid of a practitioner; so that I knew beyond doubt that the power was of God. Later I asked help from a Christian Scientist in Boston, to whose wise counsel and constant admonition I owe more than words can tell. Owing to the condition of affairs at the Morgan Memorial at the time, my dye-shop was in the basement, and all my equipment was crude and commonplace, nevertheless I was able to work there in the coldest weather and on the hottest days. Here I made the necessary experiments, and turned out forty to sixty yards of carpet each day, dyed to order—sometimes to shade—with my own hands, and preferably without help.

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Three problems were given me to solve, and in working them out I was to verify the faith of those by whom my services had been engaged. I was given to understand that these problems had hitherto been deemed impossible of solution by the "trade," the first being to dye ingrain carpet in the piece, without cutting and fraying, *i.e.*, to make the dye-stuff penetrate the fiber so that when cut it was all alike. The second was to dye Brussels carpet so that it should be a solid color when cut and frayed. There are two, sometimes three fibers in Brussels carpet, viz., the linen warp, the wool filling, and sometimes jute interwoven with the wool. All these take different shades in the dye-bath, and colors suitable for wool often will not "take" on linen at all, while they always give a different shade. The third problem was to make a regular set design in the kind of rugs manufactured at the Morgan Memorial. These rugs are made from short strips of cut and frayed carpet, in appearance like tape with raw edges. Owing to the nature of this material it had been deemed impossible to make a square, for instance, of one color on a ground of another color.

In addressing myself to the task assigned me, I knew that all knowledge is in the divine Mind, and that man reflects this Mind; therefore, since the relation between God and man is that of Mind and its idea, I could know anything which legitimately pertained to me within the compass of that limitless Mind. So as the problem was held in thought I sought to know the truth, the manifestation of that Principle which we call intelligence, and awaited the outcome. I had had four years' experience with dye-stuffs, and for a woman my acquaintance with modern methods and materials was fair. Many of the dye-stuff firms had kindly supplied my wants, and three in particular had given me constant help and encouragement. I knew a little about colors, so that the problem of dyeing ingrain carpet was solved, within certain limits, easily and successfully. In the solution of the second problem I had to look up for wisdom and guidance, and in this aspiration and endeavor to reflect the divine intelligence I saw how two acids could be replaced by a third; how dye-stuffs suitable for wool only could be combined with one suitable for linen, and by the addition of another ingredient a mordant for the linen could be formed in the ordinary dye-bath, so that Brussels carpet could be dyed a solid even color throughout. I had to experiment a little to get the exact proportions of the colors needed for a particular shade, but the percentage once found, the rest was easy.

The third problem required yet more earnest thought. I had nothing to work from, humanly speaking, and no ideas came to me for some time, but one morning early, at the close of my study of the Lesson-Sermon, as I sat quietly "in the secret place," a design was pictured in my thought which, while simple, was effective and practicable. I saw how it could easily be made, and that the fabric when finished would be strong. I had no words with which to express my thanks. It was one of those moments when one is lost in gratitude, in humility, because of the unutterable kindness of divine Mind, who gives "above all that we ask or think." Many difficulties presented themselves when I tried to demonstrate the method, and no one would believe I had found one possible. At last I supplied my own material, and was permitted to use a weaver and his loom. I stood by him and told him what I wanted done. Very generously he supplied my lack of technical skill with his superior knowledge of this kind of weaving, and together we made the rug. It was a success, and found favor. Altogether I made ten rugs of different designs, using two and three colors, until we knew that they could be made easily and well.

After I left the Morgan Memorial in July, I applied for a patent for the method and process. The application has been granted, so that the Morgan Memorial has, besides myself, the sole right to make these rugs. My own right has been surrendered to a friend, who has taken my dye-stuffs, looms, etc., to his shop, and there this reflection of an idea will be expressed in new material, as perfectly as possible, by a student of Christian Science, who thus gives employment to others and adds to the comfort of the world. I thought I should miss the delight of seeing mind ruling matter, which used to be my joy in my experimental dye-shop; I thought I should sacrifice a little for righteousness' sake, when I severed all connection with the arts and crafts movement, in order to have my card in the *Journal*. It is not so. Our Leader writes: "All things will continue to disappear, until perfection appears and reality is reached" (Science and Health, p. 353); and the Principle I used to see "through a glass darkly," when at work among the chemicals, I have found more plainly, more beautifully expressed in my work of healing the sick and sinning, so that once more the desire of my heart has been granted above all I could ask or think.

THE DAWN OF TRUTH.

ORA S. DREWRY.

In the opening chapter of Genesis, as we learn from the teachings of Christian Science, is the spiritual account of creation—the truth about God and man and the universe. This truth is the epitome of all revelation, the golden text of the Bible. It is at once the basis of all moral advancement, as well as the aim and end of all spiritual attainment. The full understanding of this truth is the spiritual consciousness, or heaven, which to material sense is so far away.

After the statement of the spiritual creation, the record takes up the history of the material counterfeit of man, and of the struggle of the human mind to rise above error and to reach the truth. During a period of more than two thousand years, according to the Biblical account, there were only isolated individuals, such as Noah, Abraham, Isaac, Jacob, and Joseph, who caught glimpses of spiritual truth, and kept the torch of understanding burning upon its altar. Then came Moses, with a clearer vision, who, Mrs. Eddy writes, "advanced a nation to the worship of God in Spirit instead of matter" (Science and Health, p. 200). The sacred narrative then deals with the history of a nation instead of individuals, as we learn from Scriptural commentators, and in the subsequent ages many nations came into some understanding of the truth of being. When Noah apprehended in some degree the immortality of Spirit, it enabled him to build his ark as a place of safety from the seething waters,—the self-destruction of error, called the flood. Then was unfolded to him God's covenant or promise, that the waters should no more cover the earth, error should no more cover human understanding; that his discernment and reflection of Truth should remain a permanent spiritual possession of the human mind, and a token of this covenant was the bow in the heavens, a symbol or reflection of Love's protection.

More light came to the human understanding with each revelation to these old patriarchs and prophets, and with more light came a fuller comprehension of God's allness and goodness, known as His covenants and promises. As in the advancement of civilization the telegraph, the railway, the electric light, and all that stands for human progress, can never be lost to human consciousness but tend to greater progress, so these flashes of spiritual truth that illumine the pathway of spiritual unfoldment remained to teach and uplift humanity, until they culminated in that great burst of light called the advent of our Saviour. Jesus exemplified and demonstrated the absolute truth of the Science of creation as taught in the first chapter of

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Genesis; and in him are all the promises of God, "yea and amen," so says the Scripture. He taught that the spiritual kingdom is within consciousness, near at hand, ever present.

As we gather from our text-book, Science and Health, all the revelations of Scripture point to the truth of spiritual creation, and John, as recorded in the last book of the Bible, foresaw its dawn in a new heaven and a new earth, —an understanding consciousness. The Master said that men should be led into all truth, and this was foreseen by John. That such time should come is the logical ultimate of the spiritual progress of man and of all revelation. To the thoughtful student spiritual progress is no less a part of our inheritance than is material progress. Indeed, genuine human progress is the outward manifestation of moral and spiritual advance.

Through Christian Science there has come to this age an understanding of the meaning and mission of the Master's life and teaching, and hence of the real meaning of the record of creation as given in Genesis. A new era in the reign of Truth has dawned. This important and sacred experience follows the growth of spiritual understanding from the first appearance of light in the human consciousness, and is a subject for careful and thoughtful study at the present day. God's mandate, "Let there be light,"—the light of spiritual understanding, which dispels the darkness of error,—is as imperative today as in the beginning. In our text-book, Science and Health, wherein is found the key to the deep things of God, we are taught (p. 202) that "Christian Science lights the torch of spiritual understanding," and this light illumines the Word of God. The prayer of Ajax was for light. Spiritual light has come, and the prayer of all today should be that our eyes may be loosened from the bondage of material sleep, and opened to behold the light dawning upon human sense through the teachings of Christian Science.

It is said of the Eskimoans of the far north, wearied with their long night of darkness, that, as the time approaches for the light of day to reappear, they station sentinels high and higher up, to catch the first dawning beams. When anxious eyes behold the first rosy flush of the rising morn, the sentinel at the highest post calls to the next lower down, "The dawn is come!" and the glad cry goes echoing down, from sentinel to sentinel, until it reaches those in the shadows of the dark valley below, who respond, "The dawn is come." So our revered Leader, standing today on the highest peak of human consciousness, and beholding the radiant light of the rising sun of Truth, calls to those who are catching its first beams, and to those yet in the shadows of the valley of material belief, "The dawn is come!"

HEALTH, HAPPINESS, HOLINESS.

WM. HART SPENCER.

ON the plane of the human concept of existence, happiness is the chief end and aim, and health the important factor; therefore health and happiness are coupled in the thoughts of men. They may indeed be considered as relative terms; but health of itself does not always insure happiness, although to some the unsuccessful search for health has become a veritable lion in the path, in their "pursuit of happiness." The hope and desire of mortal man is for a sound mind in a sound body, on the assumption that such a combination will enable him to withstand and overcome the buffetings of the world and develop an individualism which shall be proof against the wiles and assaults of evil. This idea was voiced by Hamlet when he said,—

> And blest are those
> Whose blood and judgment are so well commingled
> That they are not a pipe for fortune's finger
> To sound what stop she please.

The true idea of physical health is not merely a negative sense of the absence of disability, but a positive sense of the fulness of natural life; and a genuine belief in the health of the human body is primarily a necessity for the ordinary man in his "pursuit of happiness." That such is a fact is readily proven when we take into account the struggle which has been going on for untold ages, in the attempt to remedy any supposed defect or deficiency in the human system, though, owing to the belief of life in matter, the search for health has been confined largely to the attempt to correct inharmony in the body by the use of such remedies or changing conditions as have from time to time been indicated, but which are so often, alas, like the following of a "will-o'-the-wisp."

There is always a spirit of thankfulness for health, through whatever means attained; but the happiness which follows healing explains the means used to obtain it. True healing comes through divine Mind, and to most of those benefited the healing in Christian Science comprises more than the overcoming of so-called physical disability, for to the receptive mind there is generally the resultant quickening of the spiritual concept or intuition, so that Truth comes to us as the angel came to Jacob, touching us on the thigh, the fighting muscle,—the human will.

The surrender of the human will is like the breaking down of a wall of partition for the entrance of Truth, awakening us to a sense of that which must be denied and cast out; and while we are thankful for the overcoming of a belief in some physical or mental ailment, our thankfulness is greater for our increasing responsiveness to spirituality, which enables us to see results in some uncovering of sin, some change of thought from indifference or wickedness, some breaking down of obstacles which have been stumbling-blocks in the way of our advancement. Whatever mortal man has set as a mark for the prize of happiness, the ultimate desire includes contentment and safety. A sense of safety presupposes confidence in some person, place, or thing, and the higher or stronger the object upon which confidence is based, the greater is the assurance.

Faith in God brings with it this desired assurance, in proportion as we realize that He is all-power as well as all Life, Truth, Love; and, as our faith increases through this understanding, the sphere of our spiritual life will surely be enlarged, and we shall discover that our whole thought about God and man has changed. Then there comes a glimmer of the truth that God is All-in-all, and the dawn of the knowledge that, as the reflection of the divine, man is the unobstructed channel through which infinite good is expressed. It is the absorption and assimilation of this truth which vitalizes our heritage, and brings to us a larger realization of man's oneness with God.

HIM evermore I behold
  Walking in Galilee,
Through the cornfield's waving gold,
In hamlet or grassy wold,
  By the shores of the Beautiful Sea.
He toucheth the sightless eyes;
  Before him the demons flee:
To the dead he sayeth, Arise!
  To the living, Follow me!
And that voice still soundeth on
From the centuries that are gone,
  To the centuries that shall be.

LONGFELLOW.

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SELECTED ARTICLES.

[From *Portland* (Ore.) *Oregonian.*]

Whatever may be the opinion of the people at large about the Christian Science religion, it makes a strong appeal to some people by reason of the studied and successful efforts of the cult to attend strictly to their own business and permit their neighbors to worship God according to the dictates of their own consciences.

[Frederick Dixon in *Standard*, London.]

The fact is that the world is suffering grievously from sickness and from pain, and is anxious beyond almost anything to rid itself of these. People who are in pain and people who are sick, know when they are relieved of that pain and of that sickness. It is because Christian Science has relieved hundreds of thousands of men and women, not only of pain and sickness but of sorrow and of sin and of despair, that it has spread itself over the habitable globe, and is enlarging its kingdom day by day. If this were not so, it would have foundered in failure years ago. It will take something more than the "wit and satire" of our medical critic to convince the world of anything contrary to this. It is, indeed, to be suspected that, while he is fulminating his critical thunderbolts and sharpening his wit, an ever-increasing number of the public for whom his criticism and his satire is intended will have experienced the healing of Christian Science, and will reply, in the words of the man born blind, "One thing I know, that, whereas I was blind, now I see."

[Royal D. Stearns in *Beatrice* (Neb.) *Sun.*]

The Christian Scientist believes the Bible teaching that it is God "who healeth all thy diseases." The Bible also teaches that God is Spirit, Mind, and that man is His image and likeness. There is no warrant in the Scripture for assuming or believing that God, Mind, has affinity for the material. There is nothing in the Bible or human experience to indicate that God is in any more need of assistance in administering His laws now than He was in the time of Jesus, or that any exigencies have arisen or can arise touching the spiritual development of mankind, that has not from all time been amply provided for.

Jesus said he came to fulfil the law, not to destroy it, and he violated every element of so-called physical law during the entire period of his active ministry. He healed the sick,—those afflicted with organic diseases,—without diagnosis, although one of his apostles had been a physician. He walked on the water, and raised the dead, and made no failure. He cured the most difficult cases in much less time than would have been required to have even called a physician. If Jesus had made any failures in his healing work, or if he had only handled functional disorders and had failed to secure relief when organic cases came to him, there might be force in the argument put forth, that if he were now upon earth, he would make use of modern medical methods; but his record furnishes no mistake of any kind, and when it is remembered that he healed every kind of ailment known to humanity during his time, instantaneously, and never made a failure, the question naturally arises why he should, if here now, want to change a perfect system of healing for one which even under the most advanced medical methods records daily failures that annually run into the millions.

The remedy Jesus relied upon exclusively was always at hand, and it never failed. He instantly relieved his patients, and thus removed all danger of every kind. The Christian Scientist has supreme confidence in the stability, as well as in the efficacy, of the apostolic plan. God's creation, the Bible tells us, was perfect; that all things were made by God, "with whom is no variableness," and that "whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." Then, if there is any reality to any form of sickness, in the sense that it is any part of God's creation, it must be of endless duration.

Furthermore, Jesus designated both disease and sin the work of the devil, and then declared the evil one "a liar, and the father of it." Christian Science is in full accord with the teaching and practice of Jesus when he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and when he said to another whom he had healed, "Sin no more, lest a worse thing come upon thee."

As a final summing up of the whole matter, we are told that "to be carnally minded is death; but to be spiritually minded is life and peace." Christian Scientists rely implicitly upon the efficacy of the application of spiritual law in demonstrating the truth of their doctrine, as is evidenced in the healing of every description of sickness and disease and in destroying every phase of misery, despair, and sin; and in doing this they accept the test demanded by Jesus himself when he said, "He that believeth on me, the works that I do shall he do also."

[Alfred Farlow in *Chester* (Pa.) *Times.*]

Our critic declares that the fundamental tenet of Christian Science is this, "Matter does not exist." This is not a premise of Christian Science, but a conclusion. The premise of Christian Science, as before stated, is its teaching concerning God. Moreover, the abstract statement, "Matter does not exist," needs the fuller explanations given in the Christian Science text-book, in order that the student may obtain an adequate knowledge of the subject.

Christian Science does not deny the existence of phenomena. It affirms that these are not what they seem to be from a material view-point. It is the mission of Christian Science to give a spiritual understanding of creation. Science teaches that in our present immature condition we do not see things as they really are, that as we progress spiritually, and consequently become more intelligent, our sense of creation will improve; that this improvement will continue until we reach the point of perfection, when we shall see creation exactly as it is and it will be discovered to be spiritual and not material. Matter is the name which is applied to the false sense of creation. As this false sense is not true, it is proper to say that it does not exist; hence the declaration, "There is no matter." Christian Science does not deny that sin and disease exist in erring mortal experiences. It does not hope to dispose of these by ignoring them, but by grappling with them and overcoming them through divine power.

Christian Scientists believe in the death and resurrection of our Lord, in the ascension, in the atonement. In fact, Christian Science is in perfect accord with the entire teaching of the Scripture. Our critic asserts that the activities of the Christian Scientists have not been "among the class of mankind that needs help," but "they would rather enter the fold like wolves seeking whom they might devour." This point alone is enough to reveal the fact that the gentleman has absolutely no knowledge of the work of Christian Scientists. I personally know many persons whom Christian Science has lifted out of all sorts of degradation into lives of purity and prosperity. The practice of Christian Science is not confined to any particular class; it is applied to those who call for it, among all classes, rich and poor, high and low. Christian Science is doing more for the poor and needy than any charitable institution could possibly do, because it not only

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feeds the hungry, but it heals the sick, places them on their feet, enables them to work and earn a living.

It is said that the best sort of charity is that which dispenses with charity. To illustrate, I know an individual who was afflicted to such an extent that together with his family he had been for ten years supported by the county in which he lived. After a week's treatment by a Christian Scientist he was healed and immediately went to work, and has since earned his own living. Which is the better charity, to furnish food to a man for ten years, or to cure him in a week so that he can earn his own living? Moreover, Christian Scientists do not hesitate to help the poor and needy in a material way. During calamities they are liberal in their contributions. To illustrate: At the time of the recent Sicilian disaster the Christian Science church of Boston contributed far more than any other society in Boston, and when the call for funds was made by the Governor of Massachusetts, Mrs. Eddy's was the first personal check that was given in response, according to the newspaper reports. Christian Scientists are well aware that hospitals are necessary in this age of the world; that they will be essential until mortals have made sufficient spiritual growth to rely more upon the divine power. In keeping with this recognition, Mrs. Eddy recently gave five hundred dollars to the City Hospital, Newton, Mass.

Christian Scientists make no boasts as to what they are able to do. They simply point to the fact that an adequate degree of Christianity should enable all men to do the works which the Master did; that while one may be a Christian in a certain degree and not be able to do what Jesus did, yet as he continues to grow he must eventually measure up to the full stature of manhood in Christ and be able to fulfil the promise of the Master, "He that believeth on me, the works that I do shall he do also." As to the question whether Christian Science heals, we shall leave that to the multitude of witnesses who are already known to your readers.

[Algernon Hervey-Bathurst in *Richmond and Twickenham* (Eng.) *Times.*]

The Master said, "Lo, I am with you alway, even unto the end of the world." A spiritual and scientific understanding of the Master's teachings was demonstrated by healing the sick, reforming the sinner, raising the dead, nineteen hundred years ago, showing that the means of salvation from the thraldom of evil was then at hand. That same salvation, or Saviour, is at hand today. We have all had our Bibles, and possibly studied them for years; but only since Science and Health, frequently termed the Christian Scientists' commentary on the Bible, was given to the world, have we been able to realize that it is the privilege and duty of every disciple of Jesus the Christ for all time to obey his commands, or preach the word with "signs following."

Christian Scientists profess to have understood and demonstrated the teachings of Christian Science in a measure only, and they know that the day must come when not only will the "works" of the Master be done, but, in fulfilment of his words, the "greater works" as well. To quote cases of what the world has called "failures" of Christian Science is not argument. *Materia medica* is not infallible; but it would be neither Christian nor in keeping with the ordinary courtesies of life to condemn or malign those whose motive is to free humanity from suffering and pain. Christian Science has healed, and is healing, all kinds of diseases, organic as well as functional, and, above all, it is reforming the sinner.

No one is asked to study Christian Science, but so long as the sick are healed and the sinful reformed through its teachings, so long as men and women find in it the comfort they have failed to find elsewhere, so long as they learn through its teachings that God is at hand and "not a God afar off," just so long will they seek its support and protection, and those who seek it will not seek in vain.

[William E. Brown in *Portland* (Ore.) *Spectator.*]

Perhaps one of the most popular fallacies regarding the method of Christian Science is the idea that it ignores sin and sickness, and that if one only thinks he is well he will be so. This misconception is, of course, based upon a total misapprehension of the teaching of Science and Health, the text-book of Christian Science; there is nothing in this book that could be distorted into such a conclusion. Mrs. Eddy emphatically teaches that those who sin must suffer, and that the only way to maintain spiritual and physical health is to overcome sin and spiritual ignorance in all its forms. Christian Science recognizes that sin and disease are very real to the sufferer, and that they must be destroyed, not ignored.

Probably the most misunderstood proposition of Christian Science is its teaching regarding the non-existence of matter. The statement that "there is no matter," is not meant to convey the idea that all the objects in the world about us do not exist, nor that man has no body, but it is equivalent to saying that these are not material, as they seem to be to the senses. The declaration that "there is no matter" only partially defines the Christian Science doctrine; but when considered as a consequent of its correlative statement, "All is Mind," its meaning immediately becomes apparent, *i.e.,* that what is generally called matter is but a misconception of mental ideas.

It is a self-evident fact that Mind and matter as opposed entities could not exist, and since Mrs. Eddy has given forth her discovery of the allness of Mind, many physical scientists have changed their views regarding matter and agree with her that we live in a thought-world and that matter does not exist. Among others who subscribe to this theory of matter are Professors Ostwald, Huxley, Crookes, Lodge, and Curie, the latter being the famous discoverer of radium.

Mrs. Eddy's statement that "all is infinite Mind and its infinite manifestation," is strictly in accord with the Scriptural teaching that God is all and there is none else. The proof that this premise is correct and in accord with the teachings of Jesus is established in the healing and redemptive work accomplished by Christian Scientists. In this connection the Master said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

[W. C. Williams in *Baltimore* (Md.) *American.*]

The teachings of Jesus and of all the prophets will remain a dead letter, mysterious and impractical, so long as the physical is considered the real and the spiritual the unreal. The Bible commands that we seek first the kingdom of God and His righteousness, and that all else will be added. The kingdom of God is spiritual. To find it, then, we must leave out the physical, which can tell us nothing of the spiritual, and the first step in this direction is to be willing that not our own will, but that of the Father, be done. When the absolute elimination of selfishness is accomplished, the kingdom of God will not be very far off and can readily be perceived; then, in giving all thought to the glorification of Truth, all else will be added, so that even to mortal eyes many of the results will be manifest.

Healing in Christian Science refers not only to the cure of sickness and disease, but to the overcoming of all erroneous conditions,—mental, moral, physical, and finan-

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cial,—everything that is opposed to God's law, and these conditions are overcome through the understanding that under God's laws these are not facts. If they were facts, it would be impossible to overcome them. The healthy condition is the real condition in the mental and moral realm, as well as in the so-called physical expression. Moral and physical health cannot be obtained through the operation of mortal mind or will-power,—the carnal mind, as St. Paul called it,—but through divine Mind.

[James Phelps in *Stanley* (Wis.) *Republican.*]

Christian Scientists are firm believers in good ventilation, fresh air, soap and water; also in wholesome food and proper clothing for both children and adults. Moreover, to these they add temperance, purity, brotherly love, and faith in God. And last, but not least, they evince a lively consideration for the views of others, and therefore strictly observe laws relating to quarantine and the reporting of assertedly communicable and contagious diseases to the proper authorities.

[R. Stanhope Easterday in *Crawfordsville* (Ind.) *Journal.*]

The disciples and Paul did heal themselves and others through spiritual means and without drugs, and such healing by spiritual means, even to the raising of the dead, continued to be practised by the early church for some three hundred years. For centuries past, however, this phase of our Lord's teachings has been practically lost sight of, until today we find our brother and many another critic of Christian Science arguing that "Jesus did not institute miraculous [so called] healing as a continuous system." There is no justification within the lids of the Bible to support this contention, while Christian Scientists find much in the Bible which enjoins upon them the necessity for emulating our Lord in "all his mighty works," and today they are but making a reasonable effort thus to maintain "undivided" the Christly garment of healing and regeneration. It is unreasonable for us, however, to expect the ultimate of experience and demonstration before preliminary steps have been taken one by one. Already every known disease has been healed in Christian Science, and the healing results, now as in Jesus' time, from moral regeneration. The "prayer and fasting" which our Lord declared so essential is still the vital essential in the Christian's effort to heal the sick as Jesus did, and in fulfilment of his direct demand. Jesus often healed the physically infirm by "forgiving the sins" of the individual, while in the 91st Psalm "long life" is promised to the faithful followers of the good. It goes without saying that no one could hope to lift another to that high moral plane which would conduce to health unless he himself were already living on that plane. If our brother will but attempt to live the life of a Christian Scientist, he will learn that the Christian Science approximation of heaven on earth leads into no "rose-colored paths." The Christian Science "theory" is like the rainbow only in the sense that it gives "promise." The "practice" of the "theory" means struggle and effort. The Christian Scientist indeed has need of the "whole armor of God."

[Abbot Edes Smith in *Duluth* (Minn.) *News Tribune.*]

Christian Science does not deny the existence of pain under the human laws of disease and of sin to which mortals are usually subject; but Christian Science does maintain and prove by practical results that the apostle Paul made no mistake when he said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Jesus proved that the human laws of disease, as well as of sin, are nullified by the law of God, when an appeal is made to our heavenly Father; and our Master said: "He that believeth on me, the works that I do shall he do also." Thus our Saviour established the only test to show who are his worthy followers and who really believe in him.

Christian Science does not deny, it affirms the infinite personality and individuality of God, in the true philosophical and religious meaning of those words, namely, that God possesses infinite self-conscious existence, and knows Himself and knows and loves His whole creation, the least as well as the greatest. Following the plain teaching of our Saviour and of his apostles, Christian Science teaches a spiritual and infinite, not an anthropomorphic and finite, God. The word "Principle" is applied to God to emphasize the absoluteness and eternal unchangeableness of Him who is "the same yesterday, and to day, and for ever;" "With whom is no variableness, neither shadow of turning." The other words applied to God are all in accordance with and follow the Bible teaching.

In the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy expressly affirms her belief in the immaculate conception of Jesus, in his resurrection and his ascension. She draws the distinction, long recognized by theologians, between the human side of his nature and the divine, between the Jesus who was born, who died, rose, and ascended, as he said, "unto my Father, and your Father; and to my God, and your God," and the eternal Christ of whom Jesus said, "Before Abraham was, I am,"—the Son of God.

Referring to one that dies in the Lord, is it right to criticize a person who says, as Jesus said of the maid, "She is not dead, but sleepeth"? The kingdom of heaven is recognized by Christian Scientists, as it was by Christ Jesus. The Bible is emphatically taught by Mrs. Eddy to be the foundation of Christian Science. The mental suggestions, etc., of "applied psychology" are merely the enforcement of the finite, human mind or will, in other words, hypnotism. This is not the method of healing used by Jesus, who surrendered the human mind or will to the infinite Mind, God, and without any assistance from physicians or from material remedies, healed all kinds of diseases. Our Saviour taught that those who believe in him shall do the works which he did. He said, "It is enough for the disciple that he be as his master." Shall not Christians follow Christ?

We are endeavoring to separate intellect and manual labor; we want one man to be always thinking and another to be always working, and we call one a gentleman and the other an operative: whereas the workman ought often to be thinking, and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers!—JOHN RUSKIN.

The two supreme dangers that menace a democratic state are despotism on the one hand and mob rule on the other. . . . The more constant and universal the voice of the people makes itself manifest, the nearer do we approach to an ideal government. The initiative and referendum make public opinion the controlling factor in the government. The more promptly and the more fully public officers carry into effect such public opinion, the more truly is government of the people realized.—JUSTICE DAVID BREWER.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A LETTER BY MRS. EDDY.

Box G, Brookline, Mass., July 12, 1909.

Mrs. Augusta E. Stetson, New York City.

Beloved Student:—I have just finished reading your interesting letter. I thank you for acknowledging me as your Leader, and I know that every true follower of Christian Science abides by the definite rules which demonstrate the true following of their Leader; therefore, if you are sincere in your protestations and are doing as you say you are, you will be blessed in your obedience.

The Scriptures say, "Watch and pray, that ye enter not into temptation." You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed. Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend.

You have been duly informed by me that, however much I desire to read all that you send to me, I have not the time to do so. The Christian Science Publishing Society will settle the question whether or not they shall publish your poems. It is part of their duties to relieve me of so much labor.

I thank you for the money you send me which was given you by your students. I shall devote it to a worthy and charitable purpose.

Mr. Adam Dickey is my secretary, through whom all my business is transacted.

Give my best wishes and love to your dear students and church.

Lovingly your teacher and Leader,

MARY BAKER EDDY.

"SEEK, AND YE SHALL FIND."

FREQUENTLY the editors of the *Sentinel* are asked to write on various subjects, the elucidation of which their correspondents believe to be necessary to the upbuilding of the Christian Science movement in some particular place, and while the editors are glad to be of such service as they can, it should not be expected that they will undertake to comply with all these requests, or even a great number of them. Many of the questions pertain solely to the local conditions surrounding the work of the questioner, and frequently they are of such a nature as to render an answer impossible by one who does not know both sides of the contention—for usually there is a contention back of these questions.

The Bible, Science and Health, the Church Manual, and other writings of our Leader, Mrs. Eddy, if thoroughly studied and their teachings and rules put into practice, are sufficient guides for the solving of the thousand and one questions which come up in the management of branch churches, Sunday Schools, and reading-rooms, as well as for the proper conduct of practitioners and church-members. Christian Scientists are in possession of these books, and they are free to consult them at any time; in fact, it is their duty to consult them, and thereby be able to work out their own salvation.

The Christian Scientist who wishes to heal the sick—whether himself or his neighbor—must be so familiar with the text-book, Science and Health, that he can apply the rule and destroy the false claim, whatever it may be, and a moment's consideration will show him that all the other claims of discord which come to him for betterment are so similar that he needs only to apply precisely the same rules as he would in a case of sickness. There is just one thing to be done in any and every instance, and that is to demonstrate the Principle of Christian Science.

The great work of a Christian Scientist is to heal the sick and reform the sinful, and if this is done diligently and prayerfully, with selflessness and consecration, the smaller matters with which so many of the questions referred to have to do, will sink into insignificance. Our Master said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Surely this is enough of an undertaking for any one.

ARCHIBALD MCLELLAN.

TRUTH IS INTELLIGIBLE.

CHRISTIAN SCIENCE rebukes the tendency to superficial thinking. Says our Leader, "We must . . . take up ontology,—'the science of real being.' We must look deep into realism instead of accepting only the outward sense of things" (Science and Health, p. 129). As the result of its material handicap, human sense does not find this an easy thing to do; but it is imperatively demanded in Science, and herein lies the explanation of much of the indisposition and antagonism of mortal thought. To his disciples Jesus said, "It is given unto you to know the mysteries of the kingdom of heaven, but to them [the indifferent outsiders] it is not given." So, too, St. Paul writes to the Ephesians that it was the purpose of God "to make all men see," through his preaching, "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God," and he asks his faithful friends to pray that utterance may be given him, so that he may boldly "make known" this "mystery of the gospel."

Paul's Greek *mustarion*, makes it clear that he referred to the spiritual truths of the Christ-teaching respecting the nature of God and His manifestation, and of man and his dominion, which were revealed in the gospel and of which he was a God-appointed "steward." That these "deep things of God" are not mysteries in the sense of being incomprehensible or unintelligible, is made clear by the apostle's definite statement that they are to be understood and utilized by every Christian disciple.

Entirely in keeping with this teaching of the Master and of his great minister, Christian Science declares that spiritual truth is apprehensible, that we may so "know God" as consciously to enter upon the life eternal, and that this understanding may be utilized, as it was by Christ Jesus and his disciples, in the overcoming of sickness and sin, the solution of every human problem. In ancient Egypt and Greece the leaders of religious cults evidently not only consented to but encouraged the idea that much of the sacred teaching was reserved for the apprehension of the priestly class alone, and this idea still obtains to a pitiful extent even in the domain of Christian thought. That it tends to the advantage of the few and to the superstitious subserviency of the many, is manifest. Its degrading effect must have impressed St. Paul, and no doubt he was seeking to break the rule of this belief in his frequent references to the freedom-bringing power

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of the gospel, his insistence that every believer was to become a veritable priest unto God.

In recognizing the likeness of man to God, the eternal oneness of the spiritual idea with its divine Principle, Christian Science makes logically apparent the fact that awakened thought is capable of apprehending divine truth, the Science of being, of embracing the divine ideas in consciousness and of responding thereto. This is the basis of that communion with God which is the vital fact of prayer, and this was the ideal toward which the psalmist aspired when he said, "Let the . . . meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Christian Science finds a sufficient ground and philosophy of spiritual healing in the recognition that evil with all its phenomena is unreal, of the nature of a lie, which may be corrected, cast out, by the truth of being in consciousness. It further teaches that the things of false material sense are by nature unintelligible, since they are without Principle, lawless, "an enigma" (Science and Health, p. 124) which it is wholly profitless to undertake to analyze or explain. Thought is thus centered upon Truth and its manifestations, to the unlabored apprehension of which we are attaining as we awaken and "rise from the dead,"—escape from the unintelligibility, inconsistency, and incongruity of mortal sense.

JOHN B. WILLIS.

THE LAST SUPPER.

THE last supper of Jesus with his disciples has been a favorite theme of artists and theologians, and around it have centered many of the dogmas of creedal Christianity. That it was a momentous occasion appears certain, from the fact that it is mentioned in the four Gospels, although John's account differs considerably from that of the other evangelists. He is the only one who mentions the washing of the disciples' feet, which followed the supper. Only Luke, who was not present on this occasion, has the statement, "This do in remembrance of me;" while John, who was present, lays great emphasis upon the admonition, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Several Christian sects have insisted upon the literal fulfilment of this behest, as the greater number of the others have upon the commemoration of the last supper. The question today with many sincere Christians is, What have been the fruits in either case?

There are many devout thinkers, as well as Christian Scientists, who fail to find in the Gospel accounts of the last supper any hint of an intention on the part of Christ Jesus to make of the "remembrance," mentioned by Luke, a material rite. Did not Jesus seize upon everything which appealed to thought and make it an object-lesson for those who were seeking the truth? Did he not tell Peter and John that they were to become "fishers of men"? To the woman of whom he asked a drink, he told in immortal words of the "living water;" to others he pointed from their ordinary food to the "bread of life;" thus, too, the lessons of sower and seed, springtime and harvest, but never once did he fail to direct thought away from the material to the spiritual.

There are perhaps few who read the story of the last supper who pause to consider that at that time Jesus and his followers were excommunicate from the church of their fathers, for the reason that he had put to shame mere doctrines and beliefs, rites and ceremonies, by his demonstrations of the power of Truth to save from sin, sickness, and death. The priests said, "If we let him thus alone, all men will believe on him." At the yearly passover every household within the pale of the church had a lamb, killed for them by the priest, but Jesus and his followers were without the pale, so they could have no paschal lamb, nothing but the bread and wine which constituted the evening meal of the common people, yet what an occasion he made it! As our revered Leader says, "Their bread indeed came down from heaven;" and the wine was "the inspiration of Love, the draught our Master drank and commended to his followers" (Science and Health, pp. 33, 35). Christ Jesus did indeed bid his followers eat of his flesh—but how? Here are his words: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." That this bread "giveth life unto the world," Christian Scientists are proving daily in their own healing and in that of others, and they know that the demand of Truth is that every thought, word, and deed should be consecrated so as to be a perpetual "remembrance" of the Master's holy mission.

Deep is our gratitude to the one who has made known to us the privilege of "this spiritual meeting with our Lord in the dawn of a new light" (*Ibid*, p. 35),—the gloom of the last supper being dispelled by the glorious triumph of the resurrection morn, with its deathless promise to all who are "risen with Christ."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Rushville, Ind., July 6, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is with a heart full of appreciation that I attempt to write you regarding the change that has come into my life after years of earnest prayer by a good mother. I was addicted to almost every known evil habit, such as profanity, drinking, and the tobacco habit in its different forms, but what seemed worst of all happened a short time before I became interested in Christian Science—I took a small sum of money from my employer. After reading and studying Christian Science for a short time I found that I must right the wrong, but how? that was the question. It did not take long to decide, for there was but one way—the right way. Trusting divine Love to care for me, I went to my employer with double the amount I had taken, feeling that he was entitled to that. After telling him what I had done, I gave him the money, and much to my surprise he refused to take more than the original amount, and in a very impressive manner commended the step I had taken.

The teaching of Christian Science enables one to do right always. Words do not express my love to you for such teaching, and it is my humble desire to prove myself worthy to be called a follower and an advocate of this truth that makes free indeed.

With sincere gratitude, I am

WILLIAM O. FREEMAN.

Duxbury, Mass., June 28, 1909.

Dear Leader:—A sweet sense of tenderness has come to me, in my love for you, since reading your life by Sybil Wilbur, and I just want to tell you this. The glimpses I have caught there of your great sacrifice for us all, have made your writings more precious to me than ever before. Lovingly,

ALEXIE F. BUCHANAN.

Asheville, N. C., June 29, 1909.

Dear Leader:—The change you have made on page 55 (66) of the old edition) of "Unity of Good" has made it clear to us that, as we give up the thought of the flesh, we shall have the consciousness of divine Love. For

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many years I read and reread our Master's words, "Take no thought . . . for the body," but I had no conception of what they meant until I read your book, Science and Health. Since then I have been trying to see the falsity of the belief in pleasure and pain in matter, and to be able to say, as did Job, "Yet in my flesh shall I see God."

With gratitude and love,

ALICE B. POWELL.

Los Angeles, Cal., June 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is with a sense of gratitude beyond the power of words to express, that we bear witness to the truth in Christian Science, and bring our love to you as a tribute of praise for the life which, by your own life, you have taught us to emulate. In seeking to follow where divine Love leads us, we have been instrumental in distributing our literature to the inmates of the county jail and hospital, various fire-engine houses, car barns, hotel and department store rest-rooms throughout the city, one of the railway stations, the Ransome Home for the Aged, the reading-room of the Bethlehem Institutional Church, and the George Junior Republic. We are glad to testify to the hearty good will and interest with which our efforts have been met in every instance, and to the results which have been made manifest to us as tokens of encouragement to continued work along this line.

A new meaning has come to some of us from the parable of the good Samaritan, for he took him that was beaten and robbed, "and set him upon his own beast, and brought him to an inn, and took care of him;" and when he departed he said to the host, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Surely it is the power of God, as taught in Christian Science, which bears mankind away from the scenes of disaster and distress to the house of comfort and regeneration, and that says: "Take care of the brother man, and whatsoever he needs supply it at the cost of belief in materiality, and when the spiritual man is awakened, he will repay you." Yours in the Cause of Truth,

The Literature Distributing Committee of First Church of Christ, Scientist, of Los Angeles, Cal.

REV. ELMER C. ANDRUS, *Secretary,*
MRS. CLAIRE V. THOMAS, *Chairman.*

Chicago, Ill., April 6, 1909.

Dear Leader:—The Christian Science Monitor, as "a school for the education of the poor," is a kindergarten of learning for both young and old. As an object-lesson before the newspaper world, it stands alone. Its editorials are an education in themselves. You have established many branches of learning for the higher education of mankind, but the *Monitor* as an educator is an inspiration of crowning magnitude, for through it multitudes are being fed, thought is being purified, and to the poor the gospel is being preached.

A grateful reader,

NELLIE DODD PURNELL.

London, S. W., England, June 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—As ushers of this church, we unanimously desire, at this time of its dedication, to express to you our deep sense of gratitude for the healing message of Christian Science. We feel that it was indeed a privilege to participate in that special and uplifting experience, lovingly assisted, as we were, by several members of the other London churches, in hearty response to our invitation. It was gratifying, too, to see the building full, and to note the harmony and peace that prevailed throughout both services.

Recognizing that the progress of our Cause in this country has been made possible only through the dedication of your life to the service of omnipresent Love, we begin to see the necessity for consecrating ourselves more wholly to the realization of Spirit as All. You have already shown us the way, and as we "follow and rejoice," we find that the lessons learned from our duties are many and invaluable. Doorkeepers in the house of the Lord, we would gain the higher sense of our office,—that of helping our brother-man into a haven of release from the storms of sin and suffering, within that Mind which was in Christ Jesus. Lovingly and loyally yours,

The Ushers of First Church of Christ, Scientist, London, England.

CHARLES BUCKLAND, *Chairman.*

Frankfurt, a|M, Germany, June 15, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader and Friend:—For one moment let your thought rest upon this field, where workers and congregation alike look up to you in deep and heartfelt gratitude for your loving wisdom and watchful care, brought to bear upon us by every onward move of that Cause which we have all embraced and are serving, each one as he best knows how. Experience has shown us that waiting patiently on God means having our path directed.

This field is but small, and at times the odds against us seem heavy, but this last week has been one of rejoicing, with all difficulties fallen away—we have had our second lecture. Dear Dr. and Mrs. Fluno did some loving work here, on their way down to South Africa. At the lecture attention was riveted, and the response was enthusiastic and sincere. Dr. Fluno said at the following Wednesday evening meeting that he had not found it difficult to lecture here—what that means in a German field, with an almost exclusively German audience, only they know who have gained a glimpse of the spiritual language, and the joyous gratitude is more than can be expressed, except by pressing on to reach those shores where only the "still small voice" is heard. We have all felt the growth since last year's lecture, given by Mr. Kimball, and I wish to say what a boon these landmarks are, and how they bring to the far-off fields a big wave of that Spirit-atmosphere which is the air of home for every one of us.

We would, one and all of us, send you the best we have: a fervent God bless you, and keep us steadfast in the way you have opened up for us, rejoicing alway.

In loving gratitude,

POLDINE, BARONESS SENFFT VON PILSACH.

Brooklyn, N. Y., July 5, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The board of trustees of First Church of Christ, Scientist, of Brooklyn, N. Y., in behalf of the members of the church and congregation, desire to express to you their gratitude and appreciation for the restoration to our Hymnal of the old tunes to your hymns, which are so closely associated with our early experiences in Christian Science. This is added proof to your followers that you reflect the wondrous activity of the one Mind, bestowing and enriching with the fulness of Love wrought out in life practice.

Faithfully yours,

MRS. EMMA SLOAN FIELD, *Secretary.*

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THE LECTURES.

BRISTOL, ENGLAND.

There was an audience of greater proportions than could be comfortably accommodated in the Lesser Colston Hall last night [May 6] to hear a lecture on Christian Science by Francis J. Fluno, M.D., of Oakland, Cal. William N. Miller, K.C., who was in the chair, spoke words of welcome on behalf of the members of First Church of Christ, Scientist, in Bristol, and explained that their reason in offering the lecture was because it contained something that Bristol people would want to hear, something that would be of benefit. For hundreds of years mortals had been dissatisfied with their concept of God, of man, and of the universe. Regarding God as the God of good and evil, man as mortal, and the universe as material, it was inconceivable that men could have been otherwise than dissatisfied. The mixture of good and evil was subversive of perfection, and mortality and materiality must end in gloom and death. Christian Science came with glad tidings and great joy not only to the sinner, but to the sick—to all who had been bearing the curse of pain, no matter from what cause, and struggling ineffectually to be free. Christian Science was one great whole. It reformed the sinner, healed the sick, comforted the sorrowing, and unified men in one and the same way—in the way demonstrated and pointed out by Jesus Christ. It was a unity of good, and Christian Scientists were united the world over in their endeavor to heal sickness and destroy sin. Christian Science was rapidly bringing into sight a new heaven and a new earth wherein dwelt right thinking. Recently a professor, in addressing his class, said a new gospel had arisen, a gospel of healthy-mindedness. Yes, that was so. Forty years ago there was only one who understood and preached that gospel. Like the voice of one crying in the wilderness, an ideal woman had appeared and proclaimed that great fact of existence—"All is infinite Mind and its infinite manifestation, for God is All-in-all." The spiritual idea born in her consciousness gained strength and developed, so that this thought was not now confined to a few, but was generally accepted. At first few heeded it, but now this gospel of right-mindedness, right-thinking, was accepted in every quarter, through the teaching of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science.—*Bristol Mercury.*

DOVER, N. H.

On Sunday, May 16, there was a lecture on Christian Science delivered in the City Opera House by Bliss Knapp. Mayor Foster presided, and in introducing the lecturer said in part,—

I realize that Christian Science today engrosses the attention of a large number of the people of this and other lands, and has grown, perhaps, more largely in recent years than any other form of secular worship. Far be it from me to decry any form of Christian worship. My earliest recollections take me back to a sainted mother, a follower of the lowly Nazarene, whose every wish was that her children be good, conscientious Christians, believers in a future destiny. Such belief is, therefore, ingrained in my nature, and I cannot find room in my heart for prejudice against any form of intelligent Christian worship. There must be virtue in a religion which has gained so many adherents of strong mentality as have the teachings of Mrs. Eddy. She is indeed a remarkable woman, and her influence has been more powerful for good than that of any woman of whom history has any knowledge. A remarkable thing about Christian Science is that it appeals to the reason of men, and has therefore gained a tremendous following among people of culture who think for themselves and are not swayed from their moorings by every passing breeze. Those of us who have not accepted Christian Science as a fundamental belief can listen to an exposition of its teachings from one who believes what he says and can give strong reasons for the faith which is within him.

I confess that I have not studied the works of Mrs. Eddy, and have perhaps been led to believe that the cardinal fundamentals of your faith have their origin in the triumph of mind over matter, to the discomfiture of *materia medica* and all other material things. I realize, however, that the foundations of your belief must be laid deeper than this, or the faith would not have been accepted by so many thousands of leaders of advanced thought in all parts of the Christian world. With a mind, therefore, free from bias, I gladly listen to the expositions of faith from those who have searched wide and deep that their judgment might be well founded, and shall hear with pleasure, and possibly with profit, the distinguished member of your cult who is here this afternoon.

Foster's Democrat.

KANSAS CITY, MO.

Before an audience of nearly six thousand people Christian Science as a religion, as a system of scientific healing, or as a logical plan for right living, was fully discussed by Bicknell Young of Chicago in his lecture yesterday afternoon [May 16] at Convention Hall, under the auspices of the three Christian Science churches of the city. Senator A. L. Cooper, who introduced the speaker, said,—

I want to express the high regard I entertain, in common with all our people, for your church, its membership, and the excellent work it is doing in this community. It has met prejudice and criticism with patience, and has steadfastly and with dignity pursued its task. This magnificent audience, composed of many, like myself, who are not Scientists, is a tribute to your sincerity as well as to the great ability and reputation of the lecturer of the day.

Kansas City Journal.

MANKATO, MINN.

Christian Science, pure and simple, was explained and described in a manner that was intensely interesting and satisfactory by Frank H. Leonard at the Opera House last night [May 18]. Senator S. D. Works presented the lecturer in the following words:—

I am sure it affords me great pleasure to introduce to you a man who will speak to you along lines of a cult that has become popular. I use the word popular advisedly, for this is a great question and one that lays hold of one of the most vital forces in human life, that of health. At present one of the great movements of modern times, and one that cannot but appeal to every thinking man, is Christian Science. Never did I believe more in Christianity than tonight. We all believe in Christianity, and we all believe in science, but when there comes to us a man who blends Christianity and science as applied to human ills, we cannot afford to be indifferent. I am perfectly free to say that I know very little about the subject of Christian Science, but believing that it comes into the world to help and bless, it is entitled to a place in our thoughts and lives, and I take pleasure in introducing the lecturer.

Mankato Free Press.

LECTURES AT OTHER PLACES.

Riverside, Cal. (Second Church).—Prof. Hermann S. Hering, April 6.

Piqua, O.—Judge William G. Ewing, April 18.

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TESTIMONIES OF HEALING.

It is with a sense of deep gratitude to God, and to our beloved Leader, Mrs. Eddy, that I take this opportunity of telling what Christian Science has done and is doing for me. It was about four years ago that I first heard of it. I was then an active church-member, and was very much against what I then supposed to be the teachings of Christian Science. I was, however, healed of an infirmity which I had had from childhood,—a swollen foot, which gave me great pain whenever I walked any distance, and often I would not be able to put my shoe on at all. I could get no relief from material means and thought I should always have to suffer from the foot, but this complaint was healed by the truth. I have no difficulty now whatever from it, and can walk any distance.

Other ills have since disappeared by the understanding of the truth as taught in Christian Science. I never knew in the old thought what it meant to be free from worry, but now I do not know what it is to worry, and every day I have more to be grateful for. Divine Love is my daily support and "I know that my redeemer liveth." I have never been so happy in my life as since I took up the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am indeed grateful for the physical healing, and for the spiritual uplifting,—the clearer understanding of God, good. As one sees the noble work which our Leader is doing for mankind, is it any wonder that the heart goes out to her in loving gratitude? She has made the way so clear that all who will may partake of this glorious truth.

LILY M. BOTTING, London, England.

When a girl of sixteen years I was supposed to be injured through overwork, and this brought on a complication of diseases, among them a serious heart difficulty, which lasted for years and resulted in bloating on my left side and great distress. For about thirty or forty years I was unable to turn my head without turning my whole body, and I was also supposed to have spinal disease.

Some years ago my daughter was wonderfully healed through Christian Science, after years of suffering, and I could not help but acknowledge that this healing must be of God, for surely it was like the works of our Master, whom I had been taught to love and reverence from early childhood. So, when I was attacked by illness two years ago, I did not want to call a doctor, but longed to get to my daughter's home, where I knew I could receive the help I wished. With great difficulty I was taken there in a carriage, and a Christian Science practitioner was sent for. By this time the pain was so very severe that I could not bear to be touched, but I did not tell the Scientist all my complaints, as I thought it would discourage her. I did, however, mention the swelling of my legs and feet, and the difficulty with my neck.

In just two weeks I was healed, not only of the rheumatic trouble, but of the swelling, and I was able to turn my head naturally and to lift it up, nor has there been any return of any of these complaints. Besides the physical disorders I was very sad over the loss of two of my children, who died years ago. I did not seem to get over their loss at all, but since I had this treatment it is as if a load of gloom had been lifted from me. Why should I not be very grateful for what Christian Science has done for me and mine, and be ready to speak a good word for it whenever I can?

As the world counts time, I am over eighty-two years old, but I now have much better health than I have had in many years.

MRS. PHEBE L. DAVIS, Old Mystic, Conn.

I came to Christian Science for mental help as much as for physical. I was said to have tubercular lung and throat disease at the time I went to a practitioner for treatment. For about four years I had been practically an invalid, having to spend most of my time in a dry climate (Denver, Col.) under the care of two physicians, away from home and all that was most dear to me. At the time I began to investigate Christian Science, I was much better than I had been previously, but the constant worry and fear of getting worse, or of never getting well and of being so far from my friends, had put me into a terrible state mentally. I came to the conclusion that something must be done, or I would have to give up the struggle for life.

After a week's treatment in Christian Science the fear of climate had entirely left me; my voice, which had been scarcely audible, had improved, and my cough immediately began to lessen. After five weeks' treatment I felt thoroughly satisfied, and well enough to return to my home in the South. I did so, and continued the study of Christian Science. I have in a little over two years never had any treatment, other than my own study and understanding of this truth. I am well in every physical respect, but this is not half, for I have gained so much mentally and spiritually. My life, which once seemed all trial and suffering, is now one of continual peace and joy; for when trials do come I have something that never fails,—Truth, Principle,—and when thought is rightly directed, it never fails to bring harmonious results. I am indeed very grateful to Mrs. Eddy for showing us the way to health and giving us a true understanding of the Bible.

MRS. ORMAN SMITH, Paragould, Ark.

[Translated from the German.]

I give this testimony with deep gratitude for all that Christian Science has done for me and my family. For eight years I suffered from a terrible disease, which made me so weak that I was unable to do any kind of work. I was obliged to submit to an operation by which twenty-four teeth were removed; but instead of improving I grew worse, and the physicians said that an operation involving the brain was necessary. While in this desperate condition I heard of Christian Science, and after I had attended the services a few times I asked for help. After the second treatment I began to feel the power of Truth, and during two weeks' treatment I regained perfect health, for which I am infinitely thankful to God.

When my boy was four years old, he had a cough, with serious complications. As a result one eye became badly distorted, and the sight of both eyes was so much affected that he could see only by using very strong glasses. The weakness and the pain in the eyes increased every year, so that when he was about thirteen the physicians urged us to have an operation performed, but we could not consent to that. After I had been healed in Christian Science, however, I asked for help for my child, and with a few treatments the distorted eye regained its normal appearance completely, and the sight of both eyes was restored. This same boy was brought home unconscious by a physician a few weeks ago. He had met with a very severe accident on the bicycling-ground. I immediately treated him in Christian Science, and then asked a practitioner to help me. She did so, with the result that the boy could go to school four days later, completely healed. My little girl too was freed, through Christian Science, in a very short time of a distressing ailment of years' standing, and is now a strong and healthy child.

For all these blessings, and for the help that has come to me and mine through Christian Science, I thank God, and our beloved Leader, Mrs. Eddy, with all my heart.

FRAU AUGUSTE MINNA SCHLUND, Dresden-Plauen, Germany.

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I should like to tell in the columns of the *Sentinel* how Christian Science, through the understanding of one of our Leader's faithful students, proved to me that man is free from the law of sin and death.

About thirteen years ago, I was on the verge of a nervous breakdown. My home training had been such that medicine did not appeal to me very strongly, although I did take some medicine and occasionally consulted a physician. The family with whom I was boarding talked with me about Christian Science, and after some persuasion I consented to have them call a practitioner, that I might have a talk with her. I took treatment for two weeks, but apparently without effect; so it was discontinued. I gave up my position as a teacher, and went to another city, there to have my thought prepared, through more suffering, for the reception of the truth. In a few months, a paralytic condition appeared in my left side, and I was in such bondage to fear that I was on the verge of despair. I consulted a physician and had massage treatment, but without relief. In this condition I wrote my former Christian Science practitioner, and received help immediately. In three days the paralytic condition had entirely disappeared. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began the study of this wonderful book, every page of which seemed illumined. After studying this book and other works by the same author, and with the assistance of the faithful practitioner, in about a year headaches of ten years' standing were also overcome.

It would be impossible for me to enumerate the blessings that have come to me, and through my understanding of Christian Science I have been able to help others. My gratitude to Mrs. Eddy cannot be expressed in words, it can only be shown by a life devoted to Truth and by striving to overcome all that is unlike God. As to her leadership, these lines from Goldsmith (with a slight change) seem a fitting tribute:—

> And as a bird each fond endearment tries,
> To tempt his new-fledged offspring to the skies,
> She tries each art, reproves each dull delay,
> Allures to brighter worlds, and leads the way.

FRANK H. DAME, Detroit, Mich.

Many times I have felt a great desire to make public acknowledgment, through our periodicals, of the great good and benefit that Christian Science has been and is to me and mine. For fifteen years I have tried to live a life in accord with the teachings given in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have been a member of The Mother Church eleven years, and during that time have been able to show the way to many others. For myself and family, Christian Science has been our only physician, and I want to mention two cases of quick and permanent healing that have taken place within the year.

I awoke one morning to find myself in great pain, which in an hour seemed to grow almost unbearable. I was not able to meet it quickly, so turned to a faithful Scientist for help. My husband telephoned to her about ten o'clock, and in a half hour after I was free from pain and sound asleep. I awakened at noon, healed, with the exception of a sense of weakness, which lifted gradually, and I was able to be in my place by the afternoon. At another time, my husband, who is not a Christian Scientist, had an eruption on his face, accompanied with pain so great that he could not lie down. Christian Science treatment was given him, and through the realization of God's dear love, ever-presence, and all-power, the difficulty was perfectly met in about four days' time.

To say that I am grateful to God, and to our loved Leader, seems a small thing to do. I am learning more and more that true gratitude is expressed better in deeds than in words, and that all true Christian Scientists can show love to their Leader by obeying the Scriptural injunction, "The servant of the Lord must not strive" (with personality), but by patient overcoming of self help her to establish "on earth peace, good will toward men."

MRS. GERTRUDE FRENCH, Jersey City, N. J.

With a heart always full of gratitude for what Christian Science has accomplished for me and mine, today I must give expression to it, for my thankfulness is without measure. Because of an experience which came to me quite recently, this demonstration which I offer was brought back very vividly to my thought. During the evening I chanced to be with a young man who was suffering from an offensive catarrhal trouble. I myself had endured this disease for more than twenty years, in its most aggravated form, although I was treated constantly during that time by the best specialist obtainable, but unsuccessfully. The physical suffering at times was intense, but it never compared with the mental anguish of knowing that I was rather to be shunned than sought after. This is only one of the many diseases of both mind and body from which Christian Science has freed me absolutely, and for this healing I today give heartfelt thanks.

When it comes to expressing my gratitude for the changed view-point which the study and demonstration of Christian Science have brought me respecting life and experience, words fail me, as they do when in deepest humility I desire to add my gratitude to that of the many thousands who are expressing their thanks to Mrs. Eddy for this wonderful revelation.

MAY T. GREENWOOD, Oakland, Cal.

I feel that words are inadequate to express my gratitude for what Christian Science has done for me, for it found me, less than a year ago, discouraged, disheartened, and to mortal sense a physical wreck. I suffered periodically from depression, and had frequent headaches, which often became very severe, the pain being so intense that my family dared not leave me alone when under these attacks. Hypodermic injections had to be resorted to before relief could be obtained, but the headaches became so frequent that I was obliged to give up the practice of law, in which I had been engaged for twenty years. I had also suffered for over twenty years from a bowel disorder, which finally developed into a serious form.

At last my condition became such that I went to a sanitarium, where I remained under treatment two months. The physicians gave me no encouragement to remain longer, but advised that I might be benefited by change of climate, and acting on this advice I came to California. After spending three months at health resorts in different parts of the state, without receiving any benefit, I came to San Diego to spend the winter, if I should live to do so. In this condition, when I could feel nothing but discouragement and despair, Christian Science was presented to me. I had never heard of this teaching before, therefore knew nothing about it; but it appealed strongly to me, as a last resort.

I attended the Wednesday evening testimonial meeting at the church, it being my first Christian Science service. I was encouraged to call on a practitioner next day, and with loving, helpful, and encouraging words she told me about God's love for His children. During the first treatment I felt the power of Truth in no uncertain fashion, and the bowel trouble was overcome in that one treatment. The nervous affection, and many other inharmonies, including irritability and profanity, have also faded away to their native nothingness.

I am most thankful to God, and deeply grateful to our

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Leader, Mrs. Eddy, through whom this truth was revealed to us. My appreciation of the faithful and loving work done in Christian Science is indeed very great.

W. W. BARNGROVER, San Diego, Cal.

I am indeed thankful to God for the benefits and blessings I have received through Christian Science. Five years ago I was a physical wreck. I had kidney and rheumatic disease in their worst form, and for two years I was unable to walk without a cane. I was treated by three physicians, and I also spent two weeks at a hot spring in Utah, but I derived no good from this. A friend then recommended the hot springs of Arkansas, and I took baths there for nine weeks, but I only got worse, and finally returned home very much discouraged, as my recovery was not expected.

I had heard of Christian Science in 1897, from a Scientist whom I met on a train, on his way to California. He told me what it had done for him, and that it could heal all kinds of diseases, and I was comforted somewhat by his statement, for I never had much faith in drugs; but when I wanted Christian Science, seven years later, I knew not where to go to find it, so I went on taking medicine for four or five months, without any benefit, until one day when a member of the family found a copy of *The Christian Science Journal* and handed it to me. I cannot express the joy that I felt when I read the testimonies. I then knew that there was help for me also. I looked over the list of Christian Science practitioners, and gave my case to one of them, who treated me for four or five months. Through this and by the study of our text-book, in connection with the Bible, I was healed of this painful disease. Several minor ailments have also been overcome through the power of Truth.

I am indeed thankful for the physical healing, but I am more grateful for the spiritual uplifting,—to know that God is all-power, Life, Truth, and Love. Words are inadequate to express my love and gratitude to dear Mrs. Eddy, through whom this truth has been revealed.

JOHN H. REIMERS, Laramie, Wyo.

I wish to express my gratitude for two healings which I have had in Christian Science. One Sunday morning, as I was getting ready for church, I was taken with such severe pains that I nearly lost consciousness. It seemed that the conditions were the same as when I had an attack of appendicitis, only much worse. My husband called a practitioner by telephone, and inside of half an hour I was healed, dressed, and on my way to church.

A month or so later I had a severe attack of illness, so that I lost my hearing in the right ear. As I am a business woman, this seemed a dreadful misfortune. We called a practitioner, who started at once to treat me. The pain left during the day, but the hearing was not yet restored, and I had to watch the faces of those around me to guess what they were saying. At the end of the week I could hear perfectly, even better than before. To me this was a wonderful healing, but the restoration of my hearing was only a part of it. I received such an uplift spiritually that I thank God for it, and I also thank Mrs. Eddy for all that I have received through Christian Science.—MRS. EMMA MILLER, Oak Park, Ill.

[Translated from the German.]

Having often had the opportunity to prove the healing power of Christian Science, I am sending these words in its praise, and for the honor of God. My nephew, a lad seventeen years old, who has been brought up in my home, was healed of an ever-recurring eye difficulty, lung trouble, fainting-spells, etc., and for the last few years has been healthy and strong. My son, who is a devoted football player, gets injured now and then, and has always been healed through Christian Science. Formerly I used to suffer a good deal from lung trouble, but now I am able, through spiritual understanding, to overcome this complaint, as well as others, as soon as indications appear. My sister has been freed from stomach and rheumatic disorders; her daughter, from eye affection and other ills.

Christian Science has also proved a blessing to me in the business line; and I thank God with all my heart for His gracious help, and Mrs. Eddy for her discovery.

FRAU LANG, Veltheim, Ct. Zurich, Switzerland.

Since I became interested in Christian Science it has been a great help to me and my family. I have never been very strong, and a great sense of fear has made my life a burden. I had heard of Christian Science and the wonderful demonstrations that had been made through its teaching, and about six months ago I decided to investigate it for myself. Since then I have received so much help that I am convinced Christian Science is the truth. I know that as the truth unfolds to me I shall grow into a better understanding, and will finally overcome all sense of fear. My children have been greatly benefited by Christian Science. My youngest boy had a cough which disturbed him greatly all one night. The next morning I took him to a Christian Science practitioner and in one treatment he was cured. At another time he manifested the symptoms of oak poisoning and was very sick. He was, however, healed in two treatments. My other little boy suffered severely with toothache, but he was healed by Christian Science in a few minutes.

I am very grateful for these demonstrations, also that the children learn to demonstrate the truth for themselves so quickly. They attend the Christian Science Sunday School and try to put into practice what they learn. The other evening I had a very troublesome ailment and could not seem to help myself, so I asked my little boy to try to help me. He closed his eyes and declared the truth, and in a moment's time I was entirely free.

MRS. L. F. HENDERSON, Palo Alto, Cal.

Our beloved Leader, Mrs. Eddy, says in Science and Health (p. 200), that "Life is, always has been, and ever will be independent of matter;" and I have recently had a beautiful proof of God's protecting care. I turned from material remedies to Christian Science about three years ago, and although the benefits which I received from it have been very great, still I did not realize how near God is to us, till His tender care was manifested to me at the time of an accident. I was on my way to a Wednesday evening meeting, with some friends, and was about to cross a street near the church when without any warning a large touring-car came rapidly around the corner, and as I looked up the headlights were close upon me. The automobile struck me on the side, throwing me on my face, and two wheels passed over my body.

I had just been telling my friends what Christian Science had done for me, and my thought was full of God's goodness and love, so, as I saw the automobile bearing down upon me, my thought turned to God immediately for protection and help. I was perfectly conscious of everything that occurred, and felt one wheel after the other pass over me, but wonderful as it may seem to others, they felt as a featherweight to me. In an unexplainable way I seemed to be lifted up above it all. A Christian Science practitioner came up just at this time, and stayed with me as long as I needed her. I was carried into a house near by, and an ambulance was sent for to take me home.

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Although my gown and underclothing were badly torn, and my jewelry bent out of shape, I was practically unharmed. My parents called a surgeon to examine me, but to his amazement he found no injuries beyond a few bruises and one arm that he thought might be seriously hurt. He therefore continued to examine it each day, until he was finally assured as to my safety.

Our dear Leader says in Science and Health (p. 560) that "the great miracle, to human sense, is divine Love;" and such it was to me. The surgeon said I was very brave, but I did not have any pain at all, and after the first night or two I slept as usual. I had no sign of fever at any time, and ate three hearty meals a day. This experience has been a most beautiful and helpful one to me, for I have been brought so much nearer to our Father-Mother God, divine Love, who is always near us. I rejoice in this beautiful proof of Love's care and protection, for it has not only helped me, but many people, who did not really know what Christian Science is, have heard of this wonderful demonstration, and have become interested by reason of it. I want to live so that my light will shine and glorify God daily. My gratitude and love to God is very great, also to Mrs. Eddy, who has brought us this wonderful truth, and helped us to know the power of divine Love. I know now that there never was an accident to God's child.—Miss Mary Eloise Decker, South Pasadena, Cal.

[Translated from the German.]

In addition to other blessings which I have received through Christion Science, I would like to tell of the following experience, which occurred in the summer of 1907. While standing on the ladder in the drying-loft, the ladder slipped and I fell with it through an open door. I lay for a few minutes on the floor, as there was no one in the house to come to my rescue; but I called upon God, who is omnipresent, for help; I then was able to get up. My daughter was absent at the time, and when my son-in-law came home at one o'clock he was frightened at my appearance and asked what had happened. When I told him, he wrote to a Christian Science practitioner and asked for absent treatment, as the injuries were seemingly very severe. I suffered much pain and could only move about with a cane, but the practitioner gave me a present treatment on the next day, and the pain soon lessened. With a few more treatments I was restored within two weeks.

I cannot thank God enough for this healing. I also thank God that He has enabled our dear Leader, Mrs. Eddy, to lead us into the way of truth.

Frau A. Boehme, Berlin, S. W., Germany.

For the many blessings which I have received through Christian Science I am very grateful, and I hope my testimony may help some other sufferer. In June, 1906, I was seriously injured while trying to hold on to a barrel of sugar which had slipped from my wagon. After several days of suffering a doctor was called, who advised me to go to a hospital, as he thought the kidneys must have been severely injured and that I would have to be operated upon. I could not make up my mind to go to the hospital, so I had Christian Science for my healing. In four weeks I was free from the injury and since then I have never been troubled with it.

Many other blessings have I had through this saving truth. When a boy of fifteen I got the full discharge of a toy cannon in my face. The eyes and face were black with powder, but through Christian Science in four days all trace of it had disappeared, and all pain left me after the first treatment. I give thanks to God, and to Mrs. Eddy for this healing truth.

Wendolin Fassler, Hopkins, Minn.

Christian Science was first brought to my attention through the healing of my wife of nervous and bowel difficulty. At that time I was suffering from a complaint diagnosed by four leading physicians of Los Angeles as disease of the kidneys and bladder. I was continually in pain, and for many years was obliged to use an air-cushion when sitting. As the only relief the doctors suggested an operation, but seeing the benefit my wife had derived from Christian Science, I decided to give it a trial, and in four weeks I was entirely cured. A few weeks after my healing, our boy of eleven was taken sick, and as I feared that Christian Science could not help a child, I called in a physician. He diagnosed the case as a serious disease of the kidneys, and for three weeks we kept the child under the doctor's care, also employing a trained nurse for the whole time. Then treatment at hot springs was advised, so three weeks more were spent there in vain. Finally we again turned to Christian Science. The diet which the physicians had prescribed was discontinued, and in three weeks the boy was entirely healed.

These are some of the many healings accomplished in our home, and all of us are surely thankful not only for the physical benefits obtained, but for the peace and rest it has brought to us in our daily life.

George A. Ralphs, Los Angeles, Cal.

I wish to express my gratitude for the healing of my boy through Christian Science treatment, after his case had been pronounced hopeless by the physicians. From childhood he was said to have weak lungs, and he also showed signs of mental weakness, at times suffering from nervous attacks bordering on insanity. He was under the care of physicians a great deal of the time, but instead of improving his condition grew gradually worse, until about four years ago, when he was declared to be suffering from an affection of the lungs in its worst form. Every available remedy was tried, but none of them afforded any help. After a consultation of physicians, and when all hope was given up, a friend advised that we try Christian Science. A practitioner was consulted, and in a short time after the treatment began the boy commenced to improve. In about two months he was entirely healed physically, also greatly improved mentally. Since his healing he has worked the greater part of the time, which he was never able to do before.

I cannot express in words my gratitude for this proof which Christian Science has given us, that God is "a very present help in trouble."

Manda Harris, Richmond, Ky.

The first real, earnest religious faith that shall arise upon the ruins of the old worn-out creeds will transform the whole of our actual social organization, because every strong and earnest faith tends to apply itself to every branch of human activity; because in every epoch of its existence the earth has ever tended to conform itself to the heaven in which it then believed; and because the whole history of humanity is but the repetition—in form and degree varying according to the diversity of the times—of the words of the dominical Christian prayer: "Thy kingdom come . . . in earth, as it is in heaven."

Joseph Mazzini.

The whole world is before us from which to choose the best; but we must choose, we cannot take everything. He who tries to take everything gets nothing.—*Outlook.*

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FROM OUR EXCHANGES.

[Rev. H. Arnold Thomas, M.A., in *British Congregationalist.*]

It is good to think of what Christ Jesus was and of what he did yesterday, but it is better to believe that he is the same today. That is, then, how we are to conceive of him. He is at the right hand of the throne of God. Ah, yes, but where is that? Surely somewhere at an infinite distance from this poor earth on which we toil and suffer. We might as well think of him as being far away in the past as on that remote and inaccessible throne. But why should you speak of the throne as remote and inaccessible? It is nothing of the kind. Where is the throne? It is everywhere. It is here. It is where God is, and where is God not? To be at the right hand of the throne means not to be very far away, but to be invested with all authority and power. Do not let us banish our Lord from the world he came to redeem. He is where two or three are gathered together in his name. He is where any solitary, anxious soul is seeking help and guidance. He is in the darkest part of the valley of the shadow of death. He is everywhere where he is wanted. That is the way to think of him. That is the Christ of faith.

[John Bascom, LL.D., in *Christian Register.*]

The very gist of a religious temper is the daily discovery of a presence of wisdom and goodness in the world. Ye shall have no other God before me. Ye shall not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Nothing is to come between us and God. Nothing can be so omnipresent, controlling, consoling, and resourceful as this conviction of a pervasive spiritual presence. It gives us at once the mastery of all circumstances, the power to confront and draw strength from them.

[*Christian Life,* London.]

Did not the first apostles leave behind their homes and old associations to face torment and death in their faithfulness to their Master and ours? Did not Saul of Tarsus become Paul the Christian saint because he followed unhesitatingly the light from heaven? It were well if in our own day more boldness and a nicer fidelity to conviction could seize upon the souls of thoughtful men and women, to whom the older "orthodoxy" has become to a certain extent obsolete.

[*New York Observer.*]

The thoughts of the hurrying, often worrying world need to be recalled from its worship of itself and its devotion to current opinion to a contemplation of those eternal values and those severe existences which lie beyond the reach of cavil and the harm of corruption. If our standards are great, we shall be great; if our vision is high, we shall some time stand upon the heights. The greatest thing in the world is to please God.

[*Universalist Leader.*]

Many things our Master did in the little time he tented here among us, but none was greater than this, that he changed the climate of the soul and made a warmer world of divine tenderness and pity and love where men may grow to nobler stature and to finer flowering of spirit and of experience.

[Silas McBee in *Churchman.*]

The public conscience is being awakened, but in the face of this quickening of the social conscience the tendency is growing, not diminishing, to make a sharp distinction between Christ and organized Christianity.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, $3.50; six or more copies of either volume to one address, each $3.25.

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Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel.*

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published. As this article is of abiding interest and value to the Field the Society will be glad to supply it, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, $1.50.

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The supply of *Sentinel,* Vol. IX., No. 14, is exhausted.

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FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 47.

BOSTON, JULY 24, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Lack of practical and commercial unity in the entire inland water system of the United States is the text of part one of the reports on transportation by water submitted to the President by Herbert Knox Smith, commissioner of corporations of the Department of Commerce and Labor. In his letter of transmission he says: "Waterways themselves and their conditions must be so improved that they shall carry a share of the nation's traffic proportioned to their real possibilities, and shall so supplement the rail system as to prevent the recurrence of disastrous traffic congestions. Our coast line is over 5,700 miles, or, with the navigable indentations of the coast, over 26,400 miles. The Great Lakes shore line of the United States is 2,760 miles, or, with the indentations, 4,329. These lakes are connected with each other, and by canals with the Atlantic ocean, St. Lawrence river, and the Mississippi river, there being however a channel of but fourteen feet depth to the St. Lawrence and this through Canadian territory, seven feet to the Atlantic through the Erie canal, and a still lesser depth to the Mississippi. There are over 200 streams in the country used to a substantial degree for navigation, with an approximate navigable mileage of 26,400, but with very little direct connection with each other except the Mississippi system. About 4,500 miles of canals have been constructed. More than one half —2,444 miles, costing over $80,000,000—has been abandoned. Transportation by water now suffers from one far-reaching disadvantage which we can largely remedy, namely, the lack of organization of our waterway system as a whole."

Electric power was used to operate a transcontinental passenger train on the Great Northern Railway through the Cascade tunnel west of Spokane, Wash., the evening of July 1. The test was satisfactory to the company's engineers and those of the General Electric Company, who had charge of the technical part of the work. There is a 2.2 per cent grade east bound in the Cascade tunnel, where passenger and freight trains frequently encountered serious difficulty in negotiating the climb through the bore. The engineering department of the Great Northern Railway has been at work since 1907 in building the 20,000 horse-power electric plant on the upper Wenatchee river, twelve miles above Leavenworth, on the main line of the Hill road, where the power for this test was generated.

In the supreme court in California, East San Jose and Los Angeles have lost tactical victories in their endeavors to regulate the bill-board nuisance by city ordinances. The general principle, however, underlying these attempts has been upheld. During the last six months proposed enactments designed to restrict the growing offense have been introduced in the Legislatures of Rhode Island, Massachusetts, New York, Pennsylvania, New Jersey, Ohio, Illinois, and Minnesota. Vigorous efforts to control the nuisance have within a few months been instituted in Chattanooga, Cleveland, St. Louis, Seattle, Pittsburg, Buffalo, Hartford, Cincinnati, Albany, Haverhill, Providence, Newark, and a score or more smaller communities.

The Aero Club of New England has made a special rate during August of $50 for each ascension, for members intending to qualify as pilots. Ten ascensions must be made and the whole amount, $500, paid in advance. The ascensions will be made in the afternoon from Fitchburg in the "Boston." To qualify as international pilots members must make ten ascensions, one of which must be at night and two of which must be alone. The night ascensions will be made from Pittsfield in the "Massachusetts."

Since the Federal Government, under the reclamation act, took up the business of irrigation, it has spent about $42,000,000 on its various projects. It is assumed that every project will in the end pay back all the Government puts into it, and even more if a policy should be adopted which would make profits possible. This would make it possible for the fund to be used for further extensions of the irrigation systems.

The International Harvester Company has announced a comprehensive plan of profit-sharing with its employees, similar to that instituted some time ago by the United States Steel Corporation, and provides for a subscription to the stock of the company by the employees, to be paid for by instalments taken from their wages.

The latest gift to the general education board of the Rockefeller Foundation is one of ten million dollars from John D. Rockefeller, making a total of fifty-three million.

The Secretary of the Interior has scaled down the estimates of his department about ten million dollars for 1910-11, leaving the estimate now at about $175,000,000.

The total attendance for the first forty-two days of the Alaska-Yukon-Pacific exposition passed the million mark, the grand total being 1,015,272.

Preparations are being made to make New York city electrically brilliant on the occasion of the Hudson-Fulton celebration Sept. 25 to Oct. 9.

From present prospects this year's farm crops are estimated as likely to reach a value of over eight billions of dollars.

International.

The decision by The Hague Tribunal of the Casablanca case between France and Germany marks another stage of progress in arbitral justice. This case arose Sept. 25, 1908, when six foreigners, deserters from the French foreign legion in Morocco, who were seeking to get home under the direction of the German consul, were forcibly taken from the consul's charge by French soldiers, by whom also the native guards of the German consulate were ill treated. The incident resulted in feelings of outraged national dignity, and in friction between the state departments of both countries. It was finally agreed to refer the matter to The Hague International Commission of Inquiry, which in rendering its decision, said: "While not placing the blame definitely upon either France or Germany, the court censures the representatives of each nation in several particulars."

The extension of the Soudan Government Railway line south of Khartoum, which forms another stage in the Cape-to-Cairo Railway, is being pushed on at the rate of ten miles a week. The line follows the course of the Blue Nile at a distance of one to three miles west of the river, and does not actually strike the Nile until the thirty-eighth mile after leaving Khartoum. The forty-seventh mile has just been reached, and the work has proved remarkably easy. The money at present allotted for its construction on this year's estimates will be sufficient to take the line to the sixty-fifth mile.

One thousand Nationalists entered Teheran at five o'clock on the morning of July 13. Three days later the Shah was dethroned, the Crown Prince was proclaimed Shah, and a regent appointed. This occupation of the Persian capital was a direct result of the insistence of the Persian people that the Shah govern the country under the constitution that was granted Jan. 1, 1907. The Shah showed an inclination to ignore the constitution which he signed when he ascended the throne, and he even went so far as to withdraw it. His course has resulted in widespread unrest in Persia.

After more than two years of negotiations an irade has been secured from the Turkish government for the transfer of the American College for Girls from Scutari upon the Asiatic side of the Bosphorus to its new commanding site above Constantinople upon the European side.

The Russian cabinet has decided that the government shall undertake the drainage of St. Petersburg and the reorganization of the water supply. Fifty million dollars will have to be raised by a loan for the work, which it is estimated will be completed in fifteen years.

The French Chamber of Deputies has adopted the motion to invite the government to call an international conference of all the Powers interested, for the purpose of securing the gradual and simultaneous reduction of the customs tariff.

The French Senate has adopted the Franco-American extradition convention.

Industrial and Commercial.

The new union passenger station of the New York, New Haven, and Hartford road at Waterbury, Conn., the largest single piece of construction work to be completed this year by the railroad company, is now in use. The new station cost the road upwards of $500,000 and is of the most advanced type for other than terminal points. An architectural feature is a tower 245 feet high, modeled after a similar tower in Italy, on which is an immense clock. The opening of the new station marks the completion of $2,000,000 worth of railroad improvements in Waterbury and vicinity in connection with the double-tracking of the old Naugatuck division between Bridgeport and Waterbury and the old Highland division between Waterbury and Hartford. It is said that the company intends to make this the main line route between New York and Boston.

Announcement is made that by Sept. 1 the entire trackage of the Frisco system between Kansas City and Springfield, two hundred miles in length, will be protected by the block signal system. Work to the same end is to begin at once between Springfield and Memphis, a distance of 284 miles, and later between Memphis and Birmingham, a distance of 251 miles. When all divisions have been block-signaled the Frisco will have 735 miles of thoroughly protected trackage, and will be the only line in the South that can make such a showing in this respect. It is said that the company will also install telephones to facilitate the handling of trains. They will be auxiliary to the telegraph wires now in use.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"REJOICE EVERMORE."

WILLARD S. MATTOX.

TIME was when a gloomy austerity was mistaken for a sign of religion, but that time is happily fast disappearing. Men are coming to see that a cheerful visage and a cheerful mental state are not inconsistent with true religious devotion, and that, in fact, to be religious one must needs be happy. In a certain sense, one might even say unhappiness is irreligion, since it implies either lack of confidence in God and a belief in evil,—a belief in some nature opposed to good,—or else it implies that God is the originator and sender of the things that cause unhappiness.

The early Christians were happy. They were not oppressed by the demands of a dismal creed that bade them assume a somber manner as a substitute for genuine piety. Jesus' keen analysis and incisive language laid bare and rebuked the cant of the scholasticism of his time. He said, "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward."

To the immediate followers of Jesus, and to the early converts to Christianity, it was quite natural to be happy. They were familiar with Paul's saying, "The fruit of the Spirit is . . . joy:" that is to say, the inevitable result of an understanding of Spirit, the necessary product of spirituality, or a right consciousness of things as they are, is joy. And whenever we find an absence of joy,—whenever we find sadness or discouragement, anxiety or fear, we have, according to the Pauline standards, little evidence of religion, little evidence of that proper comprehension of a loving Father which would express itself in calm joy, in an equable poise that is the "fruit of the Spirit."

As creeds encroached upon the simple truths of Christ's religion, as ritual and formalism began to take the place of the vital essence of Christianity, it came to be taught and believed that a dejected mien, a stern manner, and a general atmosphere of gloom were indications of true discipleship. This unfortunate teaching has lasted almost up to the present time and has been responsible for much of humanity's sickness and failure. Even our Puritan forefathers, though they saw this much, that religion brought civil liberty, did not apparently see that it meant also freedom from those false beliefs about God, and about man's relations to his creator, which deceived men by making them suppose they were serving God acceptably when they assumed a dejection they would much rather be without.

Christian Science comes today to emphasize Jesus' religion of happiness, and to restate Paul's Christian dogma, "The fruit of the Spirit is . . . joy." Mrs. Eddy says in "Miscellaneous Writings" (p. 309), "Scientists sometimes take things too intensely," and elsewhere she agrees with Talmage that "there are wit, humor, and enduring vivacity among God's people." Nor will the witty, humorous, and vivacious Christian be mistaken for what Garrick calls "our present joking, giggling race." "True joy," he says, "consists in gravity and grace."

There are, of course, as many different opinions as to what constitutes happiness, as there are individuals, but Archbishop Tillotson seems to sum it up satisfactorily when he says, "Every moment we feel our dependence upon God, and find that we can neither be happy without Him, nor think ourselves so." A pagan moralist gives a metaphysical touch to his definition of happiness as being "no other than soundness and perfection of mind." When this is taken in conjunction with Paul's admonition to "let this mind be in you, which was also in Christ Jesus," we can see how it is that happiness, like everything else in the kingdom of heaven, "is within you." The French philosopher must have caught a glimpse of this great truth when he wrote, "Happiness is in the taste, and not in the things themselves; we are happy from possessing what we like, not from possessing what others like."

Inasmuch as the Christian is endeavoring to set his affections "on things above, not on things on the earth," his happiness will be found in a divine affection, in a spiritualized consciousness. This is the transformation of tastes and habits which the Christian Scientist is endeavoring to bring about, and as it goes on, he finds that his standards of joy have changed, that what he formerly wanted and took pleasure in, he no longer cares for. But he has lost no pleasure, he has sacrificed no joy, he has given up nothing worth while, he has simply and only changed his concept of joy; and whereas his notions of happiness once involved merely a material or personal sense of being, they now are beginning to reach out for the enduring and permanent.

Christian Science thus shows how it is that happiness is subjective, a thing of consciousness, rather than a condition depending upon circumstances external to the individual. As Burns has said,—

Its no' in books, its no' in lear,
To make us truly blest;
If happiness has not her seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blest.

FAITH MADE PRACTICAL.

F. MAUD TURNER.

THE Bible has undoubtedly been reverently studied and greatly appreciated by many earnest seekers after truth, but it was a closed book to the writer before she came into contact with Christian Science. In early youth a good many passages had been committed to memory, but the practical use of these passages as capable of being applied in daily life, was as remote a possibility as would have been the suggestion that the study of the multiplication table could teach a child how to walk. To Christian Science, therefore, does she offer a tribute of grateful thanks for her changed attitude toward this book, and none can be more grateful for this awakening than is she. Indeed one can

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but pause to contemplate the marvelous change that comes over all who have gained a deeper insight into the inspired Word, through the study of Mrs. Eddy's book, Science and Health, and as a result of this study many can now truthfully utter the words of the psalmist when he says, "Thy word is a lamp unto my feet, and a light unto my path."

It is surely obvious that unless the teachings of Christ Jesus are as practical today as they were nineteen centuries ago, the narratives in the four Gospels are shorn of more than half their value. To be told that Jesus opened the eyes of the blind, gave hearing to the deaf, speech to the dumb, really amounts to mockery if the blind, deaf, and dumb cannot be cured in the same way today. To wonder why this has never been thought of, and universally practised during the past hundreds of years, is not of so much importance as it is to know that over forty years ago one did set herself the task of finding out the truth, and that her clear, unswerving allegiance to the Master's teachings has made it possible for all to avail themselves of the blessings that are awaiting each honest follower of the Master, of whom it was said that "never man spake like this man." The actual words and works of Jesus as recorded in the Gospels would probably occupy the space of but a few pages in a monthly magazine, and yet short as this is compared to the lengthy and numerous text-books of material knowledge, it will be found that no circumstance can arise, no difficulty can assail, no sorrow can oppress, which may not be mastered through some word spoken, some act performed by our loved Master.

If then it is possible that the divine power which guided Jesus is as efficacious as ever it was, what is demanded of his followers in order that they go and do likewise? May it not be that more faith is the great need. Hear what Jesus said: "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Could any blind belief utter such a statement and bring out certain results? No, the faith that is required is spiritual knowledge and a declaration, an assertion, a realization of the attainment of the object desired, that positive assurance which begets success.

Is thought staggered at this? Well, why should it be? Jesus, in response to the apostles' desire that he should increase their faith, replied, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Can this kind of faith be reached by haphazard, spasmodic, loose, and careless thinking? Jesus on one occasion told his hearers that it was needful for them always to pray and not to be faint-hearted, and by way of illustration he told them of a widow whose persistent appeals to a certain judge (who had no reverence for God or respect for man) gained his ear at last, and her rights were adjusted. Our Lord, commenting on this, points out the results of that constant appeal even to an unrighteous judge, and said that God will vindicate quickly the rights of His chosen who cry out to Him day and night. Then he adds, "Notwithstanding, although the Son of Man come, will he, after all, find the faith on the earth?" (Rotherham's translation.)

It is evident, then, that faith and trust on the part of the recipient must be without doubt, in order to receive the greatest results. Once Jesus reproached his disciples with their "little faith," on another occasion he said to a woman who came to him, "O woman, great is thy faith: be it unto thee even as thou wilt;" and to the woman who had the issue of blood he said, "Thy faith hath made thee whole;" and of the centurion whose servant was sick, Jesus said that he had not found "so great faith, no, not in Israel."

It is undoubtedly better to have a little faith than no faith at all, though we must certainly guard ourselves against being content with a "little faith." Bunyan in his "Pilgrim's Progress" introduces a character called "Little Faith," who, though he is constantly falling into difficulties, does manage to retain his "precious jewel;" Bunyan shows how this man with little faith is often brought to a standstill because he is more susceptible of alarms, more liable to assaults, because he has not the boldness or resolution which a man of greater faith would have. Difficulties overwhelm "Little Faith" because of the weakness of his faith; and his fears are more than his faith. Littleness of faith will have littleness of realization.

We find described in a familiar hymn the quality of faith which we need to grasp:—

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe;
A faith that shines more bright and clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

THE CHRISTIAN SCIENCE HOME.

W. H. JENKINS.

I HAVE in mind the picture of a Christian Science home where I love to go when I feel the need of being renewed in spirit, as did the Master when he went up into the mountain to pray. The woman who has made this home what it is has been a student of Christian Science for many years. After a long period of sickness and suffering, she has come into a large degree of freedom, and like the spring which is filled from unseen reservoirs until it must overflow, making all vegetation around it green and luxuriant, this life is so filled with the consciousness of Spirit that its overflow is a blessing to many lives, and especially to those who come into the home.

In no other place can we realize so much of the presence of God as in the true Christian Science home,—that which is being made an ideal home. To me there is no more congenial place on earth, no place where it is so easy to know God aright. Here we find the Bible and the Christian Science publications, and such other clean literature as is in accord with them. In all human thought there is much to unlearn, and the sincere Christian Scientist does not wish to add any more materiality to what he already carries, and from which he must unburden himself. High class magazines and the works of some of the best writers and poets may worthily claim our attention, but we will not be tempted to read that which we are compelled to unlearn in after years. In homes where there is no understanding or practice of Christian Science, the subjects of food, clothing, the house and its furnishings, the struggle for worldly gain, and the pleasures that perish in the using, are often all that is talked about. All these, when regarded as the end of life, bring constant worry, vexation, and disappointment; the ideals given us by Christ Jesus—"Take no thought for your life;" "Seek ye first the kingdom of God, and his righteousness"—are not heeded.

The inmates of the ideal home are content with the simple life, and with only the few material things needful, although they may want these to be of good quality. In these respects Christian Scientists should be exemplars, and teach the lessons of which so many are in need. The wife may need to simplify her housekeeping, and give less time to the preparation of material food that she may have more time to feed those who hunger and

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thirst after righteousness. She should be ready to carry to the weary and heavy laden the message of rest and peace, and to minister to the stranger within the gates who is in need of the healing truth. In such a home the family learn to love God by loving their fellow-men and by keeping His commandments. They realize the promise of Christ Jesus, who said, "I will come in to him, and will sup with him, and he with me."

It may be that there are those in the Christian Science home who have become weary of pursuing the fleeting mirage of material pleasures, and are finding rest not in inaction, but in learning what is the Father's business, and so find rest in spiritual employments. If there are children in this home, the parents are thankful for the understanding of Christian Science which will fit them for the great work they have to do; they are grateful for the understanding which will help them to direct wisely the unfolding or bringing out of the perfect ideal, knowing they are fitting those who will be channels through which the truth shall flow to the sin-sick and suffering, unchecked by sin and materiality.

It will interest us in this connection to read of the homes where Christ Jesus loved to go when on earth,—the homes of John, of Peter, of Lazarus, Martha, and Mary. It was the presence of the Christ that transformed these homes, and brought into them the atmosphere of health, holiness, peace, and rest. To these homes the sick came and were healed. Like these should be the Christian Science homes of today, so that there may go out from them influences for good whose full fruition we cannot yet measure.

PERFECTION.

ANNIE M. PAYNE.

On page 290 of our text-book, Science and Health, we read: "Perfection is gained only by perfection." Many a time has the present writer read this passage with a half-careless, half-wondering reflection which seemed to ask, Who then may hope to reach that blessed state? Just so did the disciples of old question, "Who then can be saved?" and the reply of Jesus is the reply here: "With men it is impossible; but not with God: for with God all things are possible!" These words from Mark's Gospel are indeed identical in substance with our Leader's assertion as here quoted. To assert that for mortals the heights of spiritual being are impossible, and that they are only possible to God, is to say in other words that perfection is gained only by perfection.

The mistake that clings so long to human consciousness, namely, that mortal belief stands for real existence and that it can achieve righteousness, is easily refuted by the simplest argument, as we may readily see. In perfect accord with the teaching of Christ Jesus, Christian Science instructs us that God is good and that He is infinite. Can good that is infinite have any taint of imperfection? Surely not. Can this infinite or all of good be conceived of as side by side with something which is evil? No. Then we must conclude both that the all of good is what is meant by perfection, and that there is nothing besides perfection. Conversely, error or evil, having no part in perfection, has no part in the all; in other words, is non-existent. Therefore no form of consciousness that assumes acquaintance with evil can at the same time be any part of the all or perfection. Nor can it grow into or become part of perfection, since this would prove perfection to have been wanting in perfection, which is impossible.

Thus the conclusion concerning mortal man is clear. Assuming, as he does, acquaintance with evil, he has no part in perfection nor can he gain perfection. This thought, at first startling, is that which ultimately brings such joy to the Christian Scientist; since through it he learns that the infinite good, which has often seemed nebulous and far off, is actually the only fact. Being all, it can only be self-revealed; but as it pours forth its eternal stream of blessing it appears to awakening mortal sense to be its own gaining of perfection, and for practical purposes it is often thus conveniently, because humanly, expressed.

CHEMISTRY AND TRUTH.

WINDSOR RICHARDS.

In Science and Health (p. 422) we are told that "mental and moral chemistry changes the material base of thought, giving more spirituality to consciousness and causing it to depend less on material evidence. . . . Thus Christian Science, by the alchemy of Spirit, destroys sin and death." A recent experience has helped to make this teaching clear to me.

A sample of zinc ore had been sent to me for analysis. The seller was under the impression that the ore contained twenty-five per cent of zinc, while the buyer was equally certain that it contained but twenty per cent zinc. The difference of five per cent was a monetary consideration which would affect the selling price, and as they could not agree as to what the percentage of zinc actually was, they determined to have a test analysis made. A quantity of the ore was pulverized in a mortar, and a portion of this weighed on a chemical balance so delicate that it would easily weigh a hair. This portion of ore was transferred to a beaker (a glass vessel) and a few cubic centimeters of strong nitric acid were added. This, with the aid of a little heat, quickly reduced the ore from its solid to a liquid state, and so rendered it susceptible to further treatment; just as we, at the call of Christian Science, are ready for treatment when we are willing to let go a little of our solid materiality.

The zinc having lost its very opaque and solid nature, the process of eliminating its various impurities was begun. One of these most easily removed was the lead, a few drops of sulphuric acid being added to precipitate this metal. This was a process which had to be accomplished with great care, as a considerable disturbance takes place in the beaker during the precipitation. The beaker was now examined in the light, and it was hard to believe that it contained a pure, undefiled zinc, as the undissolved silica and rhodonite, as well as the precipitated lead, all tended to make one believe that the vessel contained nothing more than a mass of impurities.

There were, however, other elements which had to be eliminated before the zinc could appear, and these were of a more subtle kind, as there was nothing to show that they were actually present. It was necessary, therefore, to act upon the belief which had been born of experience. I suspected the presence of iron, and this could be determined by adding a diluted solution of ammonia. The addition of the alkali to the acid solution produced a violent ebullition in the beaker, and recalled that to which Mrs. Eddy refers when she talks about the chemicalization produced on mortal minds when the truth is added; but the process was successful in precipitating the iron. On examining the solution, it was found that another impurity had been precipitated at the same time as the iron, namely alumina. A similar result is sometimes found under Christian Science treatment, when the uncovering of one error reveals another hitherto unsuspected.

The vessel now appeared to contain a very dirty mass, and it was more difficult than ever to believe from its appearance that it contained a pure metal. Before the zinc could emerge, however, there was one last impurity to be eliminated, else the entire foregoing process would be rendered useless. This last impurity was manganese,

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one of the things which tended to delay the appearing of the pure zinc. A few drops of bromine were added to the solution, and again there was a tremendous upheaval, the offensive fumes being taken away by the electric fan. On examining the vessel floating particles of precipitated manganese were to be seen, rubbing elbows with similar particles of iron and alumina, while settled at the bottom of the vessel were the undissolved silica and rhodonite. The appearance of the whole mass reminded one of a glass of water when taken from a very muddy river, and the natural question which arose was, Where in all this is the pure zinc? Though it could not be perceived by the physical senses, still it was there, and would very quickly appear.

The solution was then passed through a filter paper and the liquid run into another glass vessel, and here was the reward for all the labor bestowed, for the liquid which came through, pure as water taken from a spring, was the zinc in solution, for all the impurities had been left behind in the filter paper. It was almost impossible to believe that this pure liquid was once in the muddy solution in the glass vessel, and that though it had appeared to be impure, it was all the while absolutely uncontaminated by its bad companions. However, here it was, and its appearance was hailed with joy by the analyst, who might well have begun to doubt its existence.

This laboratory experience may serve to illustrate how important it is, in our endeavor to bring out the good and eliminate the error of human consciousness, that we proceed with that intelligence and care which is considerate for all the facts and conditions of the state of thought we are addressing, so that our hoped for good result may not be turned aside or indefinitely delayed by any unwisdom in our mode of procedure, but that in our treatment of human sense we may be so patient and so discreet as to "get at last," as Mrs. Eddy has said, "the clear straining of truth," while "impurity and error are left among the lees" (Science and Health, p. 65).

THE WAY OF LOVE.

JESSIE WOOD.

My great love for animals often used to get me into trouble. Whenever I saw a man beat or abuse a horse, sometimes overloaded or sick, my indignation knew no bounds, and I would go full tilt for the driver, a proceeding which invariably brought in return his opinion of me, usually delivered in no complimentary manner—Greek meeting Greek. Under these conditions, although I meant well, nothing was accomplished in the right direction, but very much in the wrong.

Just about this time I commenced to read Science and Health, and then for the first time I learned of the eternal Mind which governs the universe and man. I saw that God gave man dominion, not over his brother but over the animal, and that he was to govern him in love, not in fear or with the lash. A short time after this I had an opportunity to put my new-born understanding into practice. One day, as I turned out of Broadway into Fulton street, I saw a great crowd of people gathered, and wagons and cars were stalled. I made my way through the crowd, and found that the center of attraction was a large dray-horse, whose refusal to go on with his load was blocking up the street. He had been lashed with the whip and otherwise ill-treated, and every driver and car-conductor was adding his condemnation. Finally some one proposed to set a fire under him, and one of the men ran into a store to get material for this purpose.

All this time I was silently declaring the truth, and in an instant my thought went back to another scene,—the cruel rabble of eighteen hundred years ago,—and there came to my remembrance those words, "Father, forgive them; for they know not what they do." It was enough; the light came, and pushing my way through the crowd to the horse, which was trembling in every limb, I put my hand on him. He turned his head completely around to see who had touched him, and instinctively he seemed to feel it was the touch of love. The driver with an oath shouted at me, but I answered not, and before the man returned to put into effect his cruel and inhuman purpose, the horse had started off without even a touch from the whip. I watched him until he turned into Broadway. Then the cars and wagons fell into line, the crowd dispersed and harmony was restored.

How grateful I felt for this visible manifestation of the power of the truth, its reliability and dignity, and its striking contrast with the futile and unreliable efforts of mortal mind.

LOCKING THE DOOR.

CHARLES HENRY PEEBLES.

A TRAVELING man who is a student of Christian Science, visited a certain city at almost regular intervals, and when in his room at the hotel seldom locked the door thereto except at night. On several occasions a person not agreeable to him would at times enter the room. On a recent trip to that city, just after entering the room assigned him in the hotel, these words of Mrs. Eddy came to him, "Stand porter at the door of thought" (Science and Health, p. 392); and he said to himself, "This means to lock the door against all that is not agreeable." So he locked the door to his room.

After a while the knob of the door was turned, and when the door failed to open the person outside knocked for entrance. He continued to knock, but receiving no invitation to come in, at length went away from the door. The traveling man remained at the hotel for several days, during which time he never locked the door of his room except at night, but the undesirable visitor never again came into the room or knocked at the door for entrance.

So is it with the belief of sin and disease when it tries to enter the door of our thought. If we "stand porter,"—lock the door,—no matter how persistently the error tries to enter our mentality, no matter how loudly it knocks there for entrance, it finds no means of entering. Our consciousness should be full of truth, full of all that is like God; we should have the same Mind "which was also in Christ Jesus," in which there is no sin, disease, or death, but therein is life, health, joy, and peace.

As one becomes better acquainted with divine Principle, he begins to come into the consciousness of sonship with God, and awakes to know the truth of being. Through purity, honesty, sincerity, right thinking, therefore through right living, he proves "here a little, and there a little," and in putting aside selfishness he daily becomes aware that the beliefs which once entered his room (his mentality) have ceased to do so, and do not even knock for admittance. He can say with the psalmist, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

My daily prayer to Thee:
May Truth shine clearer,
May Love draw nearer,
May Christ be dearer
Than yesterday to me!

HELEN H. COLLINS.

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SELECTED ARTICLES.

[Alfred Farlow in *New Bedford* (Mass.) *Mercury.*]

We would respectfully call the attention of our critic to the fact that his challenge is exactly the same in nature as the one which Satan presented to our Lord in the ancient days, and we believe our critic on due consideration will justify the assumption that it came from the same source; but that, unlike the Master, he has accepted it instead of spurning it, although it merits the same answer, namely, "Thou shalt not tempt the Lord thy God." This statement of Jesus was based upon the scientific knowledge that the working of wonders merely for the purpose of personal gratification or for the purpose of establishing human power or for the purpose of convincing mortals of a divine power, is not in keeping with God's plan.

While it is proper to refer to the demonstrations of Christian Science in healing sin and sickness as the fruitage of spiritual understanding and the proof of its demonstrability, it is also true that these results can only be brought about in a natural and intelligent manner. It is quite as important that the patient should be prepared to receive the blessing as it is that the Christian should be prepared to give it. It would be quite as unreasonable to demand of a Christian Scientist that he shall heal a given case as a proof of his ability as it is to demand that our critic himself shall reform a given sinner as a proof of his knowledge of religion. Does the gentleman believe that it is possible to reform a sinner before he is ready therefor? Let him add to his understanding that it is impossible to reform a sinner before he is ready to be reformed, the knowledge that the healing of the sick in Christian Science is in accord with an eternal law of justice and consequent on the spiritual reformation of the patient.

Moreover, Christian Scientists make no boasts as to how much they understand of the truth, nor do they undertake to compare their understanding with that of the reverend gentleman. They only insist that certain teachings of Christ Jesus are true, and that when properly understood and properly applied they heal the sick as well as the sinful, and that it is quite as incumbent upon him to prove the truthfulness of his teaching by his works as it is that the Christian Scientists shall thus prove their understanding. Christian Scientists do not attempt to treat patients without their knowledge and consent. They wait to be asked, and so far as I know never turn away any one who is worthy.

[Judge L. N. Blydenburgh in *New Haven* (Conn.) *Palladium.*]

Christian Science, as taught and practised by Mrs. Eddy and her students who are faithful to her instruction, claims to teach mankind the way to gain salvation from sin and disease. It teaches, as Jesus taught, to love your neighbor as yourself. It teaches to avoid selfishness, envy, hatred, and malice. It holds that real reform is better promoted by love of good instilled into the hearts of men, than by the fear engendered by the possibility of punishment. It recognizes the necessity of a law of restraint and punishment, but it labors to destroy the desire to do evil. It works to promote a desire to do good for the sake of good. It seeks to teach that there is no real pleasure in evil, because the results of evil are always painful and harmful. It meets disease with the truth of the allness of God and the perfection of all that God creates. It regards disease as an imperfection, the result of imperfect understanding. It declares man to be immortal and spiritual, and asserts Mind to be the causative power of all things. In other words, it asserts the dominion of Mind—realizes God as infinite Mind and regards man as God's image, idea, and reflection. As no system that can demonstrate its truth and utility can be safely ignored, it claims that the works done in the cure of disease and the destruction of sin are the test of its truth and of its God-given mission to man.

If its claims are true, no manifested jealousy on the part of those who think its prosperity and increase in adherents will take from their following, can destroy it. No adverse criticism by those who see their professional success endangered will harm it. All who desire good to prevail will approve and accept it when they understand it. It may be said of Christian Science, in the language of Gamaliel concerning the teaching and work of the apostles, "For if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

[Frederick Dixon in *Two Worlds.*]

Your reviewer may say, as has been said, "It was Christ's character rather than his miracles that made him beloved, and the solace of suffering humanity throughout the ages," but the miracles were the expression of this character, and exactly in proportion as man today walks in his footsteps, he does let that Mind be in him "which was also in Christ Jesus," and in doing this is able, to that extent, to "heal the sick, cleanse the lepers, raise the dead, cast out devils." It is simply impossible to read the Gospels without being impressed by the extent to which the ministry of Jesus was a ministry of physical healing. It is true that this healing was not then, any more than it is today in Christian Science, the ultimate aim of Jesus' ministry, but it was the means he took, and the means he commanded his followers to take, to draw sinful and suffering humanity nearer to God. If, he said, those about him could believe for nothing else, they must believe for the sake of the works.

It was as this healing disappeared in the gross materiality of the ages succeeding the first century of the Christian era that the divorce came about between the healing of sickness and the healing of sin. So it was when the light first dawned on the consciousness of a woman, fitted by a life of purity and selflessness to receive it. On pages 108 and 109 of Science and Health Mrs. Eddy has told the world how this came about. How her own passage in safety through the valley of the shadow of death first revealed the truth to her; how she withdrew from society and, with the Bible as her only text-book, sought patiently for three years the secret of the gospel of Jesus; she has told us there of the joy of the search, of how she finally won her way "to absolute conclusions through divine revelation, reason, and demonstration."

[William E. Brown in *Madera* (Cal.) *Tribune.*]

Among the many misconceptions as to Christian Science is the absurd and unwarranted idea that its adherents ignore sickness, suffering, and poverty as unreal, and that consequently they do not believe in philanthropy. The very opposite of this idea is the truth in regard to Christian Science teachings, which makes of those who practise them the truest philanthropists since the time of Christ.

While Christian Science teaches the unreality of sickness and poverty, it does so in the sense that they are not of God, therefore they are unreal or abnormal conditions, which may be destroyed through the understanding and application of God and His laws. In the mean time, and during the process of the destruction of these unnatural conditions, Christian Science does not ignore the wants of the needy, but always extends a helping hand until the individual reaches a point where he becomes a

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self-supporting and self-respecting member of the community. Mrs. Eddy tells us that the true idea of charity is that expressed by a Talmudical philosopher: "The noblest charity is to prevent a man from accepting charity; and the best alms are to show and enable a man to dispense with alms" (Miscellaneous Writings, Preface). Christian Scientists, from the Leader down to the youngest students, strive to alleviate human suffering of all kinds.

[J. V. Dittemore in *Buffalo* (N. Y.) *Enquirer*.]

The foundation of Christian Science is the scientific demonstration of the omnipotence of God and the proof of His ever-present availability in all times of trouble. The reason for the clergyman's criticism seems to be that he wants Christian Scientists to depend on physicians instead of placing their reliance unreservedly in God. It should be understood that Christian Scientists have the greatest respect for all honest medical practitioners, but they should not be subject to criticism for applying practically in every-day experience the Scriptural teachings of reliance on God, which our critic seems to think is but a theory to be preached and not practised. Christian Scientists are proving that "with God all things are possible," and that as the realization of divine sonship is reached man's rightful inheritance of dominion over all that is discordant and imperfect will be made manifest. Just as the multitudes followed Jesus because of his wonderful works, his proof of the power of God, so today do the multitudes turn to Christian Science, ofttimes after all other means have failed, and there find that God's "hand is not shortened, that it cannot save," but that the works of the Master are again being accomplished, in fulfilment of his promises to "them that believe."

[John L. Rendall in *Scranton* (Ia.) *Journal*.]

Christian Science is based upon the word of God as given in the Bible and as explained in the Christian Science text-book, "Science and Health with Key to the Scriptures." The effort of every Christian Scientist is to live and practise Jesus' teachings in their completeness. In this there is "no evasion of truth," but the steadfast endeavor daily to live that life and to manifest only those qualities which are consistent with true Christianity. There are certain things which Christian Science has accomplished which in and of themselves constitute sufficient proof of its essential Christianity. Through its divine ministrations hundreds of thousands of people have been healed of serious and in many cases seemingly hopeless illness. Not only has this word of Truth brought physical healing to these people, but what is vastly more important, it has given them hope, faith, and confidence in God; it has purified and elevated their characters; it has reformed the sinner, redeemed those who were under the bondage of vicious appetites and false pleasures, and has brought joy and peace into homes that formerly were under the burden of despair.

Christian Science presents abundant and incontestable evidence in support of its inestimable value to humanity, and in the face of its proofs it is vain and foolish for any one to attempt to belittle its God-given mission. In considering Christian Science from the view-point of popular theology, our critic assumes the attitude of the man who looked at a white object through green glasses. The trouble was not with the object but with the glasses. Viewed from an unbiased standpoint, without prejudice and misconception or the bias of educated formalism and the narrowness of creed and dogma, Christian Science is found to be eminently Christian, a satisfactory and practical religion.

[W. J. Bonnin in *Blackpool* (Eng.) *Gazette-News*.]

Christian Science insists on obedience to the Pauline advice, "Prove all things." Christianity to be Christianity, and not a mere placid acceptance of historical record, must submit to the test its Founder laid down. "He that believeth on me, the works that I do shall he do also;" "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

So far from "denying the tenets of Christianity," Christian Science, by teaching men to discriminate between the seeming or sense realities and the true or spiritual realities, to "look not at the things which are seen, but at the things which are not seen," is leading men to see and to prove that in the measure that the spiritual truth of the Bible is comprehended, a Christian life which will comply with the Master's test may be lived today, every whit as well as in those early days before spiritual truth had become obscured by human creeds and dogma. And this comprehension is the understanding that is "the well-spring of life," the Mind of Christ. Christian Scientists learn in their study of Christian Science, or in other words as they grow in understanding, that only as they cease to worship the golden calf, materialism, and realize the omnipotence of divine Love, have they strength to overcome and nullify the supposititious power of sin and sickness.

[R. Stanhope Easterday in *Greencastle* (Ind.) *Banner*.]

Mrs. Eddy is beloved by hundreds of thousands, because through her exposition of Scripture they have come to understand and practise the Christ-method of healing, resulting in the elimination of sin and disease from their lives. For forty years she has preached the gospel through the medium of her published works, and in the estimation of the beneficiaries of her preaching, who best can judge, the practical results in the healing of all manner of sin and disease more than justify the price of the book Science and Health.

Furthermore, Mrs. Eddy's text-book on Christian Science is not, in any sense of the word, meant to be a "Bible" nor to supplant the Scriptures. It is what its name implies, a veritable "Key to the Scriptures," or a commentary on the Bible. Our critic uses commentaries in preparing his sermons, and Christian Scientists do the same, the only difference being that the Christian Scientists have found by experience that Mrs. Eddy's explanation of the Bible brings them the best results, and so they adhere thereto in their study of the Scriptures. They find the Bible made an open book in the light of Mrs. Eddy's writings, and so they love and study it more than they used to.

[Miss Ida Hodnett in *Montgomery* (Ala.) *Times*.]

All Christendom will agree that the object of the rite known as the Lord's supper is to bring men into closer touch with God, thereby lifting thought and life into a higher, purer atmosphere, resulting in nobler dealing and action than before. For this reason the rite is called the holy communion. Just here I will say that while a stated season for the public observance of communion is arranged in all the branch churches of the Christian Science denomination, the whole trend of the Christian Science religion is to establish in its adherents the mental habit of unceasing communion with infinite Mind—God. This is dwelling "in the secret place of the most High" (see the 91st Psalm), and the habit is declared by the psalmist to result in positive protection and safety even in the midst of the dire dangers of material life.

The form of the public observance of communion in

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the Christian Science church is simple and reverent. It takes place after the regular service on the appointed Sunday, as is usual in other Christian churches. The congregation is invited by the First Reader to kneel in silent communion, during which period, by casting out the persistent errors of the human mind, thought is lifted to a realization of God and His Christ. This period is closed by repeating the Lord's Prayer in unison, the words being those given by Christ Jesus in the sixth chapter of the Gospel of Matthew, and those who participate endeavor to realize the meaning of this beautiful prayer.

That this form of communion is an aid in bringing them to partake of the Mind "which was also in Christ Jesus," as the apostle Paul enjoined, Christian Scientists are fully assured by the purifying influence which comes into their own lives. Better aims and motives, and the ability to put those aims into practical operation, is a result of the Christian Science endeavor to eat of the bread of Truth and drink of the wine of Love. Christian Scientists are grateful for all the help that has enabled them to be better men and women than in previous times, but they do not boast nor think themselves better than others. They are especially grateful for a clearer comprehension of the Scriptures and a greater love for reading them than they once had.

[Lloyd B. Coate in *Sidney* (O.) *News.*]

Christian Science has been instrumental in leading many people out of infidelity into the light of God and to the acceptance of the religion of Jesus Christ; Christian Science is making Bible students out of its followers, awakening within them a love for God's Word; it is leading them to a fuller acceptance of the religion of Jesus Christ, even to the extent that many are being healed in Christ's name today; it is reforming the sinner. Despite all that its enemies and critics may say, Christian Scientists are going to do all the good possible,—healing the sick, comforting the sorrowing, and leading mankind to God, thus helping to make the world better.

The fact that the enemies of Jesus said he did his works through Beelzebub the prince of the devils, did not make it so. Critics sometimes make the same accusation against Christian Science, but this does not make it so. Jesus left a rule by which to judge: he said, "By their fruits ye shall know them." What are the fruits of Christian Science when its teachings are understood and its precepts lived? Even these: more faith in God, a greater love for the Bible, and a greater desire to follow in the footsteps of Jesus the Christ. Such being the fruits, Christian Science cannot proceed from an evil source.

[Algernon Hervey-Bathurst in *Observer,* London.]

Calumny, abuse, and baseless accusations were hurled at those who nineteen hundred years ago obeyed and practised the teachings of the "great Physician" and the greatest metaphysician the world has ever seen. Today abuse is again hurled at those who are striving to prove that what the Master said is true now as then. Through the study of the Bible and the Christian Science text-book, Science and Health, men and women are being healed daily of all kinds of diseases, organic as well as functional, frequently after having received the verdict "incurable" from medical practitioners. Such results could not occur were the behavior of Christian Scientists such as is stated by our critic.

If the teachings of Christian Science were anything but true, they could not stand, and they would fall of their own weight. In this connection it will be advisable to profit by the advice of that "doctor of the law" who said, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." The great Teacher said also, "Heaven and earth shall pass away, but my words shall not pass away."

[Lindley Fogg in *Norwalk* (O.) *Herald.*]

Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." For centuries many religious people have attempted to arrive at this condition of absolute faith, but usually have in a large degree failed in its accomplishment. Why? Apparently because they have believed God to be the author of evil as well as of good, and that the power of evil is almost if not quite equal to the power of God. Christian Science insists on the Bible teaching that God is infinite, the only power; that His power is always on the side of that which is right and good and harmonious: and that His opposite has no right to claim existence or reality.

With this perfect consciousness of infinite power and goodness, man can have an absolute faith that whatever is right and good will be accomplished through an intelligent and prayerful appeal to the divine Mind. This absolute faith, based on such a sure foundation, brings relief from pain, and causes an apparently diseased bodily condition to be changed into that which is well and whole. Christian Scientists understand this to be in accord with the words of Jesus: "Ye shall know the truth, and the truth shall make you free."

[George Shaw Cook in *Rockford* (Ill.) *Register-Gazette.*]

The fact of healing through Christian Science being now quite generally admitted, critics seem to have taken up the task of proving that its philosophy is wrong. Because its philosophy, or theory, does not coincide with their views, critics assume that it is at fault, but this of course does not prove it to be so. The correctness of a theory is generally conceded to be determined by the manner in which it works out in practice, and that the theory of Christian Science has been demonstrated to be correct in hundreds of thousands of instances cannot be disproved. For critics who have no demonstrable knowledge of Christian Science to claim that they know more about its real nature and the basis of its cures than those who are daily engaged in its practice, would seem rather unreasonable, to say the least.

Christian Science does not take away the responsibility for a specific sin by pointing out the fact that all sin is of the carnal mind and is imposed upon rather than originated by the individual. On the contrary, it distinctly teaches that the individual is responsible for his own sins, and that he will eventually be punished for allowing himself to be swayed, influenced, or imposed upon by evil of any nature.

That Christian Science drives sympathy out of the heart is not true. Christian Science teaches the utmost sympathy for the sufferer and for the evil-doer, although it has no sympathy whatever with the suffering or the evil. Christian Science does not break down the sense of truthfulness by teaching its students to deny the testimony of the senses. The testimony of the senses, if accepted, would compel us to believe that the sun rises in the east and sets in the west. Would any one be in danger of becoming untruthful by denying this false testimony?

Then work, but do not worry,
And wait, but not with care;
For in the never-ending
'Tis morning now, and fair!

CHARLES W. STEVENSON.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"THOSE THINGS WHICH YE DO HEAR AND SEE."

NOT many years ago the critics were loath to admit that Christian Science was capable of healing disease, or that any one could be healed by this or any other system which was not dependent upon drugs or the lancet. Now, while they are more or less willing to admit the healing of certain classes of disease by this means, many of them balk at the thought of this healing being Christian, forgetting, apparently, that one of the commandments given to all Christians was to heal the sick.

Not only did the Master himself combine practice with precept, but, according to the sixteenth chapter of Mark's Gospel, these healing works were to be the "signs" that should follow "them that believe,"—the proof of their Christianity. Although the authenticity of this particular chapter is denied by some scholars, yet even if their contention should be correct the legitimacy of this test is not destroyed, unless the greater part of the four Gospels is ignored and the example of Christ Jesus put aside as having no bearing upon his teachings.

That Jesus relied upon the healing work which he did to establish his claim to the Messiahship, is shown in his answer to John's disciples, and his belief that in thus healing the sick he was doing God's will, is proved by his statement, "I seek not mine own will, but the will of the Father which hath sent me." That he regarded this work as likewise incumbent upon his followers, is also set forth in John's Gospel, where he tells them, "I have chosen you, and ordained you, that ye should go and bring forth fruit;" and enjoins them that they "bear much fruit"—"herein is my Father glorified" and "so shall ye be my disciples."

Notwithstanding the epigram that "Christian Science is neither Christian nor scientific,"—made so many years ago by a clergyman who was more caustic than profound, and so often repeated by superficial critics as their own,—both the Christianity and the Science of Mrs. Eddy's teachings are becoming more and more apparent to those who take the trouble to observe the healing work that is being done in almost every quarter of the globe, and to these we commend the testimonies which appear in every issue of the *Sentinel*, as proofs of the healing, through Christian Science, of physical and mental ills of every description.

Mrs. Eddy has ever urged upon her students the necessity for demonstrating the healing power of Truth, and to do this on the basis of one God and one Christ. The great work of Christian Scientists is and always must be the healing of sickness and the overcoming of sin in themselves and others, and to do these successfully they must give allegiance to no personality. In "Miscellaneous Writings" (p. 308) we read, "I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil." It has been through obedience to this precept of our Leader that the healing work of Christian Science has been established so successfully as to cause the critics to shift their base, and as Christian Scientists continue to hew closely to this line, further shifts or complete surrender will be forced upon these unbelievers.

ARCHIBALD MCLELLAN.

LAW AND ORDER.

THOSE who come to Christian Science usually do so in search of health, but they soon find that in order to insure its permanent possession they must attain to harmony, and in their efforts to secure this they cannot too often give heed to the familiar adage, "Order is heaven's first law." Diseases are frequently spoken of as disorders, and this is a correct designation. The healing of disease in Christian Science is therefore the restoring of order to the human mind and body by the understanding of spiritual law and its eternal order. Mrs. Eddy says that in the law of Love "nature and God are one and the natural order of heaven comes down to earth" (Science and Health, p. 118).

It is surely well worth while to pause and inquire what "the natural order of heaven" means. As we do this we instinctively recall the psalmist's words, "The heavens declare the glory of God," and we think of the law and order so gloriously expressed throughout the universe, even to the present confessedly imperfect sense of things. The Christian Scientist learns that to man is given the glory and honor of expressing the might and majesty, the law and order of divine Principle, infinite Mind. As this truth dawns upon one, he begins to experience order instead of disorder, the action of divine law instead of lawlessness, and this results not from the mere recognition of the divine order, it is gained by an intelligent sense of divine order and conformity to it.

There are some who seem to expect the establishment of health and harmony to be brought about in Christian Science by some magical process, as it were; but this is not the teaching of our text-book, Science and Health. It is true that wonderful results in the way of healing may be gained through another's understanding of Science. In this way one experiences the operation of the divine law of harmony, but it becomes his duty, and it should be his privilege and pleasure, to extend this activity to all his interests, to everything within the range of his consciousness. There is no inertia in the divine Mind, no irregularity, no failure, and there should be none for the Christian Scientist. Mrs. Eddy says, "Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done" (Science and Health, p. 260). Science also teaches the necessity for working *as* God works,—by reflecting the divine order in orderliness and being a law unto ourselves and others.

It often happens that disorderly mental habits are responsible for ill health, poverty, and confusion. There are probably more who suffer from the results of indolence and self-indulgence than from the more open vices, but Christian Science should overcome these as readily and completely as it does the latter, teaching as it does the splendid discipline of self-denial, and the value of spiritual animation and intelligent activity. Our Leader's article "Improve Your Time" (Miscellaneous Writings, p. 230) has helped many to rise above threatened failure, debt, and disability, by showing them how to "make the most of the present." There is actually time for everything good and a place for everything good, and it is ours to prove this in daily experience. Some one has said that the divine law of his activity was "labor without perturbation, readiness without hurry, no haste, and no hesitation." If difficulties arise, we should not stop to condemn others, or even ourselves, but at once grasp and hold the true sense of God's government,—as including all right activity; and

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then "go on unto perfection," for this, and nothing less, is the demand of divine law.

ANNIE M. KNOTT.

BURNING OUR BRIDGES.

IT would be rather difficult, surely, to find a serious-minded student in any department of collegiate study who is not ready to give up his old and faulty notions about things for the new and demonstrably correct views which are being imparted to him. He may have entertained very definite opinions regarding many matters pertaining to his study, but he approaches his subject with the desire to be instructed and with a corresponding willingness to part with his ignorance and his false sense of things. He is, in short, altogether teachable.

The desire to study anything is in itself a tacit acknowledgment of one's lack of information respecting it, and of his willingness to begin with its fundamentals and master them step by step, in order to progress. This attitude is so in keeping with the common-sense demands of the case, and so imperatively necessary whatever the subject of study, that we are not surprised to find Christ Jesus repeatedly putting this requirement in the strongest terms to those who were seeking spiritual truth. Said he, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

It would be difficult to give greater prominence than this to the necessity of a readiness to give up all that hinders our gaining the knowledge of the Christ, Truth, and our Leader but emphasizes our Lord's demand when she says: "We must not continue to admit the somethingness of superstition, but we must yield up all belief in it and be wise." "To all that is unlike unerring and eternal Mind, this Mind saith, 'Thou shalt surely die'" (Science and Health, pp. 353, 277).

The sweet reasonableness of this teaching of Christian Science, its parallelism with the exaction made in all other departments of study, leads one to see with great clearness the utter incongruity of the fact that very many of those who are seeking to know more of spiritual truth evince more or less indisposition to let go of material error. Instead of freely and studiously opening our mind and heart to the corrective truth, some of us have insisted that acknowledged falsity be inquired into and explained, a foolishness that the merest tyro of a schoolboy would never think of proposing. We have seemed to fear lest some treasured value might be imperiled as the result of an unreserved attitude toward spiritual truth. We are like the stupid youngster who, in the presence of the most convincing evidence that the earth is round, insists on thinking and speaking of it as flat, and who wants his teacher to explain to him why he so thinks and speaks!

This anomalous attitude may be accounted for in part by the inertia of wrong thinking, but it is the rather traceable to a conscious or unconscious belief in the reality of evil. The schoolboy never thinks of his wrong sense of numbers or relations as an entity, but the student of Christian Science not infrequently hangs on to a false sense of substance as though it were the most real thing in the world. Following Christ Jesus, Christian Science is overcoming this human disability in the one practical way, namely, by proving, through the annulment of asserted material laws, the falsity of the claim of material substance or reality. We cannot be saved so long as we insist on saving corporeality, the embodiment and expression of material belief; but when we come to see that so-called material things are but the projections of false sense, and the nothingness of this error is made clear by the demonstrations of Truth, we can have no more interest in its retention than has the schoolboy in his whilom two times three are seven.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Sydney, Australia, May 31, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At the annual meeting of First Church of Christ, Scientist, Sydney, Australia, it was unanimously agreed that a letter be sent to you, to express individually and as a church our love and gratitude, and to say humbly and fervently that we are prayerfully striving to apprehend more of that glorious teaching so beautifully expressed by you in these two lines on page 6 of Science and Health: "God is Love. More than this we cannot ask, higher we cannot look, farther we cannot go."

We feel it will interest you to hear a little about the Sydney (Australia) church. During the year we were compelled to move to a larger hall for our services, and, as this is rapidly filling, we are again looking for more ample accommodation. The Sunday School shows a very encouraging growth in numbers and interest. The lectures by Bicknell Young, given in our Town Hall, were listened to on each occasion by large and appreciative audiences. Class instruction has been given in Sydney to fifteen students, by an Australian teacher who has qualified for this work. Our greatest satisfaction however lies in this, that the sale of our text-book, Science and Health, is increasing wonderfully, and there is a steady demand for all your precious writings.

The government of the one Mind is more apparent in every department of our church work, and the Cause is growing more dear to each one of us. Each succeeding year must surely find our love, reverence, and gratitude increasing, even as our spiritual perception is awakened to perceive the eternal greatness of your life-work. Dearest Leader, what a debt of gratitude the world owes you for Christian Science, and for the marvelous organization which demonstrates the oneness of Science through you as Discoverer and Founder.

Forgive this rather long letter. It is the bursting forth of our song of thanksgiving to God, the joy of knowing that all our blessings have come through your unselfed consecration to Him. We do thank Him, and rest content in this, that because you dwell "in the secret place of the most High," you abide "under the shadow of the Almighty." Lovingly and loyally yours,

MINNIE D. SYMONDS, *Clerk.*

MRS. EDDY'S REPLY.

Box G, Brookline, Mass., July 15, 1909.

First Church of Christ, Scientist, Sydney, Australia.

Beloved Brethren:—Accept my deep thanks for your highly interesting letter. It would seem as if the whole import of Christian Science had been mirrored forth by your loving hearts, to reflect its heavenly rays over all the earth. Lovingly yours,

MARY BAKER EDDY.

Boston, Mass., July 12, 1909.

Beloved Leader:—At the risk of seeming to take a moment of your valuable time, I want to thank you for these words,—words that brought great peace in a recent sore trial,—"I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur."

A terrible calamity seemed to fall upon me, and for several hours I could not think clearly, but the above words came to me as light shining in the darkness and gave me great "strength in this Peniel of divine Science" (Science and Health, p. 308). Your words, "Friends will be-

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tray and enemies will slander, until the lesson is sufficient to exalt you" (*Ibid.*, p. 266), also helped to lift me above earth's perilous passage, and I very soon found that this experience was but a blessed opportunity to follow the injunction of the Master: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

I rejoice in this spiritual uplifting for I know that every victory over self brings me closer to that final understanding of God where there shall be no more "night" of sorrow and suffering but one eternal "day"—"on earth peace, good will toward men." Again I thank you for your life, and your words, which have for so many years been leading me out of the slavery of human darkness into this glorious light, and the "liberty of the children of God." My daily prayer is for more wisdom, humility, and love, and to follow you as you follow Christ.

Lovingly and loyally, your student's student,

HELEN FRIEND-ROBINSON.

Kansas City, Mo., July 11, 1909.

Dear Mrs. Eddy:—Today it was my joyful privilege to assist in reading the communion service for the first time, in First Church of Christ, Scientist. As I looked over the church, filled to overflowing, chairs being placed for many, my heart was filled with gratitude that because of your pure thought these hungry and thirsty "little ones" might now receive the "true bread"—"that a man may eat thereof, and not die;" also the "living water." Moreover, I rejoice that the sense of universal, impersonal Love, operating through you, blesses me in giving me the opportunity of distributing to the multitude, and I wish to thank you for making it possible for me to do this. My earnest desire and endeavor is to prove by my daily life that I am a partaker (to a degree), with you, of that "one bread."

Lovingly and gratefully,

ANNAH T. NORTON.

Lowell, Mass., July 11, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Having just returned from church, where mine was again the sacred privilege of reading the Bible references in our Lesson-Sermon on "Sacrament," I cannot resist telling you how, with each recurring communion service, I realize and appreciate more and more your wonderful wisdom in dispensing with all material rites and ceremonies, thus giving us a higher and more wholesome sense of the true communion, which is wholly spiritual; and today, more than ever before, my prayer is a "fervent desire for growth in grace" (Science and Health, p. 4), that I may draw nearer and nearer to ever-present Love, better demonstrate divine Principle, sacrifice more of self, and ever be found

Your humble, obedient follower,

LILLIAN E. HONIG.

Leeds, England, July 6, 1909.

Dear Mrs. Eddy:—Gratitude and love prompt me to write and thank you for "A Correction," in the *Sentinel* of June 26. Conflicting abstractions do at times cloud the clear sense of "God with us."—"In my flesh shall I see God." But this, your well-timed instruction, will confirm and strengthen us in our work of healing the sick. For all that Christian Science has done and is doing for me in healing sickness and sin, and for this added proof of your inspired teaching and wise, loving thought, I would fain convey to you the intense love and gratitude I feel.

Yours ever loyally,

EMMA JULIA NORTH.

Chicago, Ill., July 8, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of Sixth Church of Christ, Scientist, of Chicago, in regular semiannual business meeting assembled, desire to express to you our sincere gratitude for the many blessings which have come to us through Christian Science. We are grateful, dear Leader, for your unceasing labor of love for mankind, and trust that we as a church may continually prove by our fruits "what the understanding of God brings to man" (Science and Health, p. 496).

Yours in obedience and love,

Members of Sixth Church of Christ, Scientist,

By Committee.

New York, N. Y., July 2, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Thank you most heartily and lovingly for the new by-law, Article XXVII., with reference to class teaching, as it appears in current number of the *Christian Science Sentinel*. It will prove most helpful to the Cause here as well as throughout the world. With the understanding of spiritual law which has come to me through the study of your writings and the literature of Christian Science, I have been enabled to free many from sin, disease, and death, during the past ten years. The superiority of a purely spiritual interpretation of the truth, as given in your teachings, is offsetting the semi-materialist's methods of intellectualism under whatever names it may appear, and is preserving the presentation of truth to humanity as it should be presented.

With loving gratitude and loyalty,

Sincerely,

ROBERT E. CARY.

New York, N. Y., July 7, 1909.

Mrs. Mary Baker Eddy.

Dearly Beloved Leader:—My heart is full of love and gratitude to you for Christian Science. It is five years this month since I attended the Sunday morning service in Second Church of Christ, Scientist, New York city. I did not come for the physical healing, but purchased a copy of "Science and Health with Key to the Scriptures." After reading a few days, when starting to read the book one evening, I did not remove my glasses, which I had worn for ten years, from the case. This healing seemed very beautiful to me, as I did not know that the book healed as you read it. I am very grateful to God, and to you, dear Leader, for some cases of instantaneous healing. Science and Health and your other writings have been my constant companions ever since, also the *Sentinel* and *Journal*.

The daily reading of the Lesson-Sermons has been to me the bread "which cometh down from heaven," and my daily prayer is that God will give me more grace, obedience, and love; and I ask divine Love to feed me with "the bread of heaven, health, holiness," that I may "be conformed to a fitness to receive the answer to [my] desire" (Miscellaneous Writings, p. 127).

With deep love, I am your student's student's student,

ANNIE SPELCY.

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THE LECTURES.

SOUTHAMPTON, ENG.

The fundamentals of Christian Science were very ably expounded to an interested gathering at the Philharmonic Hall on Tuesday evening [May 11] by Francis J. Fluno, M.D., of Oakland, Cal. J. Miles Chambers, M.R.C.S., Eng., L.R.C.P., Lond., presided, and in his introductory remarks said that they were having the somewhat unusual experience that evening of being present to hear a lecturer on Christian Science who was himself a doctor of medicine, and who was introduced to them by a member of the same profession. They were, therefore, in a position to assure them that the attitude of Christian Science and of Christian Scientists toward the medical profession was that of love, and of admiration for the self-sacrifice and devotion which were shown by the great majority of those who were engaged in the medical relief of human suffering; and they, who had experienced in their own lives the healing and regenerating power of Christian Science, and had been led thereby to follow up its study, were not there to say one word in disparagement of those who were so engaged. Rather, they were there to tell them of the availability of the Christ-method of healing, which was given to the world nineteen hundred years ago in the words and works and life and ascension of Jesus Christ, the understanding and practical application of which had remained almost in abeyance since about the year 300 A.D., but which was rediscovered and rendered available to mankind rather more than forty years ago by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and given again to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures."

There had been many erroneous impressions formed concerning the teachings of Christian Science, and consequently many equally erroneous criticisms had found their way into circulation through the press and through ordinary conversation. Perhaps the most common of these mistaken impressions was that Christian Science is merely a system of drugless healing; but if the critics who held that belief were familiar with the lives and histories of those who practised Christian Science they would know that the aim of the teaching and the effect of the practice of Christian Science is the rescue of mankind from the thraldom of all erroneous beliefs, whether those beliefs were in the necessity of sickness or the power of evil. It was in order that these mistaken impressions might be removed by a correct presentation of the teachings of Christian Science that these lectures were given.—*Southampton Times.*

PITTSBURG, KAN.

A splendid audience welcomed the Hon. Clarence A. Buskirk of St. Louis, Mo., at La Belle Theater, May 16, at his lecture on Christian Science. He was presented by Julius M. Liepman, who said in part,—

While I am not a Christian Scientist, I have been an observer for some years of this progressive movement. This religion or philosophy, or whatever you choose to call it, has attracted my attention by the things it has done——the good it has accomplished. A religion which makes its votaries wiser, better, healthier, and consequently happier, which destroys the thousand and one cares, worries, anxieties, and perplexities of every-day life, must certainly be of great good to humanity. Humanity at large is big enough, broad enough, to consider—to listen—to hear—to investigate. An honest doubt after the fullest investigation is justified, but doubting without an effort to know the truth is prejudice—yes, even ignorance. Bigotry, intolerance, prejudice, flourish where ignorance prevails. Our greatest boast is tolerance, and any one is welcome whose object is the accomplishment of good. We are greatly indebted to the noble men and women of the country who by their teachings try to make humanity better and happier. Such a one is with us on this occasion.

Correspondence.

NASHVILLE, TENN.

A large and representative audience gathered last night [May 18] at Watkins Hall to hear Mrs. Sue Harper Mims of Atlanta lecture on "Christian Science, the Christianity of Jesus." In introducing the speaker of the evening Henry M. Mason, First Reader of the local church, spoke in part as follows:—

In presenting Christian Science to the public we do it in no proselyting spirit whatever. In our text-book, Science and Health, containing seven hundred pages of a teaching which has healed thousands upon thousands of suffering, despaired of and despairing invalids, the only statement which embodies the slightest element of solicitation is formed by these words [p. 547]: "You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture." Self-sacrifice and love for mankind are the crowning, distinguishing characteristics of the author of the text-book on Christian Science. Some approach to the embodiment of these traits of character in beneficiaries of this teaching is alone accountable for the motive impelling us in the promulgation of this truth.—*Nashville Banner.*

LECTURES AT OTHER PLACES.

Mt. Pleasant, Mich.—Judge Septimus J. Hanna, April 18.
Fort Worth, Tex.—Prof. Hermann S. Hering, April 18.
Winfield, Kan.—Bliss Knapp, April 18.
Ashtabula, O.—Frank H. Leonard, April 18.
University of California.—Bicknell Young, April 18.
Canyon City, Tex.—Prof. Hermann S. Hering, April 19.
Hutchinson, Kan.—Bliss Knapp, April 19.
Battle Creek, Mich. (Second Church).—Frank H. Leonard, April 19.
Ashland, Ore.—Bicknell Young, April 19.
Oxford, Mich.—Judge Septimus J. Hanna, April 20.
Colorado Springs, Col.—Prof. Hermann S. Hering, April 20.
Junction City, Kan.—Bliss Knapp, April 20.
Kenosha, Wis.—Rev. Arthur R. Vosburgh, April 20.
Oxford, England.—Francis J. Fluno, M.D., April 22.
Golden, Col.—Prof. Hermann S. Hering, April 22.
Toledo, O. (Second Church).—Bliss Knapp, April 22.
Fort Dodge, Ia.—Frank H. Leonard, April 22.
Belvedere, Cal.—Bicknell Young, April 22.
Albion, Mich.—Judge Septimus J. Hanna, April 23.
Jonesville, Mich.—Bliss Knapp, April 23.
Washington, Ia.—Frank H. Leonard, April 23.
Goldfield, Nev.—Bicknell Young, April 24.
Chillicothe, O.—Hon. Clarence A. Buskirk, April 25.
Batavia, Ill.—Judge William G. Ewing, April 25.
Chelsea, Mich.—Judge Septimus J. Hanna, April 25.
Boulder, Col.—Prof. Hermann S. Hering, April 25.
Philadelphia, Pa.—Bliss Knapp, April 25 and 26.
Longmont, Col.—Prof. Hermann S. Hering, April 25.
Tulsa, Okla.—Frank H. Leonard, April 25.
Springfield, Ill.—Rev. Arthur R. Vosburgh, April 25.
Hale, England.—Francis J. Fluno, M.D., April 26.
City of Mexico, Mex.—Clarence C. Eaton, April 26.
Michigan City, Ind.—Judge Septimus J. Hanna, April 26.
Newcastle-on-Tyne, England.—Francis J. Fluno, M.D., April 27.

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TESTIMONIES OF HEALING.

When I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was an invalid and had been for several years, with a diseased condition of the bowels and stomach which had followed an attack of fever. I had physicians of all the different schools, including specialists and sanitarium treatment, but nothing seemed to check the disease, which was slowly affecting all the organs of my body. I had reached the point where dying seemed easier than living, as there appeared to be no hope of relief from my sufferings in any other way. One day a lady whom I knew but slightly asked about my health, and after telling her that I despaired of getting well, she asked me to read "Science and Health with Key to the Scriptures" and presented me with the book. I took it, and promised to read it, though I wondered what it could do for a person in my condition. I read the book, and in a few months was absolutely cured of that disease.

I was also cured of a severe case of rheumatic trouble, from which I had suffered for over seven years. I had tried everything in *materia medica*, as well as electricity, massage, etc., but had never received any permanent help therefrom. I had one week of treatment from a Christian Science practitioner for this complaint, and was healed, and I have never had any return of the disease. I also received a new understanding of God as ever-present, unchangeable, "the same Life, Love, and wisdom 'yesterday, and today, and forever'" (Science and Health, p. 283). I am indeed grateful to Mrs. Eddy for bringing us this truth which heals the sick, an understanding of God as the Life and Mind of all real being.

MRS. G. L. FOEX, Denver, Col.

[Translated from the German.]

With a grateful heart I give this testimony. A year ago I had a malady which completely robbed me of my strength, and I lost greatly in weight within a short time. I then asked a Christian Science practitioner in Frankfort a|Main for help, and was thus enabled to make the long trip from Magdeburg to that city. As I did not know the nature of the disease, I decided to have an X-ray examination. The physician stated that I had a very severe abdominal disorder, the heart and other organs being also affected. After the examination I remained for some time in Frankfort under Christian Science treatment, and by and by I realized, to my great joy, that the truth had made me free, for all my diseases had vanished like mist before the sun.

I cannot express in words the gratitude which I feel that God has again revealed to us, through our Leader, Mrs. Eddy, this glorious truth, as Christ Jesus taught it. I am also thankful for having had Christian Science explained to me so clearly that I have since been enabled, through the knowledge thus obtained, to help myself occasionally when some disorder would present itself. It will be my endeavor to live according to the teachings of Christian Science, and to apply them in my life. May God give me enlightenment!

JENNY SPEICH, Magdeburg, Germany.

Some years ago, when I was a beginner in Christian Science, one of my children was taken with a severe attack of bowel trouble. I felt I would rather have help in the case, as I had not demonstrated much in the way of healing, and my home at the time was full of guests. I wired to a Christian Science practitioner, simply asking for help, but not stating the disease, and saying, "Letter to follow." This was on a Saturday, and owing to Sunday intervening she could not get my letter till Monday.

Several people in the house, notably one lady who had had a large family of children, were greatly distressed over the child's condition, and said he should have special feeding, etc., but I made no difference and the child ate and drank what he liked. He did not take much, but apparently did not suffer any pain,—only slight discomfort,—and knowing that the practitioner was treating him (having got a reply from her), I was confident all would be well. By the Monday morning, almost as soon as the Scientist had received the letter stating the ailment, she got a wire from me, saying, "Child practically well." And there was never any return of the disease. For this demonstration of Truth's power I am deeply grateful.

A. O. MACLEOD, Invergordon Castle, Ross-shire, Scotland.

Through the spiritual understanding gained from the study of Science and Health by Mrs. Eddy, I was able to take the Bible and bring freedom to myself from a very severe attack of illness last summer. This is only one of many difficulties which have been overcome in our home. Once again I can realize what Jesus meant when he said that the truth should make us free. The more I understand Christian Science the more I love it, because it is teaching me the great need of overcoming self so that I can see the allness of divine Love. If evil is less real to us, then we can truly say that we are overcoming "the old man with his deeds." Inasmuch as Christ, Truth, is our all, are we lifted above mortal mind. God is blessing His faithful servant, our dear Leader.

MRS. EMMA PHILLIPS, Dorchester, Mass.

While living in a foreign land, a third attack of fever left me partially helpless, one side of the body being affected. During the struggle my life was long despaired of; again and again it was reported that I was dead, but my good doctor (God bless him) continued to attend me. When convalescent I found I could only move about with the aid of a cane. For months I was at the seaside, taking daily baths; finally it was also thought that a sea voyage and my native air might do much for me. I made my way back across the Atlantic, to die soon, I thought. After enduring seemingly to nature's limit, there came an eclipse of reason. While in an asylum an operation was said to be necessary, and I went to a Chicago hospital for this purpose, but after spending some little time there, it was thought that my heart was too weak for me to survive the shock.

As time went on about a score of physicians did what they could for me. Medicine was taken wholesale, as my home was with relatives who were physicians. Less than a year ago, circumstances compelled me to turn from every home comfort and strike out for myself, and a Scientist friend found me not only in the depths, but in a way homeless. With patient and untiring love she persevered in trying to help me up and on. Step by step, with every best effort, I persevered in trying to help myself to gain the firm foundation I now have in the truth. Care and pain now belong to the past; worry and fear are gone, and life is again worth living.

Words fail me in trying to express my gratitude to God, and to our dear Leader, Mrs. Eddy, for the truth of being, as revealed in Christian Science.

OLIVE HANDY, Whitewater, Wis.

In 1905 I was a mental and physical wreck, having undergone an operation so serious that it left me without any use of my left arm and hand. The various treatments known to the medical profession were resorted to, such as

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medicine, electricity, massage, etc., but all to no avail. Through the earnest solicitation of a dear friend who was a student of Christian Science, I was persuaded, after being helpless four months, to turn to this healing truth and see what it could do for me. I took treatment, and although the healing was slow, yet my condition improved and I was also healed of a number of other diseases, among which were a catarrhal condition that had annoyed me for years. For the past year I have taken care of my own house, and have been able to use the once helpless arm and hand nearly as well as the other.

It is needless to say how thankful I am to God for the blessings received, as well as to our dear Mrs. Eddy, through whom we are enlightened, and have spiritual things made clear and plain to us. I only hope that this testimony may be of encouragement to some one similarly afflicted, as I am so often asked by those who saw me when helpless, what cured my arm, and also if Christian Science can cure all diseases.

HELEN P. DU VAL, Alameda, Cal.

[Translated from the German.]

Our eight-year-old boy fell at school and injured his arm near the wrist. He was brought home by the school servant, suffering great pain and unable to move the hand. I explained to the boy the truth about God's all-embracing love and the healing work of Jesus which has been revived again, and I experienced the joy of having all fear removed immediately from the boy, my wife, and myself. Shortly before, I had translated from Science and Health the paragraph on page 373 ending with the quotation, "Perfect Love casteth out fear," and this was constantly in my memory.

The arm was then examined by a physician, and set without the use of chloroform. We were glad to see how well it all went. We were told that the pain might return and some fever set in, but we felt as if the healing had already been done. I read to the boy how Jesus healed the sick, until he said he would like to rest. The pain had evidently disappeared; his appetite and sleep were quite normal and he did not have fever. The next day he himself opened the door for the physician. The latter was so astonished at his liveliness that for a while he was in doubt whether it could have been a fracture, but on the same day a photograph by X-rays was made, which showed plainly the place where the bone had knitted together. In three weeks' time the last bandage had been removed and the arm was completely healed.

I thank God with all my heart for His help, and that the healing works of Christ Jesus are again being made ours through the discovery and application of Christian Science.

ERNST REINHARDT, Frankfurt a|M., Germany.

It is gratifying to write this testimony, trusting that some seed may fall where it will take root, spring up and grow, and bring forth an hundredfold. It is a little over two years since I began the study of Christian Science. When I first heard of this wonderful teaching, a friend told me how his son had been healed. When I met this friend again we talked some more about Christian Science, and from that day I wanted to learn what it was.

I did not come into Science for physical healing, but I was dissatisfied with everything, and when the thought came to me to investigate Christian Science I asked my friend if he could direct me to a practitioner. He gave me the address of one, to whom I wrote and from whom I received a reply, stating that she was going away for some time, but she sent me the addresses of other Scientists. By this time I was very eager for Christian Science.

From the very first day that I concluded to investigate Christian Science, many sins left me,—smoking, drinking, slang, profanity, irritableness, and other errors, and I began to love my fellow-men. I bought a copy of "Science and Health with Key to the Scriptures," and began to read it. I was so eager for the truth that I literally devoured the book. I learned, after reading it through the first time, that it had to be studied, and as I began to read the Bible the light came, and the more I read and studied both the Bible and Science and Health, the more light I received, as the understanding of the Bible is brought out in its spiritual meaning by this book in a way I had never before known.

There have been many proofs of the power of divine Love. One which I wish to relate is in regard to my little daughter. She had a skin disease from birth, and my wife and her mother tried every material remedy that could be heard of, but all failed. I began to treat the little one, but my wife and others around her were much opposed to this treatment, and she did not seem to improve. This shows the truth of Mrs. Eddy's statement in Science and Health, that "it is well to be alone with God and the sick when treating disease" (p. 424). A little over a year ago, however, we moved to another town, and thus being rid of the opposing thought, in less than a week my wife forgot to use the salve. I said nothing, but continued to treat the little one, and in four weeks she was practically healed. The improvement was so noticeable by the fifth week that my wife was admiring the little girl, and said to me, "Isn't she dear?" I then asked, "What have you done with the salve?" She thought a moment and answered, "I do not know." I said, "See what God has done for us! Ought we not to be more thankful?"

Many other demonstrations I have had in my family, through the understanding that God is Life, Truth, and Love, and that He guides us through all our trials. If we ask aright, and have patience, all errors can be overthrown by going to God in prayer. I never look at the *Sentinel* without thinking of the words on the cover, "What I say unto you, I say unto all, Watch!" What a lesson is to be drawn from these words! Another beautiful lesson has come to me from the promise that Jesus bestowed: "He that believeth on me, the works that I do shall he do also." My constant prayer is for knowledge and an understanding heart, that I may help those who are sick physically and mentally, and I am indeed grateful for Christian Science.—MARTIN B. HOSTETTER, Blue Earth, Minn.

When I was groping in the darkness occasioned by a false theology, prejudice, and self-righteousness, a dear sister came to me with the "good tidings of great joy," as they had been revealed to her in Christian Science. Through her patient, loving efforts and forbearance the walls of bigotry and self-sufficiency were penetrated and at length dissolved by the rays of infinite Truth, and my consciousness was flooded with the effulgence of divine Love. I was instantaneously healed of a severe form of intestinal disorder, for which I had been under the care of a physician for several months, and also of a number of minor complaints of long standing. At the same time I was freed from a sense of hatred which had held me in bondage for over two years. These were but the beginning of the many blessings and great good that have come to me in Christian Science.

This was five years ago, and I can truly and humbly say that these have been years of peace and health and happiness. Many "crooked places" have been made straight, and "the rough places plain." I am most grateful to God for His wonderful revelations to our Leader, Mrs. Eddy, and for all the avenues through which this great good has come to me and to all mankind.

MRS. CORA B. S. RENNEKER, Cincinnati, O.

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I gladly write a brief testimony of my experience in Christian Science. I met a Christian Scientist about a year ago, when I was suffering from rheumatism, and had almost lost the use of my right arm. I believed what the practitioner said, and through her understanding of the truth my arm was healed so that it is as well now as it ever was. My eight-year-old son had an attack of blood-poisoning, the result of a scratch, and he suffered greatly from it. It was nearly twenty-four hours before the Scientist came, and she stayed with him about an hour, when he was healed. The fever cooled down, he rested well, and got up next morning and walked to her home. The following day he went to school, and never suffered any ill-effect after that at all. Several other times in my home, when I have asked help from the practitioner, the great power of God to heal was proved

I have also studied the Christian Science literature and worked for myself, and have had some beautiful demonstrations. It was indeed a blessed day for me when I found Christian Science. Like thousands of others, I had tried to trust God, but I did not know how. Now I see things in a different way; I see with a spiritual sense, where before I was blinded by error. I hope the time will soon come when all will understand this truth.

MRS. L. B. SPIVEY, Durham, N. C.

I can no longer withhold my testimony. I have been a student of Christian Science for about three years, and have had continuous proof that it is the truth. I did not seek it for physical healing, but for extreme mental suffering brought on by financial troubles and sorrow. That "man's extremity is God's opportunity," has been clearly proven to me. The spiritual consciousness which enables one to see reflected in the brother the Father's image, has just been gained, and I know that with any problem we must remember the admonition, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." A test of this brought an immediate result in my own experience. This knowledge is bringing a wonderful peace into my life. Absolute faith in God will solve any problem, and the meaning of life is the conforming of ourselves to God's laws. The sense of separation from God is the cause of all seeming discord, and love is the rule by which we must work out all of our problems. The *Sentinel* and the *Journal* are a great help to me.

Words cannot express my gratitude for the release from bondage which I am daily experiencing. My constant prayer is that I may become a channel for all good. I am thankful to God, to our Wayshower, Christ Jesus, and to dear Mrs. Eddy.

MRS. ANNA MACDONALD, Old Orchard, Mo.

For twenty-five years I was a sufferer from severe headaches. During this period I had treatment from fourteen different medical physicians, besides an osteopath. Some of these were close personal friends, in whom I had a great deal of confidence, but they could give me only temporary relief, and that was by the continual use of opiates and other drugs. It was because of failure to gain permanent health, and in utter despair, that I came to Christian Science, in March, 1907, through a friend who sent me a copy of the *Sentinel*. After reading this I immediately decided to try Christian Science. I went to see the Scientist, who kindly loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

For three weeks I did little or nothing but read this book, and my regular headaches failed to appear. I then ordered a copy of the book for myself, also the Christian Science *Quarterly* and *Sentinel*, and began to read and study in order to gain all the understanding I could of divine Principle. In about three months I realized that I was perfectly cured of an injury received from a fall when I was a mere child. The agony I had endured from it, and from the use of a support all these years, was very great. The next cure was of so-called varicose veins. I know that as I work out my own salvation the body will continue to express health and harmony.

For all this healing I am more grateful than pen can tell. It is my daily prayer that I may "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393). I am also thankful that our Leader has made it possible for me to follow her as she is following Christ.—IDA W. WILLIAMS, Logtown, La.

It is with a deep sense of gratitude for the revelation of the truth that makes free, and in the hope my testimony may encourage others, that I give my experience in Christian Science. A few years ago, while carrying a large cat, he became frightened and dug his claws into my forehead, making several deep scratches, so that the bone above my eye was involved. Fear of possible results seized me, and I immediately asked for Christian Science treatment. In a few minutes the pain ceased and apparently all sense of fear left me; but soon my forehead and face commenced to swell, and I realized that fear was still lurking in my consciousness. The next morning my whole system seemed to be affected, and soon after dressing, we found conditions which appeared very serious. Then, while fear and pain seemed to be so great, this question presented itself to us: Have we the understanding to meet the present need? But soon this thought came to me: God is present everywhere, and we have sufficient understanding of His law and how to apply it to destroy this error. I asked my friend to continue the treatment, and in a few minutes I knew that the victory was ours. In a very short time I felt well, and soon every manifestation of the injuries was gone—not even a scar was left.

This is only one of the many times that I have been greatly benefited by the application of the truth that has been revealed to us by Mrs. Eddy, but the physical ills from which I have been healed are as nothing beside the mental agony I was in at the time I commenced the study of Christian Science, and nothing can compare with the spiritual understanding and uplift which I have received through this study. The Bible, which I had studied faithfully for many years, has become a new and doubly precious book to me through the light which "Science and Health with Key to the Scriptures" has thrown upon it.

I am trying to show my gratitude to God, and to our dear Leader, for this truth, through which divine Love has reached my consciousness, by daily learning and living the truth.—MRS. MINNIE T. JAQUITH, Coeur d'Alene, Idaho.

[Translated from the German.]

My heart is full of praise and thanksgiving for God's infinite goodness and for all the blessings He has bestowed upon me. I suffered from rheumatic pains, which made me quite ill not only physically but mentally. Neither magnetic nor electric treatment, nor massage, under the care of different physicians during four years, could cure me, but through the sudden healing of a person with whom I was well acquainted I became interested in Christian Science. I called upon the practitioner, and after the second treatment I felt much better physically and also in a light and cheerful mood, so that I again took pleasure in life. In three weeks' time I was healed, and my fervent desire is to tell all sufferers that there is a living power which helps all those who earnestly want to be helped.

MARIE SOLAND, Basel, Switzerland.

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As I am desirous of testifying to the healing power of Truth, I send this testimony. Since taking up the study of Christian Science, now over three years ago, I have been benefited in many ways, both mentally and physically. I have proved the power of Truth to heal in the case of a badly sprained thumb. I was able to use the hand at once, the pain being overcome as soon as the injury occurred. Christian Science has also destroyed other minor discords for me. I am much brighter and happier than I used to be, and I am indeed thankful for this,—thankful to God for all His goodness, and to Mrs. Eddy for the truth which has been revealed through her.

CLIVE S. CARMAN, Vancouver, B. C.

Words cannot express my gratitude for Christian Science and all it has done for me. I took my first treatment a little over a year ago, and I have been healed of so many distressing conditions that I hardly know where to begin. One thing for which I am very thankful is that I can now live in Colorado, and am better and stronger than I have ever been. For six years I did not dare come back, on account of the altitude, as each time I tried to do so I became very ill, but that has been overcome. I have been healed of a disease of the bowels from which I had suffered for eleven years, also of fainting-spells, very severe headaches, etc. Since my healing in Christian Science I have put aside glasses, which I had worn for twenty-five years. Always before, if I tried to use my eyes without glasses, even for five minutes, I suffered intensely, but now I read, sew, and use my eyes constantly, without any pain.

Our children have been helped in many ways. They have been healed of colds, severe bowel and stomach difficulties, a skin disease, and many other things. I am very thankful for the physical healing, but I am more thankful for the spiritual help, and that I am beginning to know the meaning of Jesus' words, "Ye shall know the truth, and the truth shall make you free." When I think of all the blessings which have come to me in the past year, I feel that I can never be thankful enough to God, and my heart is full of love and gratitude for the one who has given us this beautiful truth.

AMY L. FAHNESTOCK, Denver, Col.

[Translated from the German.]

Until 1904 I was afflicted with all kinds of disease, though I made every effort to gain health. Neither a physician, nor drugs, nor a sanitarium for pulmonary diseases had helped me, and I gave myself up to my fate. My father was told about Christian Science, but I did not then attach any importance to it. I was, however, urged to try this treatment, and when I did so it was like a stream of blessing coming over me, and I felt that God's hand was working here. I received some absent treatment, and after five present treatments I was completely restored in six weeks' time. I felt like one new-born, and was enabled to help others right along. I treated my sister successfully, when she was threatened with death. My mother was also treated successfully for an apoplectic attack. After I was married I seemed to be hindered by my wife's loving care, and the fear with which she surrounded me, till she herself experienced a wonderfully quick healing. After this she assisted me in thinking rightly, so that I have since been permanently well.

I am thankful to God, and also to Mrs. Eddy, who has discovered again the true source of healing,—the power of Truth.

THEODOR GRUHNS, Krogullow b. Carlsruhe, Oberschl., Germany.

[Translated from the German.]

Toward the end of December, 1905, I came to Christian Science in a wretched condition, both mentally and physically, and was freed of severe nervousness with all its woeful attending ills, so that I was again able to work. Melancholy which had weighed me down yielded, and the life which had been a burden I could now take pleasure in. I began the study of Science and Health, and was gradually healed of an abdominal disease.

I am very grateful for the deliverance from the bodily ailments, but more so for the spiritual uplift and the inward peace that have come to me through this teaching. I experienced the wonderful help Christian Science affords under trying circumstances, as I had to suffer much from antagonism to this truth, also from severe illness in my family, the members of which positively would not listen to anything about Christian Science; but I have felt God's protecting power so plainly that all the opposition only made me strive the more to trust in God and to love Him supremely. Gradually the inharmonies dissolved, the sickness in the family lessened, and I suffered less and less therefrom the more I learned that sickness and evil are unreal.

My heart is full of love and gratitude to our revered Leader, Mrs. Eddy, who has shown us the way to understand God, and that to know Him aright is eternal life.

FRAU ANNA KREKEL Hofheim b. Frankfurt a|M., Ger.

[Written for the *Sentinel*.]

THE CROWN OF DAVID'S LINE.

BEN. HAWORTH-BOOTH.

KNOW ye the noble crown of David's line,
Bearing the thirteen stars and sacred sign,—
(1, 2) The tribes of Jacob, and the vow divine;

The crown of sovereignty, whose flag unfurled*
And star-lit lamps illume a whelméd world,
Through clouds and chaos, and through thunders hurled?

It came with him, the princely pursuivant,
(3) The prophet-priest who came to build and plant
(4, 5) The branch of David's line predominant.

(6) This is the Saxon crown of Isaac's sons,
(7) Of Judah's hopes, and Israel's orisons,
The sacred cynosure of earthly thrones.

Who wears the helm of wisdom eagle-plumed,
Who breathes the frankincense of life perfumed
(8) Shall win the crown of righteousness illumed.

(9) Who wins the crown that bears the morning star,
Has crucified himself in Golgotha;
Has borne the crown of thorns and bears the scar.

Lord of the cross and crown, may we appear
Worthy the heraldry of heaven to wear,
With thy sweet Spirit for our minister!

And whoso hath this hope will find release
From self and sinfulness—a full surcease—
At one with Love divine, beneath the stars of peace.

1. Deuteronomy xxxiii., 13–17.
2. Genesis xlix., 10.
3. Jeremiah i., 10.
4. Ezekiel xvii., 3; Isaiah xi., 1; Jeremiah xxiii., 5.
5. Isaiah xli., 12.
6. Genesis xxi., 12.
7. Genesis xlix., 10.
8. 2 Timothy iv., 8.
9. Revelation ii., 28.

* The original American flag contained 13 stars (Manasseh's number), one star for each stripe.

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FROM OUR EXCHANGES.

[Silas McBee in *Churchman.*]

Our Lord spoke a language and lived a life which was understood by the people, and the common people heard him gladly. He did not invite them into some vague spiritualized organization, but he enlisted them in his work, which was to go about doing good. They were his disciples, his body of disciples. There is not to be found in him or in his teaching, or in the whole of the New Testament Scriptures, any individualistic or isolated conception of Christianity or of Christian life. He dealt with every phase of life with which he came in contact, and he dealt with it as the common work of God and the brethren. It is not so with Christendom today. There is something vague and indefinable about the spiritual kingdom into which men are invited. Christendom as a whole does not work at the real and actual things of life, because in its divisions it does not work as a unit. And none of the churches of divided Christendom are willing in their corporate organized capacity to work at, much less to work out, the great social, political, industrial, and economic problems that face men and society at every turn. They insist that as spiritual forces their true domain is something apart and separate from these so-called worldly affairs. They maintain that they are great spiritual institutions, whose business it is to produce spiritual lives, which in their individual capacity will work these reforms, as economists, politicians, philanthropists, and such like. Thus the incalculable and irresistible influence of the organized family of God, that corporate life which gives to the Christian church something that was never given to the world before in its fulness is left unused.

[*New-Church Messenger.*]

No man can see truth clearly unless he believes in his heart that he can live up to it. To see it without the power of doing it would only tantalize, discourage, and condemn him. To preach to men that they must overcome their evils in their own strength is to ask them to overcome self with self, which is an impossibility. But teach them that the Lord God Almighty has come down on earth and lived out the laws of His own life in order that they might follow in His footsteps, and you have given them an inspiration that will not only enable them to live up to the truth they already understand, but to understand all the truth that He has revealed for their guidance. Those who fail in any sense to recognize the saving power of the Lord, will be inclined to fall short in their estimate of what He demands of them. Those who realize His saving and keeping power will rise to the highest conception of the wholeness, righteousness, and purity of His teaching.

[Robert Stuart MacArthur in *Standard.*]

The idea is: He that is bound up in himself, in saving his earthly life, shall lose his spiritual life; and he who in his devotion to Christ is willing to imperil, to destroy, to crucify his lower life, shall save his higher life. The truth here taught goes to the very center of our being, and strikes at our inmost self. Christ's words are thus directed against every form of selfishness. To lose our life means to lose our sinful self, and to lose our sinful self means to find Christ and eternal life.

[G. Campbell Morgan, D.D., in *Advance.*]

Men never come to restfulness, never come to victory, never come to crowning, until somehow they have found their way into immediate relationship with God, and into that relationship which is expressed in absolute surrender and submission. No man has found his way into peace who has not found his way to God.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in this column.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue has just been issued by the Society, copies of which will be mailed to our patrons on application.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES." MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed article publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE, THE RESTORATION OF PRIMITIVE CHRISTIANITY. A Lecture. By CLARENCE C. EATON. 29 pages.

CHRISTIAN SCIENCE: A RELIGION OF DOING. A Lecture. By JUDGE WILLIAM G. EWING. 26 pages.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. A Lecture. By FRANCIS J. FLENO, M.D. 37 pages.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. A Lecture. By JUDGE SEPTIMUS J. HANNA. 23 pages.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By PROF. HERMANN S. HERING. This pamphlet is also printed in German. 29 pages.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. This pamphlet is also printed in French. 47 pages.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 48.

BOSTON, JULY 31, 1909

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ITEMS OF INTEREST.

National.

The first electric train of steel cars which whizzed through the new "McAdoo tube" from the Church street terminal in New York to Jersey City last week, made the trip in two minutes and forty seconds. The two tunnels are only a step in the plan which in a comparatively brief time will make it possible for the traveler from any point in the country to go through New York city without leaving his train for cab, trolley-car, or ferry. The twin tubes connect down-town New York with the Pennsylvania railroad station on the Jersey side of the Hudson river. In a few weeks a transverse tunnel will be opened, connecting the Pennsylvania, the Erie, and the Lackawanna stations on the Jersey side. Two years from now it is hoped to have an extension finished which will connect the present upper tubes, now running from Sixth avenue and Thirty-third street to Hoboken, with the Grand Central Station at Forty-second street. The entire system has been built by private capital, and will have cost, when complete, about $70,000,000.

The Department of the Interior has classified as coal land and restored to the public domain certain unappropriated lands in the Evanston Land District, Wyoming, fixing the price for disposal of the tracts therein in some cases as high as $500 an acre. This land contains one of the finest coal veins in the West. Investigation some months ago by special agents of the department disclosed that the title to much of the most valuable coal land in that part of Wyoming had been got from the Government through a system of fraudulent operations, and suit was instituted against the patentees to recover the lands. Finally, the defendants reconveyed the lands to the Government, paying about $40,000 for coal contracted.

Herbert Knox Smith, commissioner of corporations, in transmitting the second part of his report on transportation by water to President Taft, says: "It is a public evil that the entire transportation system of the United States should be, as now, at odds with itself through destructive competition, while the transportation needs of the public suffer. State and federal work must be supplemented by private initiative, especially in terminals and equipment, and private initiative will come in only when there is reasonable chance of enough traffic to make it profitable. One of the great questions, therefore, is the question of how to secure for the inland rivers and canals a reasonable share of the country's traffic."

The United States Government maintains five agricultural experiment stations in Alaska, so situated that crops may be tested under all the climatic conditions. According to an annual report, Alaska is an agricultural country. Good hay can be produced in any quantity for winter feeding, while the native grasses can maintain live stock in excellent condition in summer. Potatoes, cabbage, cauliflower, rhubarb, turnips, lettuce, and in short, all the hardy vegetables can be grown to perfection up to and even within the Arctic Circle, as has been proved by thousands of settlers. But before Alaska can be largely settled railroads and wagon roads must be built.

A decision which has been handed down by the Appellate Division of the Supreme Court, on the application of the South Shore Traction Company from a decision of the Public Service Commission of New York, declining to approve a franchise granted to the traction company by the Board of Estimate and Apportionment, will have, if approved by the Court of Appeals, the effect of placing an important limitation upon the power which the Commission has undertaken to assert in the matter of franchise grants for surface railroads.

An aggregate of $380,404,598 in savings deposits in the national banks of the country is shown in the complete report issued by the comptroller of the currency on the returns from the national banks under the call for their condition on June 23. Of these 6,926 banks which made reports, 2,161 showed savings deposits. In the savings deposits the eastern states led with $173,712,832, the middle states next, with $109,931,214, the southern states with $44,048,395, and then New England with $33,546,051.

Letters from twenty-five governors of states in the middle West and South, urging President Taft to make a trip of inspection down the Mississippi when he goes to attend the annual convention of the Lakes-to-the-Gulf Deep Waterway Association at New Orleans in November next, have been presented to him by a special committee of the Business Men's League of St. Louis and the Lakes-to-the-Gulf Deep Waterway Association.

The second annual good roads convention, under the auspices of the Good Roads Board of the American Automobile Association, will be held in Cleveland Sept. 21 to 23 inclusive. The Good Roads Board has made preliminary plans for the convention, and has received assurances of a large representation of Government and state road experts, motorists, grangers, and others.

A recent hurricane that swept disastrously portions of the Gulf of Mexico, proved clearly the worth of Galveston's two-million-dollar sea-wall. This wall was erected along the water-front after the storm that inundated that city a few years ago.

Edward Payson Weston completed his pedestrian trip from New York to San Francisco in one hundred and four days. He had hoped to do it in an even hundred days. He is seventy years of age.

The House has passed a bill authorizing $25,000 for travel money for President Taft. The President expects to take a trip in the fall through the South and the West.

International.

The eighteenth international peace congress meets at Stockholm Aug. 29 to Sept. 5. Enormous progress has been made by the movement since 1899. At that time a few friends of peace from the United States, Great Britain, France, and two or three other European countries, met at the French capital and held the first of the modern series of international peace congresses. Their meetings passed quite unnoticed by the press and the public, or were ridiculed as the sentimental performances of visionaries. Last year in London, after nineteen years of congresses held in the great capitals and chief cities of the world, and growing in numbers and power from year to year, the pacifists met for their seventeenth international gathering. They were welcomed by the King and Queen of England and by the British Cabinet with a cordiality and generosity of hospitality rarely extended in these days to any body of philanthropic workers. This memorable congress represented more than five hundred peace organizations and a great body of peace workers throughout the world.

The Uruguayan Senate has passed a bill authorizing a concession for the construction of a railroad from Colonia, port of Uruguay, across the republic of San Luis on the Brazilian frontier. American interests are concerned in the project, which is a part of the Pan-American Railroad development going on all over South America. This line, when completed, will connect with the Brazilian system, and in due course it will be possible to travel from Rio Janeiro to Valparaiso by rail, with the exception of the short ferriage between Colonia and Buenos Ayres.

Moorish troops have attacked the Spanish forces in Melilla, Morocco. The attempt of the Spanish government to despatch troops has met with opposition at home. The Liberal press is joining in the popular protest, alleging that the war is solely for the purpose of protecting private mining interests. The newspapers demand the convocation of the Cortes and a frank statement of the government's intention.

The Clemenceau Cabinet, after making a record for length of continuance in power, was last week overthrown by the tactlessness of Clemenceau in referring to the unpreparedness of France in the crisis with Germany in the Algeciras affair.

The postal authorities of Denmark and Japan have arranged for a parcels post with the United States, by which, after Aug. 1, parcels exchanged with them will be accepted up to eighty dollars in value and eleven pounds in weight.

Industrial and Commercial.

Prospects are good for a large blueberry crop in Washington county, which contains most of the land devoted to blueberry raising in Maine, about one hundred and fifty thousand acres being known as the "blueberry barrens." The largest of the canning factories has a daily capacity of seven hundred bushels, and the average annual output is 6,250 bushels of fresh fruit.

Owing to the friction that frequently occurs in Lynn, Mass., between labor and the shoe manufacturers, a hint has been dropped that that city may lose its chief industry. Labor conditions are so increasing the cost of production, and outside competition is so keen, that Lynn is losing much of its former shoe trade and the manufacturers' profits are decreasing.

Orders amounting to $13,000,000, for the electrification of the one hundred and forty miles of the Sacramento division of the Southern Pacific Railway, a project that has been under consideration for some time, will be placed as soon as authorized by E. H. Harriman.

The condition of the Erie Railroad Company has proved so satisfactory that the salaries of officers and employees which were reduced some time ago have been restored, the restoration to be in effect as of July 1.

More than sixteen hundred tons of Siberian eggs are exported annually, many of them finding their way to the London market.

Coke and anthracite pig iron production during the first half of the current year was eleven million tons.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE WEDNESDAY EVENING MEETING.

GEORGE SIJAW COOK.

ACCORDING to the "explanatory note" found in the Christian Science *Quarterly*, "The Bible and the Christian Science text-book are our only preachers." As is well known by those who are accustomed to attend our Sunday services, Lesson-Sermons prepared by a duly appointed committee, and made up of citations from the Bible and "Science and Health with Key to the Scriptures," are read at these services. It is provided in the Church Manual (Art. III., Sect. 6) that the Readers in our churches "shall make no remarks explanatory of the Lesson-Sermon at any time." The impersonal word of Truth contained in these Lesson-Sermons and read from the desk at our Sunday services, without personal explanation or interpretation, not only elucidates the teaching of Christian Science, but it heals the sick, reforms the sinner, and comforts the sorrowing.

The selections from the Bible and from Science and Health read—also without explanation—at our Wednesday evening meetings augment and reinforce the effect of the Sunday Lesson-Sermons. It should therefore be evident to all that there is no need and little excuse for personal preaching or teaching in our Wednesday evening meetings. These meetings are primarily for the inquirer who has the need and the desire to learn whether Christian Science heals sickness and sin. He is not at first so much concerned with methods as he is with results. Therefore he is entitled to and should receive from those who have experienced something of the healing power of Truth, an honest answer to the question, "Does Christian Science heal?" This answer should be straightforward, direct, concise, and should be couched in such terms as to make it easily understood by the "wayfaring man." For this reason it is obvious that any attempt on our part to preach, teach, or talk in technical terms at these meetings is not only out of place but is an imposition upon the "stranger" within our gates, who has come perhaps for the first time to learn what Christian Science does for those who are in need of relief. No one can question that a statement of benefits received, whether these are mental, moral, or physical, has a much greater effect upon those present than any attempted exposition of the teachings of Christian Science, although a brief statement as to the spiritual thought which came with the healing is often very helpful.

There may be those among us who are in need of teaching, but even so, they should be allowed the privilege of choosing their teacher. Let our testimonies therefore be brief. Let us confine ourselves to a recital of the benefits derived from the study and practice of Christian Science. Teaching may be more safely undertaken in the classroom by authorized teachers, and such explanation of Christian Science as may be deemed necessary can better be made in the home, at the lectures given by members of the official board of lectureship, and otherwise gained through the literature of our denomination, with which our Leader has so abundantly supplied us.

HEROES.

MATHER ALMON ABBOTT.

MRS. EDDY gave a pertinent truth fitting expression when she wrote, "There is too much animal courage in society and not sufficient moral courage" (Science and Health, p. 28). We are in the habit of associating the name hero with martial conflict. In our usual conception he is the man of war, one who in the face of mortal fear does some noble action—leads a forlorn hope perchance, saves a comrade from death, or wins a splendid victory. The world always bestows praise and honor upon physical courage and endurance. So satisfactory are and ever have been the rewards given by mortals to mere physical bravery, that a courageous action is made comparatively easy. In fact, it has been said by a soldier that it requires almost more courage to flee than to advance, so great is the fear of blame.

The praise of men and the desire to be thought well of by one's fellows are dear to every heart. The knowledge that such and such a deed will command a due meed of praise has ever been the chief incentive to courageous action. It was said in the South African war that so great was the desire on the part of the officers to win the Victoria cross that many brave men exposed their lives in running needless risks. Men will face death again and again, helped by the knowledge that their world will cry, "Well done!" And it is well that it should be so. Physical courage is a splendid quality, and shows a disregard for matter and mortal fear which is eminently praiseworthy. But what of moral courage? Does this spiritual bravery command the same meed of praise?

The action that is truly great the world of its day seldom applauds. The man who takes his stand daily—nay, hourly—for the cause of right, the world often maltreats and crucifies. No banners are waved for him. No trumpets sound. No honors are added to his name. Seldom is it that the moral hero attains recognition in his own age. Only after many years does the world realize what its real benefactors have done for it. Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets."

As this was true in Jesus' time, so has it been in every age, and never more true than today. This in spite of the fact that in no age has moral heroism been expressed more abundantly. Today there lives in our midst one who has displayed a moral courage so sublime that history has few examples which can compare with it. Encouraged by their Leader's bravery, a host of men and women are gradually finding themselves strong enough to show a moral heroism in itself remarkable. There are few heroes who deserve more from their fellows than the faithful Christian Scientist. Absolutely convinced, from his study of the

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Scriptures as interpreted by Science and Health, that he has found the truth of being, he takes his stand for the right. Unlike those of the physical hero, his conflicts are not over in an hour, not in a day, but every day, every moment he is daring for the right.

Facing with undaunted courage his enemies from without, there is also the attack from within, the misjudgment of those who come to be benefited. Christian Science cures sickness by getting at the cause of sickness; that is, by casting out sin, and the Christian Scientist knows that it is required of him to be brave enough to tell his patients of their sins, to face the anger and the resentment that so often follow such disclosures, for many who will not stop to listen, go away discomforted and let their ill-will find vent in words. Many will stay to listen, but will not at heart give up their wrong-doing. The practitioner knows that unless he can accomplish this end, failure will result; and if failure does result, the world holds up its hands in protest and the Christian Scientist is blamed. But the hardest trial of all is caused by those whom he has healed and comforted in spite of themselves, but who are offended perchance by some further demand upon their materiality.

Added to these difficulties there is to be faced the general misconception of this Science which the world persists in holding, though continually opposed by the absolute proof of works a thousandfold. The sermons that are preached by those who misunderstand, the books that are written by those who have an end to serve, the opposition of *materia medica*,—all these require no little patience and love from the Christian Scientist. Nothing but the power of omnipotent good, which proves the unreality of matter and gives the self-respect of a child of God, can sustain a Christian Scientist,—make him strong and glad to labor and to wait, with unfailing patience, the fulfilment of his hopes and the justification of his faith, and thus enable him to gain the final victory.

Speak, History, who are life's victors, roll back thy long annals and say—
Are they those whom the world called the victors, who won the success of a day?
The martyrs or Nero? The Spartans who fell at Thermopylæ's tryst
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

OVERCOMING THE FLESH.

REV. G. A. KRATZER.

AFTER we commence the study of Christian Science, and more or less until we have completely attained the final heavenly, spiritual estate, we are subject to a conflicting sense of things. Two opposing sets of testimony about various subjects of thought assert themselves in our consciousness,—one coming from the bodily senses, the other from the spiritual logic which is based on God as premise; and while this state of affairs continues in belief, we are constantly called on to decide what testimony we are going to believe, hold to, and declare. The testimony of spiritual sense is always harmonious, and if we hold to this, and stoutly maintain and declare it, we shall be able, sooner or later, to cast out and silence any opposing, inharmonious testimony of material sense, and this for the reason that the testimony of spiritual sense is true, while the testimony of material sense is false.

Our bodily senses at any given time may be asserting to us some kind of discord, and may be asserting that discord very lustily, and may be acting like a madman within our consciousness, but if we realize the truth of being,—that God made man, and continually makes him in His own image and likeness, that man is therefore spiritual, eternal, and perfect, now and always,—and if we keep on understanding, thinking, and asserting this truth, sooner or later the false and discordant material sense will be overcome and silenced. We can win out in this contest, because as soon as we begin to know and assert the truth it is no longer the human sense, but the tireless Christ-consciousness, God-with-us, which is declaring the truth.

The reward of thus attaining and maintaining the Christ-consciousness is health, strength, plenty, and a large degree of the present realized sense of eternal life. Is it not worth while, therefore, to learn clearly what the true spiritual sense is, then to hold it in consciousness, and persistently declare it, despite the assertions of material sense and the common opinion of men, until discordant sense is silenced? So doing, our delight will be in the law of the Lord, and in that law we shall be meditating day and night. And we shall be like the tree planted by the rivers of water, that bringeth forth its fruit in its season. Our leaf also will not wither, and whatsoever we do will prosper.

NO LACK.

KATHLEEN H. MC BAIN.

No word in Christian Science comes to me with greater force than does the word "Principle," for it brings to my consciousness the new understanding of God which the study of "Science and Health with Key to the Scriptures" has revealed,—the understanding of a God of whom the psalmist says, "Thou openest thine hand, and satisfiest the desire of every living thing." If the sick man knew of this God, would he travel the world over for health, try one kind of cure after another, look to hygiene, air, and exercise for his life—I say, if he knew that God is man's Life, and never can be separated from him; that Life includes health and harmony, and that these are his for eternity?

Again, would the thief steal that which belongs to another, in order to possess it for himself, if he knew the truth of man's being,—that all good is his for all eternity and his every need supplied from the inexhaustible eternal source? Would the slave of evil desire seek pleasure in the byways and hedges of self-indulgence, if he knew that Love is the law of man's being, that Love fills all space, surrounding and satisfying and glorifying man, and that resting in this assurance he will be satisfied? Would the slave of any form of sin or sickness seek happiness and health and satisfaction in the labyrinth of matter, if he knew that the blessings of Life, Truth, and Love were his from the hands of the ever-living Father-Mother God?

Mrs. Eddy says, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (Science and Health, p. 390). Then let us tell our brother, be he sick or sinning, the good news that Life is his; that Truth is his; that Love is his, and can never be taken from him. The sick man and the sinner need to be educated to the truth about God—man's divine Principle. In the glory of this realization there will be no lack.

THE LESSON-SERMON.

SOPHIE F. STOLZ.

WE read in the "explanatory note" of our *Quarterly* that "the Bible and the Christian Science text-book are our only preachers," and the testimonial meetings and periodicals constantly reiterate that their correlative use in the Lesson-Sermon is the basis for demonstration in disproving error by proving good. As every Christian Scientist, notwithstanding age or experience, is only a student of this eternal Science, the same tools are given all; hence it is as imperative for the pupil in the Sunday School to study

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the Lesson-Sermon as it is for the parent. It is, therefore, both the privilege and duty of the parent to assist the pupil and cooperate with the Sunday School teacher by constantly stimulating the child to earnest and intelligent study of this unique preaching.

It seems most obvious that when the committee takes up a given subject, its first step is to make a topical outline. This outline comprises six thoughts in sequence, of which the first may give the premise, or introduction, the second to fifth what may be called the argument, and the sixth the conclusion or result. The argument is presented in various forms, contrast through positive and negative standpoints being its usual procedure. The work of reducing each set of Bible citations to its simplest denomination, so as to perceive the correlation in Science and Health, requires practice and concentration. These Scriptural passages and Christian Science correlatives may be likened to a pair of scales, for however apparently unlike in variety and quantity, they prove to be accurately balanced in quality and value of thought. To secure the balance or reciprocal relation, however, is a sifting, weighing, analyzing process, a process mainly of elimination. It is the finding, in the Bible citations of each section, of the thought which is emphasized and brought out in the sections as a whole, and this is comparatively easy when the citations present merely a spiritual quality or mortal mind error, but in the case of a narrative or allegory it is more difficult, and we must train the children to deduce therefrom the basic truth or quality which it exemplifies, and so rid thought of the sense of personality around which the narrative is woven. Exchange of personality for Principle is the teacher's work in life, as it will be the pupil's, and it cannot be done too early or too well.

As he learns to exchange narrative and symbol for Principle, the pupil no longer has two bewildering, unrelated, remote incidents, but through adroit leading he grasps one great ever-present truth, which makes instant and practical appeal. The full interpretation and application of this truth is found in the readings from Science and Health. This is the key which unlocks the golden treasury of the Bible, and our Leader tells us that, minus its spiritual significance, "that compilation can do no more" to dissolve the materialistic thought "than can moonbeams to melt a river of ice" (Science and Health, p. 241). In the Christian Science text-book every Bible verse will find its correlative, its answer, its application for daily living.

In the search for the correlation of thought, the Sunday School teacher finds a great need for accuracy. Our pupils as a whole are not prepared to realize that absolute accuracy is no less possible than necessary. A pupil once confessed she had never appreciated the need for "hitting the nail on the head." We either solve a problem or fail in so doing, and we, parent and teachers, must not allow the pupil to be content with accepting any Bible truth, however beautiful, apart from that spiritual value which its scientific interpretation contains. Specific error can be destroyed only by specific truth, and the pupil will never demonstrate Christian Science until he learns to differentiate with scientific accuracy.

One handicap to this desired accuracy is the pupil's limited vocabulary. The language of Science and Health is the language of Spirit, the "new tongue" to all of us, and naturally not taught in the schools. Should the parent consecrate himself to the task of assisting his child to gain a clear and practical sense of each week's Lesson, he would thus reap both for himself and his child the rich harvest of truth's unfoldment.

If, as some one has said, "the complete understanding of the words of any ten pages of good English writing is a liberal education," surely a vocabulary gleaned from Science and Health would furnish an educational equipment liberal to prodigality. Of this there is a certainty, there can never be accuracy in thought until there is accuracy in defining the words that convey thought. the child from word . . separate thought, from thought to combination by clear correlation, and step by step (section to section) to the union of thoughts in a complete exposition,—this is great gain. That done, the gap between the Golden Text (the essence of the subject) and the Sermon will be bridged, for the Responsive Reading will not seem an extraneous Biblical selection, but rather a fitting preamble or stepping-stone to the Sermon, joining the parts into a perfect whole.

All parents realize that to the average child his educational experience is more of a burden than a pleasure, and all are likely to become so absorbed in their study, in view of the fact that examinations grade their standing, that their spiritual work is made last instead of first, relegated to odd moments and stray opportunities. If, therefore, the importance of the Sunday School work were put before them, if they were brought to an apprehension that examinations in this understanding of Spirit come hourly, that Sunday School work is daily work, the last would become first not only in program but in standing, for they would undoubtedly acquire such an understanding of Mind and its possibilities that numbers and signs would melt into basic law, and words into ideas. Until they attain this ability to grasp the Principle of being they are never educated, however much of material knowledge they may boast.

If "knowledge is power," the Science of thinking is the reflection of omnipotence. Christian Science offers a Principle and panacea for the problems of the business man and the housewife as well, to young and old in every field of life's activities, and it unfailingly affords a means for the pupil to solve his school problems not only in relation to teacher and fellow-pupil, but in the development of his own capacity to think, understand, remember. Let the Sunday School pupil acquire the habit of taking daily his mental tonic and developer, the Lesson-Sermon, before going to his other work, and he will surprise himself in his rapid and painless progress. By seeking "first the kingdom of God, and his righteousness," all other things will be "added unto" him.

IMITATIONS.

WALTER SHAW.

SINCE Christian Science has proved such a success as a great healing and reformatory movement, the world has been flooded with various imitations of it. These (like other counterfeits) bear more or less resemblance to the original, and while the adage may be true that "imitation is the sincerest form of flattery," it is nevertheless desirable to be alert to the distinction between the genuine and the spurious.

Christian Science claims no patent or monopoly in the realization of the great love that God has showered upon humanity. We remember our Master's rebuke to those disciples who, seeing another doing miracles in the name of the Christ, sought to stay him because he followed not with them. Yet there is also recorded the warning that Jesus uttered concerning those who desire to climb into the sheepfold by some other way. Our Leader foresaw that the time would arrive when people would desire the benefits of Christian Science, but demand a more material teaching. The subtlety of error in these imitations is, that they are generally projected upon those who are just striving to learn their way in the truth. The writer knows some in this stage to whom literature purporting to be "just as good as Christian Science, without leaving the church," is being constantly introduced. In our early struggles to acquire more understanding of the truth we are tempted to read anything and everything that seems to bear upon this absorbing subject. I well remember sending for copies of a

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certain pamphlet, which I took to the friend who was helping me, delighted to show him how much Christian Science was being appreciated. I was surprised at the way the pamphlet was received, and it took me some time to realize that my purchase was really a parody upon the truth as taught in Science and Health.

What we all need, and what we need alone, is a true apprehension of genuine, absolute Christian Science, and nothing short of this can ultimately satisfy any wise student. The writers of these various books, pamphlets, tracts, etc., may be sincere, but as the ideas expressed therein originate in the writings of Mrs. Eddy and her teachings of Christian Science, it is to be deplored that so little credit is given to their true author. These Christian Science ideas are generally filtered down to accommodate sundry time-honored beliefs, and are sometimes direct misstatements of divine Science. When such are foisted upon the unwary, they lead to confusion of thought and to difficulties which retard progress. To advance in the understanding of this truth, the present-day student has all the help he or she needs in the Lesson-Sermons and the Christian Science periodicals, and we cannot afford to miss reading any of them, if we desire to progress. Few of us care to deprive ourselves of our usual meals, for the reason that we have not yet demonstrated the ability to go without our ordinary food. Much less should we endeavor to do without or curtail the supply of spiritual nourishment contained in the authorized Christian Science literature and which should be daily assimilated.

Careful and thorough study of Christian Science leaves little time (with the average person) for a perusal of spurious literature, and a regular course of true study will certainly quench any desire for its counterfeit. Those who realize the immense amount of work to be done in each individual consciousness before we can earn the Master's commendation, "Well done, good and faithful," cannot afford to turn aside for a moment from the struggle to apprehend the absolute truth of the Christian Science teaching. With the Bible and its Key, Science and Health, as our guide, there need be no mistaking of the way. Christ, Truth, leads us ever onward from the false to the true, from the unreal to the real, up toward the glory that shall finally be revealed to all those who truly love and serve God.

What is more eloquent than an impressive silence? When we sit in the midst of a great congregation, and all heads are bowed in one beautiful, reverent accord, do we not truly realize more of God's beneficent nearness? This is the moment of our salvation—our uplift into the realm of better thinking. At such moments one may feel the everlasting arms tighten about him with a solicitude that surpasses every earthly kinship. Truth's poetry and song pervade these inspiring moments, and to these we listen, though sometimes unconsciously, and are healed. Communion like this gives a loftier rhythm to our wordless worship, such worship as moves the poet's hand to write immortal verse, or the artist's brush to portray the coming of the Christ.—CASSIUS M. LOOMIS.

I can trace the erring senses,
As they follow day by day,
To the lack of Godlike thinking
Now that light has come, I pray
That my way shall henceforth blossom
Where the senses have held sway.

ELIZABETH MALLORY.

SELECTED ARTICLES.

[Frederick Dixon in *Bridgwater* (Somerset, Eng.) *Mercury*.]

Whether he is aware of it or not our critic flings overboard the whole teaching of the idealism of natural science as completely as the idealism of Christian Science. Materialism is the theory that matter is the only reality, and that mind is entirely dependent on it. Idealism, on the other hand, insists that matter is the subjective condition of mind. Now, if the teaching of idealism is true,—and some of the greatest thinkers in the world have been and are idealists,—it is obvious that all disease, organic, functional, or nervous, originates in the human mind, and that no system of medicine which ignores the mental cause and devotes itself to the subjective material effect has any claim to be regarded as science.

The idealism of Christian Science accepts the idealism of natural science as, relatively speaking, a true explanation of physical phenomena. But it insists that the human mind itself is only a negation, or counterfeit of the divine Mind, and consequently that, though the phenomena produced by it are, relatively speaking, true to the material sense, they are none the less, speaking absolutely, merely a misconception, or counterfeit, of the spiritual reality, and that, therefore, as Paul writes, "now we see through a glass, darkly; but then face to face," or, to reduce it to the less archaic phraseology of one of our greatest scholars, "now I see imperfectly in a mirror; then I shall see the reality."

In the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy has explained the spiritual idealism of Christ Jesus, and shown how the miracles were the object-lessons of this teaching, and how, just in proportion as the spiritual understanding of his teaching is regained today, the miracle or object-lesson becomes again possible in accordance with his promise, "He that believeth on me, the works that I do shall he do also." Sickness, no less than sorrow and sin, she has explained, is the outcome of the human belief in the power and reality of evil: that is why Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The one, as the other, must be conquered, therefore, by destroying the belief in the power and reality of evil. This can only be done by accepting Christ Jesus as the way, and by striving to walk in that way, or, as Paul put it, by endeavoring to "let this mind be in you, which was also in Christ Jesus."

Our critic is of the opinion that prayer would be wasted on the nerve cells of the spinal cord; in plain English, he is no believer in man's ability to accept the promises of Jesus. He is evidently of the opinion of another medical critic of Christian Science, that science is confined to secondary causes, primary or spiritual causation being in the realm of the unknowable. Naturally, if you conclude it is impossible for you to know anything about a thing, you are likely to remain in ignorance of it. The great discoveries of the world have not, however, been made on these lines, and the conclusion that a Christian Scientist must be wrong because he is proceeding on lines which his critic declines to investigate and chooses to dismiss as unknowable, is to take up a position which is as preeminently unscientific as it is absurd.

Again and again in the course of his ministry Christ Jesus was met with just such criticism as this. His reply, in effect, was that if his listeners could not understand his teaching, if their material sense revolted from the spiritual truths he was unfolding to them, then they must learn from his works; and the ability to imitate those works he persistently insisted must be regarded as the test of their faith, as the demonstration of their understanding. If this test of Christianity is to be accepted, our

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critic's position might fairly be described as anything in the world except Christian. Christian Science does accept Jesus' test, and Christian Scientists are striving for that understanding of the truth which will enable them more and more every day so to heal the sick and the sinner, and so to bind up the broken-hearted, that they may fulfil yet another of his commands, viz., to let their light so shine before men that they may see their good works, and glorify their Father which is in heaven.

[Lindley Fogg in *Tiffin* (O.) *Tribune.*]

Instead of using suggestion, or the control of one human mind over another, the teaching and practice of Christian Science require that directly the opposite course be followed, and that by reliance upon divine power the sufferer be made free from every sort of evil suggestion and influence through which he has been made sick. This Science is based upon the infinite goodness and power of God; the understanding that He is both able and willing to heal and to save. This understanding gives a solid foundation for that faith which is sufficient for the removal of the mountains of sickness and sin, and Christian Scientists have been able to prove their faith by their works so positively and with such uniformity that there is no longer any room for doubt as to the power and availability of Christian Science for the healing of both functional and organic diseases. Many cases of organic disease which were diagnosed and pronounced incurable by reputable physicians, have been permanently cured through Christian Science.

The healing of the sick through spiritual power had an important place in the establishment and growth of the Christian religion nineteen hundred years ago. Jesus not only healed the sick, but he commanded his disciples to do so, and he said, "He that believeth on me, the works that I do shall he do also." He further said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." It is clear that the healing of the sick by the Master was according to law. That same law is in the world today, to be known and practised by his followers, and the command "to preach the gospel and to heal the sick" is a positive command.

[H. M. Mason in *Chattanooga* (Tenn.) *News.*]

The fact that many thousands of people are demonstrating Christian Science in the healing of all manner of diseases and sins sets at naught one's reckless assertion that "the philosophy and juggling of words which sets forth this science cannot be understood." It was charged that Christ Jesus cast out devils through Beelzebub, the prince of devils, and our critic's statement that "Christian Science is the devil's last weapon" is, practically, a paraphrased reiteration of this same accusation. Both calculations were based upon misunderstanding. Christ Jesus came not to "call the righteous, but sinners to repentance." Christian Science has come to provide refuge for earth's weary and heavy-laden throng, regardless of whether they be found within or without the churches.

Paul said: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." This teaching awakens one to the fact that the physical senses do not establish the truth about God and His creation. The Christ-Science does dethrone material sense, supplanting it with spiritual illumination. "Old things are passed away; behold, all things are become new." The change, however, comes about after the manner of Biblical admonition: "Be ye transformed by the renewing of your mind."

[James Sargent in *Rochester* (N. Y.) *Union and Advertiser.*]

I am neither a member nor an attendant of a Christian Science church, but I am an honest investigator of the truth of what it claims to teach. Having read the Rev. Mr. ———'s article, recently printed in one of your contemporaries, I am greatly surprised that any minister of the gospel of Christ would stoop to the use of such language. I also wish to say that Sunday evening, May 10, I heard this same gentleman's sermon on "Christian Science in the Light of the Scriptures." I attended the service expecting to hear some logical argument by which I, not being a very close student of the Bible, might decide as to whether Christian Science has a right to base its teachings on those of that book. I must say that I was disappointed. The sermon was very like the article already referred to.

The first sentence in Mrs. Eddy's interpretation of the Lord's Prayer (based, as I suppose, on Genesis i. 27), was dwelt upon at some length, and the thought of the motherhood of God was held up to ridicule. The clergyman did not, however, show why the female, or mother, cannot claim, according to that passage, to be the image of God as well as the male, or father. The passage distinctly says that "God created man in His own image, . . . male and female created he them." If there is no mother element in God, how can the woman, or mother, claim to be the image of God? The clergyman would allow that honor only to the male portion of God's creation. The Bible does not speak of a female deity in whose image woman could have been created, so I think Mrs. Eddy more logical than the clergyman, and I prefer to think of God as possessing the qualities of both fatherhood and motherhood, as the above passage states.

Again, he said that Christian Science ignores the flesh. He did not attempt to tell us what Jesus could have meant when he said: "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Nor did he explain Paul's saying, that in the flesh "dwelleth no good thing," and that with the flesh he serves the law of sin. He said nothing about the seventh chapter of Romans from the 15th to the 25th verses (which to me sound much like Mrs. Eddy's writings in Science and Health), where Paul says, "If then I do that which I would not, . . . it is no more I that do it, but sin that dwelleth in me." He did not tell us what Jesus or Paul could possibly have meant by speaking so discouragingly of the flesh which he claims to be an essential part of God's image. Nor did he attempt to explain what Paul meant when he said the mind of the flesh, or carnal mind, is "enmity against God"—a part of God's image at war with another part. That does not seem reasonable to me, and Mrs. Eddy's logic comes nearer to satisfying me than does the clergyman's ridicule. Paul says much more on the same line, in Romans viii., which I hope to hear explained.

The clergyman said if Jesus denied death he was an impostor. I recall two occasions upon which he did deny death. He said of the centurion's daughter, "She is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead." If she was not dead as the world calls death, then Jesus performed no miracle. He said about the same words regarding Lazarus, when talking with his disciples about him. He also said that "whosoever liveth and believeth in me shall never die." The gentleman, I suppose, claims that promise, yet argued to us that he expects to die just the same. As I understand Christian Science it does not claim that mortal bodies will not go through the change called death, but that to those who understand the words taught by Jesus, which he said are "spirit" and "life," that change will not be a thought of death but of perpetual life. If Jesus were here today, and should go to a dead person and say, as he did in the case of the child, that he "is not dead," the clergyman would call him, as did the Jews, a deceiver and an impostor.

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There were other statements as to the practices of Christian Scientists which from my own experience with them I know to be wrong, but which would take too much space to refer to here. On the whole I think I am nearer being a Christian Scientist than I was before I heard the sermon, as I heard nothing to overthrow their reasoning.

[John Henry Keene in *Baltimore* (Md.) *Sun.*]

Futile striving of mere imagination in the empty air of unreal speculative dogmas and abstractions was not the method of the healing of sickness and sin by Jesus. What was the secret of Jesus? "The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold."

It seems to be the mission of Christian Science not only to unravel the mysterious secret of Jesus, but to demonstrate its true interpretation by marvelous instances of healing. By night and by day, on the land and on the sea, wherever there is a sky above and a world around man, every kind of disease, functional or chronic, is yielding to Christian Science treatment.

No intelligent inquirer into natural phenomena can disregard the wonders Christian Science has wrought by simply following the Master's instructions and example—preaching the gospel and healing the sick. Whatever higher criticism may destroy, it cannot deprive us of this priceless legacy of Jesus.

The axe of Christian Science is laid at the roots of doubtful disputation. For disputation Christian Science substitutes demonstration. The Master's mission was to the hearts and homes of men. He said, "I am not come to destroy, but to fulfil." "I am come that ye might have life, and that ye might have it more abundantly." The instructor of the human race declared throughout his ministry that man was spiritual; that man, made in the image of God, was an heir of God and he commanded his disciples to heal the sick and preach this gospel. What gospel? The gospel of the spirituality of man. The covenant of Jesus was that his disciples should do even greater works than their Master. There were to be no limitations of time or space. They should handle serpents without harm. "I have yet many things," said Jesus, "to say unto you, but ye cannot bear them now." That is to say, you have not progressed far enough into the spiritual depths of man to probe the secret.

[W. J. Bonnin in *Southport* (Eng.) *Guardian.*]

To the world today Christian Science is represented by an ever-increasing body of people,—ordinary intelligent people, living peaceful, sober, and industrious lives, interfering with no one; not thrusting their religion on others, but affirming that Christian Science has brought to them a measure of health and happiness they knew not before, and ever willing to help their brother man to acquire the practical knowledge of God that has had such a beneficent influence on their own lives. For Christian Science is teaching people to understand that God is not a capricious, anthropomorphic lawgiver, but that, as Mrs. Eddy has written on page 2 of Science and Health, "He is unchanging wisdom and Love," that His law is a perfect law, and that as we comprehend this truth and frankly open our consciousness to it, so do we realize that this perfect law operates always for good, for harmony and happiness, and never for sin or misery or disease.

THE LECTURES.

LEWISTON, IDAHO.

Clarence C. Eaton delivered a lecture on Christian Science yesterday afternoon [May 23] at the Temple Theater, under the auspices of First Church of Christ, Scientist. He was introduced by Storey Buck of this city, who said in part,—

All people in all ages of the world have had their religions. These religions have been of two classes,—those which have assured their adherents of comfort and happiness after the death of the mortal body, and those which have given assurances of happiness in the present life. Many religions have promised both. Of the latter seem to be the teachings of Christian Scientists. As the public generally understands, Christian Science lays special stress on the comfort which comes in the present life to those who understand and follow its teachings. If it be true that this religion teaches this, it is of great importance to the world. We can well afford to give attention to any teachings which promise to lessen or abolish physical suffering.—*Lewiston Tribune.*

LOGANSPORT, IND.

The Broadway Theater was filled to capacity Sunday afternoon [May 23] when Frank H. Leonard delivered an address on Christian Science. In introducing the speaker W. T. Giffe said in part—

Over forty years ago, in what was then a little town in Massachusetts, a woman, in the stress and extremity of a great physical affliction, discovered what she then believed and what she now knows to be the Principle by which Jesus healed sickness and disease. Reared and instructed in the tenets of an orthodox religion, and possessed of rare spiritual insight, there came into her faith on that occasion such a far-reaching efficacy and spiritual illumination that the bonds which bound her were severed, and she was made whole, even in the face of abandoned hope on the part of her physician and her friends.

Having been an earnest and faithful student of the Bible all her life, she was well fitted, after such a healing, to enter upon a special and seclusive study of the Scriptures for some three or four years. This embraced a deeper study of the spiritual creation, as narrated in the first chapter of Genesis and the first four verses of the second chapter; also the sayings of the prophets, and particularly a spiritual study of the teachings of Jesus as recorded and explained by the apostles in the chapters of the New Testament. In the course of this study and investigation she was led to the logical and irresistible conclusion that the real man, made in the image and likeness of God, is spiritual—not material; hence not mortal. So she demonstrated the truth of Paul's saying that "to be spiritually minded is life and peace."

The name of this good woman is Mary Baker Eddy, now of Boston, Mass. The religion which she has founded is based upon the spiritual interpretation of the Scriptures. Its plan and purpose is not only to reform the sinner, but to alleviate pain and suffering; thus following the oft repeated command of Jesus to preach the gospel and to heal the sick. Forty years ago, Mrs. Eddy was the only known Christian Scientist on earth. Today they are unnumbered. Christian Science has quietly and lovingly triumphed over all opposition, over all its foes, and has extended itself to the corners of the earth, until now untold thousands gladly lift the voice of gratitude and praise for the blessings it has brought to them in the way of improved health and increased happiness in their lives.

Logansport Tribune.

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LAWTON, OKLA.

The Opera House was well filled at the lecture on Christian Science by Judge Septimus J. Hanna of Colorado Springs, May 23. The lecturer was introduced by Judge J. H. Franklin, who said in part,—

I have never attended a Christian Science service, nor listened to an exposition of their tenets from the rostrum, but I have great respect for a people who worship a God of love; who worship a God who is the giver of all good, and who repudiates and smites all sin—the only true and living God; a people who believe that the ways of Christ are the ways of righteousness, and that if all men followed in the footsteps of Jesus there would be no illness, no disease, no pestilence, no misery, no pain, no sin, no sorrow among the children of men.

I have great respect for a people who calmly and logically present to their fellow-men statements of their faith, but make no further effort at proselyting, leaving to each individual liberty of conscience and of action. I respect a people who persuade none to come to them, but who minister, in the name and in the spirit of Christ, and without discrimination, to all who approach in times of mental distress or bodily infirmity. I respect a people who worship God according to the dictates of their own conscience, and who neither molest nor make afraid those of other creeds and denominations. I respect a people who preach what they practise, and practise what they preach. I respect a people who build their own churches with their own money, and who never solicit subscriptions for this purpose, inside or outside, leaving every man free to measure his own purse and his own zeal.

Some of the brightest and best men and women in America are adherents of the Christian Science Cause; and one rarely meets a follower of this faith who is not cheery of aspect, whose eye does not sparkle with love of his fellow-men, whose face does not beam with the exuberance and pleasure of life, and whose presence is not a benediction; therefore I appear here this afternoon with a mind free from bigotry and prejudice and with a heart open to conviction; and I take great pleasure in introducing Judge Hanna to this audience.—*News-Republican.*

BROOKLYN, N. Y.

Bicknell Young lectured before a representative audience which filled the Brooklyn Academy of Music on the afternoon of May 23. The lecture was given under the auspices of First Church of Christ, Scientist. Its First Reader, Harvey M. Ferris, introduced the speaker, and among other things said,—

The people of this age are demanding, in every line of thought, something besides theory; there must be proofs to substantiate the claims of every subject under investigation. Experience has taught that the physical senses cannot point out the way to eternal life. In working out the problem of being, mankind is frequently confronted with these queries: Is the God we read about in the Bible no longer in existence? Are His laws no longer operative? Are omnipotence, omniscience, and omnipresence (as applied to Deity) mere theological expressions, or are we clinging to the shadow of a blind faith, instead of possessing the substance of understanding which actuated the demonstrations of those ancient worthies whose lives are recorded in the Bible? This Bible speaks of God as eternal and unchangeable, and declares that the greatest of all blessings is an understanding of Him and His laws.

Christian Science gives us this understanding, and we are able under its teachings to prove that God's kingdom, the kingdom of good, is on earth, even as it is in heaven. Jesus declared his teaching brought not peace, but a sword, and we realize that the Science of Christianity, exposing the falsity of so-called material laws, creates a degree of antagonism in the human mind; therefore it is misunderstood, misrepresented, and attacked, even as in the days of the great Teacher.—*Correspondence.*

QUINCY, ILL.

An audience, composed for the most part of Quincy people of intelligence and culture, gathered last evening [May 24] to listen to the scholarly address on the teachings of Christian Science by Prof. Hermann S. Hering. E. M. Botsford introduced the speaker, saying in part,—

Not many years ago any man who confessed to being a Christian Scientist was looked upon with a certain degree of disfavor by the world at large. Even the most charitable of outsiders was disposed to credit him with being engrossed in a religious fad which had no real logical warrant for its existence; a chaser after a philosophical phantom that could not be defended as rational or justified by any sort of reasonable argument. The testimonies of cases of healing from disease were not accepted as facts, but were doubted, disputed, and declared to be but delusions that could not be substantiated by sufficient evidence. Today Christian Science stands before the world as a positive power for good. The thousands of cases of healing are now absolutely authentic and undisputed. Conceding the general claim that by Christian Science the world has been benefited, the moral tone of communities uplifted, and innumerable individuals relieved of distress and disease when medical skill had failed, the critics now devote themselves to a discussion and denunciation of the philosophical fundamentals on which Christian Science is based. The churches find it necessary to adopt some of the ideas and methods of the Scientists along the line of health, while at the same time declaring their basic beliefs erroneous and untrue. To prove that this religion of optimism is absolutely scientific, to give logical, rational reasons for the faith that is in him, is the province of the lecturer with us this evening.

Quincy Herald.

LECTURES AT OTHER PLACES.

Davenport, Ia.—Prof. Hermann S. Hering, April 27.
Glasgow, Scotland.—Francis J. Fluno, M.D., April 29.
Omaha, Neb.—Judge Septimus J. Hanna, April 29.
Lawrence, Kan.—Prof. Hermann S. Hering, April 29.
Huntington, W. Va.—Bliss Knapp, April 29.
Joplin, Mo. (First Church).—Frank H. Leonard, April 29.
Independence, Kan.—Prof. Hermann S. Hering, April 30.
Seneca, Kan.—Frank H. Leonard, April 30.
Fennville, Mich.—Bicknell Young, April 30.
City of Mexico, Mex.—Clarence C. Eaton, May 1.
Belleville, Ill.—Hon. Clarence A. Buskirk, May 2.
Hamilton, O.—Prof. Hermann S. Hering, May 2.
Washington, D. C.—Bliss Knapp, May 2.
Malden, Mass.—Rev. William P. McKenzie, May 2.
Detroit, Mich.—Bicknell Young, May 2.
Saline, Mich.—Prof. Hermann S. Hering, May 3.
Morristown, N. J.—Bliss Knapp, May 3.
Joliet, Ill.—Frank H. Leonard, May 3.
Roxbury, Mass.—Rev. Arthur R. Vosburgh, May 3.
Saginaw, Mich.—Bicknell Young, May 3.
Tiffin, O.—Prof. Hermann S. Hering, May 4.
Greenville, Mich.—Frank H. Leonard, May 4.
Jamestown, N. Y.—Prof. Hermann S. Hering, May 6.
Charlotte, Mich.—Frank H. Leonard, May 6.
Champaign, Ill.—Bicknell Young, May 6 and 7.
Dubois, Pa.—Prof. Hermann S. Hering, May 7.
Alpena, Mich.—Frank H. Leonard, May 7.
Waterloo, Ia.—Rev. Arthur R. Vosburgh, May 7.
Benton Harbor, Mich.—Hon. Clarence A. Buskirk, May 9.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A NEW BY-LAW.

ARTICLE XXIII.

TEACHERS' AND PRACTITIONERS' OFFICES.—SECT. 11. Teachers and practitioners of Christian Science shall not have their offices or rooms in the branch churches, in the reading-rooms, nor in rooms connected therewith.

"NONE GOOD BUT ONE."

CHRISTIAN SCIENCE teaches, as did Jesus, that "there is none good but one, that is, God;" and when students of Christian Science are not so taught they are defrauded of the pure teachings of Mrs. Eddy. That some students have been thus defrauded is shown by the following excerpts from a composite letter written by a representative number of students to their teacher, which letter has secured the commendation of this teacher. We quote as follows:—

"Dear teacher, your teaching has revealed to me that, to be a true Christian Scientist, is to so purify my own thought that I can be subject to the Head of the Body of God, as reflected by you. Gratitude is expressed only as we become instantaneous in our response to your mental touch. 'God spake, and it was done.'"

"May a purified life attest the endless gratitude I feel for the manifestation of the Christ you have given us, while, with Mary of old I cry, Rabboni—Teacher."

"In grateful acknowledgment of your example and teaching, we, as members of your body, desire to offer this evidence of our intelligent loyalty."

"Your unselfish life, fast approaching the perfect idea of Love, is to my hungry sense of Truth, 'the bread of heaven and the water of Life.' Eating this bread and drinking this water is to me eating the body of Christ, and drinking his blood."

"And you, our blessed teacher, as the manifestation of Truth. . . . Our hearts are filled with gratitude and awe as we see in you Christianity demonstrated."

"The voice of the Father-Mother God is ever speaking through you."

"Ever on upward wing, your flight in supernal order has been so far above all touch of the finite," etc., etc.

"Your teaching, demonstrated by us, your body, constitutes the true furnishing of the 'upper room,' at this paschal meal, in 'the dawn of a new light' (Science and Health, p. 35)—the appearing of the masculine and feminine of God's creating,—the spiritual idea, the perfect man."

"You are known to us, our beloved teacher, by words which make 'our hearts burn within us,' and we, your body, quickly and gratefully respond."

"We recognize the wealth of inspiration that you have imparted to us from the highest plane of consecration and discernment of Truth, the radiation of the Sun of Righteousness."

This is emphatically not Christian Science, and Christian Scientists will note in these quotations phrases for which they can find no warrant either in the Scriptures or in any of Mrs. Eddy's writings, phrases which are inexplicable to them from the standpoint of true Christian Science, and also expressions which, in the light of the Scriptural text we have quoted, no human being should address to another and no human being should receive.

A real Christian Scientist has no concept of God or Christ other than as the one infinite God and the one Christ of the Scriptures. A human individual is not God nor His Christ, and no mortal on earth today can be Christ. Christ is the true idea of the one and only God, therefore no mortal can be the idea of divine Principle.

Mrs. Eddy teaches nothing in private that is not set forth in her books, and thousands of her students will attest this. She claims to be nothing more than the Discoverer and Founder of Christian Science, and of herself she has written in the Preface to Science and Health (p. ix.), "To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ." There is no uncertainty about Mrs. Eddy's teachings concerning personality, as will be seen from quotations from her published writings. We quote from "Miscellaneous Writings" as follows:—

"Christian Scientists should beware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality" (p. 307).

"He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven" (p. 308).

"Christian Science is taught through its divine Principle, which is invisible to corporeal sense. A material human likeness is the antipode of man in the image and likeness of God. Hence, a finite person is not the model for a metaphysician. I earnestly advise all Christian Scientists to remove from observation or study the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil" (p. 308).

"God's interpretation of Himself furnishes man with the only suitable or true idea of Him; and the divine definition of Deity differs essentially from the human" (p. 258).

Again we read, in Science and Health, "Mortals are not like immortals, created in God's own image" (p. 295).

"Earnestly seek the spiritual status of man, which is outside of all material selfhood" (p. 476).

"Man is the likeness of Spirit, but a material personality is not this likeness" (p. 544).

"In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality" (p. 464).

It is time for these students and their teacher, and other students and other teachers, if there be any in the same belief, to awake from the mesmerism of which they are the victims, and, putting aside the mistaken views of personality which have intervened to obscure their clear understanding of the teachings of Christian Science, follow "the true Light, which lighteth every man that cometh into the world."

ARCHIBALD MCLELLAN.

DAILY BREAD.

IT is now very generally admitted by religious thinkers that the "daily bread" for which we ask in the Lord's Prayer means very much more than material food. There are, however, few who would maintain that spiritual food is even more necessary than material—that we cannot in any true sense live without it; but this is what Christian

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Science insists upon, and the students of Christian Science find it to be an actual fact in their daily experience. Most people believe that they can pass a whole day—or even many days—without partaking of "the bread which cometh down from heaven" and which Christ Jesus said "giveth life unto the world," and this wrong belief is without doubt responsible for much suffering, as well as sin. To use Paul's words, "For this cause many are weak and sickly among you, and many sleep [the sleep of death]."

What sort of health would one expect to have if he went to work without any food, and perhaps continued without any throughout the day? Yet this food is of far less importance to us—even to our bodily health—than is the spiritual food which we should undoubtedly seek "first." It is not enough to say that we partook of the truth yesterday; we must have our "daily bread." Mortals are too apt to think that man's heavenly Father has not provided the needed supply, while the fact is that they forget to avail themselves of it. The Israelites were commanded to gather their manna each day, and this is an object-lesson for us, with almost infinite applications. The words of truth which we read yesterday should have a higher meaning for us today, hence a broader application to our needs.

The interpretation of some passage, of a commandment possibly, which we share with others, may indeed be spiritual bread to us, though such interpretations should never be crystallized into formulas, for thus they lose their real value. The Commandments and the Beatitudes, also the statements of our text-book, are infinite in their scope, and no exposition, however clear, can exhaust their meaning or possible application. In reality, "God is His own interpreter," and this is what our Leader has recognized in providing the Lesson-Sermons; while the expositions of the Scriptures by Sunday School teachers and writers in our periodicals do not so much aim to interpret as to clear away the misconceptions of the Word which have sprung up with man-made creeds and material opinions, also to stimulate the thought of pupils and readers to demonstrate the truths contained in God's Word. The practice of truth is the important consideration, and the dispelling of the mists of false belief as to God, man, and law is of vital importance to all mankind, in that it makes intelligent practice possible.

So many make the mistake of looking to God, who is Spirit, for material things, and then wonder why there is no response to their prayers. Respecting this Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for tomorrow: . . . if you wait, never doubting, you will have all you need every moment" (Miscellaneous Writings, p. 307). This is very significant—"all you need," including the light for each hour, and the "hidden manna" promised of old by the Spirit "to him that overcometh." Daily bread implies that trust in divine Love which keeps us close to our Father-Mother God; more, it means absolute security and certainty at every step of the way. Thousands have been led into the kingdom through our revered Leader's opening words in the Preface of Science and Health, which words impel thought to a recognition that "today is big with blessings."

ANNIE M. KNOTT.

NOTICE.

CORRESPONDENTS who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

LETTERS TO OUR LEADER.

New York, N. Y., July 11, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Teacher and Friend:—I want to thank you now outwardly, as I did ten years ago silently, for your article "A Correction," which was reprinted several weeks since in the *Sentinel*. I am grateful because of the good it has done in reminding me that Science requires thought to be brought down to an orderly and practical basis, and that working with abstractions and overlooking their correlatives destroys the law instead of fulfilling it. The scope of this idea, I believe, is far reaching, and the practical good your article has accomplished is inestimable.

Any one who has lived with you knows, as I do, your absolute and unqualified abhorrence of all hypocrisy which would cover over or excuse evil in any guise, your stern and severe denunciation of such practice, and your patient, loving, and long-suffering labors to open the blind eyes of such students to the imperative need of knowing the true meaning of "watching," through understanding that one must first be awake to his danger before he can realize its harmlessness and unreality. I shall be eternally grateful for this teaching which I have received. The future unity and stability of our Cause undoubtedly depends upon the correct handling of the false claim of sin, therefore I rejoice that your article has struck home, and has separated the chaff from the wheat.

I am daily striving to perfect my thought in the fulfilment of the law, and to help others so to do. I am kept exceedingly busy by the labors in behalf of this true Cause. My only ambition is to accomplish quick and better healing on the right basis, and I am learning to love more and more this supreme and all-inclusive ministry.

With deep and lasting gratitude, in which mother earnestly joins, Yours faithfully,

JOHN C. LATHROP.

Pittsburg, Pa., June 23, 1909.

Dear Leader:—My heart turns to you so often in gratitude for all you have done for me and for humanity, that I feel I must write a few words to tell you that through the study of your writings I love my Bible so much. I am more grateful to you than I can possibly express, and I want to be good; I want to "know the truth" more than I want anything else in this world.

Always faithfully yours,

FLORENCE COE DILWORTH.

Medford, Mass., July 4, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—The deep significance of this Independence Day brings to my thought, more forcibly than ever before, that independence obtained through your loving selflessness and loyalty to Principle, wherein I now rejoice, for as Jesus said, "Ye shall know the truth, and the truth shall make you free." More than five years ago, on account of prejudice through ignorance, I bitterly denounced Christian Science and its Discoverer. Listening one day to a friend's account of his healing,—mental, moral, and physical,—I was led to investigate Christian Science, and now I say, "Whereas I was blind, now I see." With the help of a faithful practitioner, and the wise counsel of a dear teacher, I have been led step by step, as St. Paul says, to "stand fast therefore in the liberty wherewith Christ hath made us free." This freedom has given me the joyous privilege of reflecting to others that "peace of God, which passeth all understanding." I count, as one of my greatest blessings, the joy of proving, with our two

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young sons, the truth of the Bible as revealed to us through our text-book, "Science and Health with Key to the Scriptures."

May my life express so much gratitude to you, and to our Cause, for this understanding of the Bible, that others, as Jesus said, "may see your good works, and glorify your Father which is in heaven."

Your student's student,
EVA M. B. LOVELAND.

Memphis, Tenn., June 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I cannot refrain from expressing to you my heartfelt love and gratitude for this added manifestation of wisdom and unselfed love, in pointing us to divine Principle instead of personality in the words of your message of June 7. You have shown us the "way of wisdom," and we are watching for every indication to obedience. We love you more and more for your wonderful example of humility, patience, and true Christliness. God bless you.

Loyally and lovingly,
EDWARD F. STAPLETON.

Wolfboro, N. H., June 25, 1909.

Dear Mrs. Eddy:—My thought is ever turning to you in deep gratitude for "the word in season." The recent word relative to class instruction met a great need with us here, as elsewhere. Truly God is good and greatly to be praised for all His loving-kindness and tender mercy to the children of men. Working, watching, and waiting for the greater realization of His kingdom on earth as in heaven, as revealed and demonstrated in Christian Science, I am lovingly and faithfully yours,

MRS. FRANCES A. FOX.

Chicago, Ill., June 29, 1909.

Dear Mrs. Eddy:—Your word of "correction," originally written in 1890 and republished in the *Sentinel* of June 26, will be helpful not only to the younger students, but to those who are older in the practice of Christian Science. It will help us all to avoid the too prevalent tendency to feed babes on "strong meat," and will remind us that it is better to give them first the "sincere milk of the word."

With increasing gratitude for and appreciation of your wise and loving leadership, I am

Very truly yours,
GEORGE SHAW COOK.

Covington, Ky., July 6, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—It is no small amount of gratitude to you that prompts me individually to acknowledge your worth. Your interpretation of Christ's teachings is indeed the Utopia for which I have been seeking for the past few years. In theology, as taught by our orthodox schools, I was unable to get an insight of the truth, so as to make it practical. I was for a limited time able to realize myself as God's child, but in trying to reason up to my realization I would lose it in the materiality of theology.

To be brief, I may say that I came to the acceptance of the "truth" through investigation, followed by demonstration within just a few weeks. The next thing to be considered was my pulpit work. Through my adherence to the teaching of Truth, so far as I then understood it, the pulpit work was soon a thing of the past in my experience. With a yearning to obey the Master's command, as given at the conclusion of the Gospel according to Mark, I immediately gave my time to the perusal of your monumental work, Science and Health. Without class instruction, I went into a field where Christian Science was scarcely known, and had some beautiful proofs of the power of Truth to loose those in bondage.

I wish to mention that your notice, or statement, of some weeks ago, regarding the importance of class instruction, came at a much needed time in my career, in that it relieved me of a somewhat conceited opinion that I did not need instruction, aside from Science and Health, with Truth to guide me. Since then I have had class instruction, for which I am truly grateful. I now feel that I am in the true ministry, and allied with the one Cause through which all blessings come to mankind,—the ministry of Truth.

With love and gratitude to you, as well as to the Giver of every good and perfect gift, I am

Your student,
WILLIAM H. ECTON.

San Rafael, Cal., June 14, 1909.

Dear Mrs. Eddy:—At the close of my term as Second Reader, some weeks ago, my heart went out to you for giving to women throughout the world that great privilege of reading the Word of God, and your loving interpretation of it, to a weary, sinful, and sick humanity. Five years ago, through the last illness of my husband, I was divinely led to our little branch church here, and the refuge, the comfort, the kind sympathy I found among its members, fills me with gratitude to the one who has made these things possible,—the one whom we all so tenderly cherish in loving thought. And now the great blessing of class instruction with one of your devoted students has been mine, and it seems to me my desires can never again drop to a merely material standpoint.

The "everlasting arms" of Love are surely around and about you, and we may share in this divine protection as we follow and practise your inspired teaching. Such a mighty achievement as yours, dear Leader, is almost too sublime in its grandeur for us to comprehend, yet I believe that these simple thoughts of love and appreciation which we are constantly sending to you must smooth your pathway somewhat and glorify your labors.

Faithfully yours,
NELLIE PAULL CARROLL.

Baltimore, Md., July 11, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Our Lesson for today, communion Sunday, has been such a great help to me that I cannot refrain longer from sending a few words in loving gratitude to you for your priceless gift to mankind in Christian Science. It is a great joy to know that while we are having our spiritual feast here in our own city, the other Christian Science churches and societies the world over are also sharing in the same blessed feast which your loving and ceaseless labors for mankind have made possible for us.

Words can in no measure express my gratitude to you for all the great blessings I have received in Christian Science, but your words in Science and Health, and in your other writings, are pointing out the "living Christ" to me daily, and I hope I may prove my real gratitude to you by a higher and more consecrated life in Christian Science.

Lovingly yours,
WALTER S. CROSS.

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AMONG THE CHURCHES.

HORNELL, N. Y.

It will interest the Field to know that First Church of Christ, Scientist, has purchased a residence property on one of the best streets of the city, and remodeled and tastefully fitted up the lower part to meet the requirements of an audience and reading-room. We held our first service there on Sunday, April 25.—*Correspondence.*

SALINA, KAN.

First Church of Christ, Scientist, held its first service Sunday morning [June 27] at the recently purchased church building, corner of Eighth and Mulberry. The interior of the building has undergone a thorough renovation and presents a most attractive appearance, and Sunday was a happy day for the members.

The church, though quite roomy, was filled to its capacity. It is pleasant, well ventilated, and the light is excellent. There is besides the main room a study and Sunday School room, connected by folding doors. A number of Scientists from neighboring towns were present.

Salina Journal.

BILOXI, MISS.

It is safe to assert that no prettier Christian Science chapel adorns the state of Mississippi than the one recently built by the Biloxi Christian Science Society. The chapel is a bungalow-style building, painted a soft green, with mission fittings inside. It is located at the corner of Howard and Seal avenues, on a large lot purchased by the society. The spot is an ideal one, and the chapel snuggled among green grasses and majestic oaks looks like a picture of fairyland. The society has reserved space on the lot for the erection of a church, which, however, will not be undertaken until some future date.

Biloxi Daily Herald.

CAMDEN, ME.

First Church of Christ, Scientist, held its opening service in the church edifice recently purchased by them of the Universalist society of Camden, at eleven o'clock Sunday morning, July 11. This service, we understand, differed in no wise from the usual Sunday morning service of this church. Passers by note with many expressions of approval the changed appearance of the church building, as the Scientists have thoroughly repaired it, inside and out. The Scientists are certainly to be congratulated upon having such a pretty and comfortable church home. The reading-room maintained by this church will for the present be located in this church edifice.

Camden Herald.

WINFIELD, KAN.

The new cottage chapel of First Church of Christ, Scientist, of Winfield, was formally opened Sunday [June 6]. There was a large attendance at the services, which were held at eleven o'clock and at half past three. At both services the regular Lesson-Sermon was read, with the addition of the following brief history of the church, which was prepared by one of the members:—

"So far as is known, the first seeds of Christian Science in Winfield were sown by a loyal student of Mrs. Mary Baker Eddy over twenty years ago. Some healing work resulted at the time, but no organization was effected. Some years afterward a few Scientists began to meet at the home of one and another of their number, for the purpose of studying the Lesson-Sermons. This was kept up for a time, until on July 5, 1899, six Scientists, five of whom are now members of this church, organized a Christian Science society and made arrangements for furnishing and maintaining a reading-room. On the following Wednesday evening the first public service of the society was held in a little room in the Hudson Building on East Ninth avenue, ten persons being present. Since then Sunday morning and Wednesday evening services have been continued to the present time. In November, 1901, the society was disbanded, First Church of Christ, Scientist, was organized, and a charter obtained from the state.

"The history of this church is one of struggles and triumphs, apparently slow yet steady growth, but through it all there has been a persistent effort to proclaim the truth by precept and example. Three times our quarters were enlarged to accommodate the growing audience, until the entire second floor of the Hudson Building was utilized. A little more than two years ago the land on which this church stands was purchased, but not until April last was ground broken and the structure begun. The building as it now stands represents the loving devotion of a united people to a great Cause. To all who in any way have assisted in the work, a glad tribute of appreciation is hereby tendered. While loving gratitude is felt toward all connected with this undertaking, we know that nothing could have been accomplished without the application of the healing power of Truth as contained in the Bible and illumined and opened to our understanding in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Let us not lose sight of the truth voiced by the psalmist: 'Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.' "—*Winfield Courier.*

CRANFORD, N. J.

The dedication of First Church of Christ, Scientist, of Cranford, N. J. [June 27], is now a matter of history, and Cranford has witnessed a remarkable and impressive service—simple, yet of profound significance. Mrs. See, one of the pioneers of Christian Science in Cranford, gave a brief history of the church.

"We have met here today to dedicate this church to God—in whom 'we live, and move, and have our being;' the God who is Love; 'who forgiveth all thine iniquities; who healeth all thy diseases.' Christ Jesus taught and demonstrated the one God. When asked which was the greatest commandment, he said, 'Hear, O Israel; the Lord our God is one Lord.' Our beloved Leader, Mary Baker Eddy, in the Christian Science text-book, 'Science and Health with Key to the Scriptures,' has taught us how to love God supremely, and our neighbor as ourselves—how to make God an ever-present help in time of trouble. . . .

"We here dedicate ourselves to the great work still before us, of healing the sick, comforting the sorrowing, reforming the sinner. It is ours to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that we may bring into universal consciousness practical, operative Christian Science."

Cranford Chronicle.

What is it to forgive? To forgive is to be to the offender as if the offense had not been; it is to love—differently, perhaps, but as much; to trust less, perhaps,—one's first trust is sometimes misplaced,—but to pity more; to understand, and so forgive.

UNA SILBERAD in "The Test," *Harper's Magazine.*

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TESTIMONIES OF HEALING.

It is eight years since it was proved to me in Christian Science that there is no power apart from God, and I feel that no one has more to be thankful for than I have. I met with a bad accident by falling down stairs, breaking my ankle, and my foot was also very badly hurt. Our home doctor treated it with everything he thought would do any good, and finally he told me it never would be well so I could have the use of it. I went to Canton, Ill., and saw one of the best doctors there. When he told me the same as my home doctor, I was very much discouraged, so I started for home.

On the way I told my husband we would stop at the minister's, as the thought came to me that if he would pray with me and for me it might help me. We went there, but I did not see him. Then we came home, but the thought stayed with me that there was a greater power than medicine. I prayed that I might be led in the right way, and in a few days my daughter and I went to see a lady, an old acquaintance whom we had not met with for a long time. When we went in I was surprised to see her looking so well, and asked her what kind of medicine she had been taking. She told me that she had been healed through Christian Science, and at once I began to see a bit of light, for I remembered the thought that I had clung to so long. I saw it was the healing power of Christ, and I said to her, "Can't you help me?" She smiled and said, "I am not good enough, but I will give you some literature to read and when I see you again you will not have to use that crutch and cane."

I went home, and in two weeks my ankle was healed by reading the Christian Science *Journals*, she had given me, as the testimonies which I read showed me how to rely on God in the true way, which I had not known before. My husband and daughter immediately took up the study of Science and Health with me. We have had many wonderful demonstrations which time and space will not permit me to relate, but I wish to say that since coming into Christian Science I have enjoyed better health than I did for thirty-five years previous, and for the past eight years I have not used a drop of medicine or an application of any kind, relying wholly on divine Principle.

Words cannot express my gratitude to God, and to Mrs. Eddy, for the blessings I have received.

MRS. ANNA MCBRIDE, Monmouth, Ill.

In Psalms we read: "He sent his word, and healed them, and delivered them from their destructions." My heart overflows with gratitude for the healing power of Truth and Love, as set forth in Christian Science. It is a little over five years since I found this blessed word, as revealed to us through our dear Leader, Mrs. Eddy, and in that time it has healed me of many diseases and has delivered me from many forms of destruction. I had been under the care of several different physicians for nearly fifteen years, and found very little relief from my physical suffering. I was also sent South for further relief, but found very little benefit there. After spending one winter in El Paso, Tex., I returned home the following spring, and soon my suffering was as great as ever. When a friend asked me to try Christian Science, I made up my mind that I would, as there seemed to be nothing else left for me to try. I did so with very little faith, but I was completely healed in less than a week of a so-called incurable organic disease, also chronic stomach disorder of many years' standing, and have never had a return of either since that time. The greatest blessing to me, however, is that I am learning what God is and how to avail myself of His goodness every day.

Our little one, three years of age, has never known any other remedy than Truth and Love, and can demonstrate the healing for herself. I feel that it was her own understanding of divine Love which saved her life while visiting in the country a few weeks ago. She and a little cousin were playing in the yard, when the cousin came running to the house, screaming that our little one was in the sheep-pen and that one of the sheep had thrown her down twice before she, the little cousin, gave the alarm. The sheep-pen was quite a distance from the house, and my feeling while running to her rescue may not well be imagined. The sight that met my gaze was dreadful to contemplate, for I saw the ram seemingly beating the life out of her. I could see no way to reach her but to climb a high barb-wire fence, and how I got over it I do not know, but I did it without a scratch. I gathered her up in my arms immediately, and while I had seen the sheep strike her in the head, I could see no hurt, although I had no time to think. While I was carrying her to the house, the little one declared, "God is All, and I can't be hurt." She was perfectly conscious all the time, which to me was marvelous.

There was great confusion in the house, and as I myself was almost overcome with fright, I felt that we must be alone, so I carried the child out to a lawn-swing quite a distance from the house, saying as we went, "We will go out here, where we can be alone with God;" and she said, "God is in the house, too, mamma." While she seemed dazed from the blow she had received in the head, and very weak and faint, she repeated the Lord's Prayer with me and declared "God is the only power." She said she knew she would be all right in the morning, and by bedtime she was indeed all right and ate some food before retiring. With the exception of bruises on her head and neck and one or two on her body, she was unharmed.

I spent most of that night in prayer and thanksgiving to our God, who was proven to be a very present help in time of trouble. And I also thank our dear Leader, who has made it possible for me to know something of this God.

BARBARA E. KRUSE, Indianapolis, Ind.

It is now over three years since I first heard of Christian Science, and during that time I have had many very wonderful proofs of the power of Truth to cast out error. I had a great desire for liquor and tobacco, and thought I could not get along without them, but after two months' reading of Science and Health all desire for them disappeared. I had also been addicted to profane language, and this, too, has disappeared. I take great comfort in reading the Bible and "Science and Health with Key to the Scriptures," and I cling firmly to the truth, knowing that more light will be given. Words fail to express my gratitude to the godly woman who was able to do so much for me, and for all mankind, through Christian Science.—MAX WEISS, Seattle, Wash.

I wish to tell of a demonstration made for me by my mother. When I was four years of age, I jumped on a broken lamp-chimney, making a deep cut, over two inches in length, in the instep of my foot. It was a long time before I could wear my shoe, and at times, when walking a long distance, I would suffer great pain. All this happened before my parents came into Christian Science, but about four years ago, when this place in my foot began to give me pain again, I told my mother about it, and asked her to treat me. She did so, and in a very short time a growth began to make its appearance on the old scar. A few mornings later, as I was walking across the room, I seemed to feel something cutting my foot. I took a needle and opened the outside skin, and could feel something solid against the point of the needle. My husband being at home I called him, and he opened the place and removed

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a curved piece of glass nearly half an inch long, which had been in my foot for sixteen years. It seemed as if the foot had healed just as fast as the glass had cut its way out, for the next morning after this took place it was hard to tell where the wound was.

Many other things have been overcome in our home—smallpox, broken bones, fevers, etc., through the understanding of Christian Science as given to us by our dear Leader, Mrs. Eddy.

MRS. ANNA M. YOUNG, Caldwell, Kan.

[Translated from the German.]

I cannot express in words all that Christian Science has done for me, and all the blessings which I have received and am always receiving. I should, however, like to tell with a grateful heart of the physical healing which I myself have experienced. From childhood I had been weak and sickly, and could only go through the second class at school, as further attendance would, according to the physician's statement, affect my health. In the course of years a chronic catarrhal affection of the throat and stomach was added; I also had several attacks of lung trouble. Besides all this I suffered at times from extreme nervousness and heart disease. The physician in attendance, who had also treated my late father, as well as other physicians whom I had consulted at watering-places, had given me only temporary relief, the troubles always appearing again and more severe than before. When I lost my father five years ago, I was broken down physically and mentally, as I had nursed him alone for ten years and he had been sick unto death several times.

While in this condition I heard of Christian Science and asked for treatment, and my health improved after about two months, so that I was able to attend a commercial school, which I had before been unable to do, as I was considered too weak to attend to any branch of industry. I was freed from all these troubles through Christian Science, and have learned that God heals all our diseases. I am perfectly well now, and can attend fully to my employment as a telephone operator, which is rather strenuous work, and I am contented and happy. With regard to my eyes Christian Science has proved a great blessing. I was said to have been born with weak eyes and short-sightedness, so that I had to wear glasses from childhood and had to submit to an operation on both eyes. Several noted specialists whom I consulted had told me that the short-sightedness would increase as I grew older. After I had Christian Science treatment my eyes became better, so that I do not wear glasses any more; I read, write, and do any kind of work without using them and have no trouble whatever with my eyes.

For all that Christian Science has brought to me, and above all for the spiritual uplifting, for the right thinking which I have learned, I am thankful from the depths of my heart; and next to God I am grateful to our revered Leader, Mrs. Eddy, for her wonderful work, our text-book, "Science and Health with Key to the Scriptures." Through the study of this book, which revealed to me the spiritual meaning of the Bible, I have learned to know God as ever-present, all-powerful Love, and that we abide safely in this Love. When I began to read Science and Health I knew but little English, and it seemed difficult in the beginning to read this book; but it soon became clear to me that man reflects divine intelligence, and with the help of a few English lessons I could soon read and study in Science and Health. Now this book is my constant companion and I am more and more absorbed in the wonderful truth which it contains. Every day I understand more of this truth, also what Mrs. Eddy has done and is doing for humanity; and with this understanding my gratitude and my love toward her increase.

AUGUSTE WEINERT, Berlin, Germany.

It is three years since a dear friend first spoke to me of Christian Science, and during that time I have been healed of numerous ills and feel that I would be very ungrateful if I did not acknowledge the many blessings I have received. I have been healed of an abnormal growth, said to be of a very serious character and that nothing but an operation would remove. I have also been healed of rheumatism in the acute stage, nervous and bowel disorders of years' standing, and catarrhal trouble; my hair, which was coming out, has been restored, I have gained in weight, and in fact have been helped in every respect.

Christian Science has done so much for me, that I feel I can never be grateful enough, and I hope this testimony will be the means of helping others who are still under the laws of *materia medica*. I am indeed thankful to God, to the great Wayshower, and to our dear Leader, who has been the means of bringing us this healing truth. I was a trained nurse, and during my ten years of nursing can never remember of being well a single day. Now I am free and happy, for I have an understanding of God, and know that I do not have to be ill and suffer. I am leaving *materia medica*, and hope to take up active work in Christian Science.—MARY E. BIBBER BALL, Des Moines, Ia.

I began to study Christian Science about two years ago, and I am very thankful for all the good which the constant study of the Bible and of Mrs. Eddy's books has brought to me. I was instantaneously healed of a very troublesome chronic affection of the stomach, which had grown worse and worse. The healing came by reading the 91st Psalm. I then saw the nothingness of matter, and I knew that my illness was not due to a wrong condition of the body, but solely to fear. I am very glad to be healthy and strong, but words cannot express my gratitude for the calm, the peace and harmony which come to me by the daily study of the Bible and Science and Health. For all the good that has come to me, I thank God, and our Leader, Mrs. Eddy.—MARIE DIEST, Hilversum, Holland.

I feel that I should be guilty of ingratitude, if I waited longer to give my testimony to the benefits received through Christian Science. Seven years ago, while sitting in the office of one of the best oculists of Los Angeles, who had told me there was no cure for an affection of the eyes except an operation, and feeling that I could not submit to this, I saw on a window across the street the words "Christian Science Reading-Room," and I thought, Why not try Christian Science? I knew nothing of its teaching, but I went over and, after explaining to the librarian why I had come, asked the address of a practitioner. The result was that in a few days I called on one, and in three weeks' treatment I was healed of the eye trouble, also of approaching paralysis. Since that time I have used no material remedies.

For the physical healing I am deeply grateful, but this fades into insignificance compared with the spiritual illumination which accompanied it. For years I had been seeking God in various ways, and in my first conversation with the practitioner I knew that I had found the Christ. My heart goes out in love and thankfulness to our beloved Leader, for bringing to us this glorious truth, and to all who have so lovingly helped me. I wish also to express my gratitude for our periodicals; many times, when striving to solve some problem, an article in one of them has helped me greatly.—MRS. CARRIE E. RESSLER, Monrovia, Cal.

It is five years since we first became interested in Christian Science, and in that time we have had many and varied proofs of the healing power of Truth. An experience I had with a burn proved to me that if we turn at

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once to God, our demonstrations are instantaneous. I had placed a vessel containing a quart of water over a gas-jet in my dressing-room, and while waiting for the water to heat I took up Science and Health, our text-book by Mrs. Eddy, and read for some time. My attention was attracted by the sound of the boiling water, and I reached up to remove the same by taking hold of the handle, which turned, spilling the contents over my exposed shoulder and breast. Just for an instant the pain seemed unbearable, but I immediately declared the truth, and before I had half finished the scientific statement of being (Science and Health, p. 468), all pain had ceased and I was filled with such a sense of love and gratitude as words fail to express. The skin was very red and shriveled, but two hours later all evidence of the experience had disappeared.

I am most grateful to our beloved Leader, and to all those who have helped me to gain an understanding of the truth revealed through Christian Science.

LILLIE S. PAXTON, New York, N. Y.

It was not for the purpose of receiving the physical healing that I decided to investigate the subject of Christian Science, for from early childhood I had been well and strong. The help some of my friends and acquaintances gained through the understanding of this wonderful truth, as given to us in Science and Health by Mrs. Eddy, came to my notice, compelled attention, and thus led to investigation. I have enjoyed the study, and am very much helped by reading the articles in the *Sentinel* and *Journal*. In the study of this Science the Scriptures are magnified, and the truths therein are made applicable to all the problems of daily life, however difficult or exacting they may seem to be.

My gratitude to Mrs. Eddy, the worthy Discoverer and Founder of Christian Science, for her loving work in behalf of suffering humanity, is greater than I can express.

W. L. ROWLAND, Toledo, O.

For the blessings of Christian Science I feel that, like the prophet Isaiah, "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." Mere words cannot express my gratitude for Christian Science, but to live the life as taught by Jesus is the highest proof of discipleship. I would like to tell of the recent healing of my father, hoping his experience will be helpful to others of his age. He had not been strong for some time, and was suffering from heart and kidney disease, and belief in the law of old age, being seventy-six years old. This last sickness caused a great deal of fear, and after he had been confined to his bed about three weeks, the doctors said he was failing rapidly, so my mother sent for me.

On receiving the word of my father's serious condition I took the limited train that night from Reno, Nev., to Denver, Col. Not being able to read while *en route*, I kept on realizing the truth,—that God is man's Life, and how impossible it is for death to be in Life. On arriving in Denver I went directly to my father's home, and was met by mother, who took me to see him. I had to make a great effort to keep my thought fixed on God's perfect child, for my father had failed considerably since I last saw him; but he seemed to grow stronger from that time, and the next day he was still better. Within a week he was out sprinkling the lawn and flowers, and all of us rejoiced in knowing the truth that frees, for my young sister and mother recognized the benefits received. None of them had ever tried Christian Science before, but they were receptive, and my sister is beginning to understand that the truth of being has changed her whole life. Since my return to my home, my father writes me that he is growing younger daily and is reading that dear book, "Science and Health with Key to the Scriptures;" that he can now understand the Bible with the spiritual light thrown upon it by Mrs. Eddy's interpretation.

This physical healing to me seems very wonderful, but the spiritual uplift into the real means much more. The trip to my old home not only healed my father and sister, but it overcame an old family separation, an error that had held us apart for years. Love melted it all into its native nothingness, for as our consciousness was flooded with Truth and Love it was annihilation to everything unlike God, there being no other power than God, good; and we were lifted out of "chaos and old night" into the light of Love, which our dear Leader, Mrs. Eddy, is still reflecting as it is revealed to her clear consciousness.

MRS. A. LEONE REILLY, Reno, Nev.

I have been interested in Christian Science for about three years, and have received so much good that I rejoice to tell it, with the hope that it may benefit some one else who may be seeking the truth. During my first experience of Christian Science I was like most other thoughtless people, I did not have much faith in it, for I knew very little about it. I had a good deal of trouble with my eyes, and as the doctors had said that I would always have to wear glasses, I finally decided to try Christian Science. I immediately consulted a practitioner and began to study Science and Health, and in a short time my eyes were completely cured and my glasses were thrown away. My eyes are now stronger than ever before.

I also wish to mention another instance of a demonstration with our little boy. In some way he had driven a shingle nail, the full length of it, into his heel. To mortal sense it seemed very painful, but as soon as I saw what had happened I called my husband, and simply told him the facts in the case. We both declared the truth, and the bad effects were immediately overcome. There was no inflammation at all.

Words cannot express how grateful I feel toward our beloved Leader, Mrs. Eddy, for bringing us this practical truth which heals the sick.

MRS. O. C. SHELLEY, Caldwell, Kan.

It is with much gratitude that I write the following testimony in regard to the benefit I have received since taking up the study of Christian Science. For twenty years previous to that time I was in bondage to eye-glasses, but as I advanced in the understanding of Science and the all-power of God, I felt that there was no need of my wearing them any longer; so I laid the glasses aside, knowing that in the truth my sight was perfect, and I have never needed them since. For this deliverance from bondage I am deeply grateful to God, and for Christian Science as given us by Mrs. Eddy.

EMMA ALLEN WHITE, E. Braintree, Mass.

It is with heartfelt thankfulness to our Father-Mother God that I write to acknowledge something of what my wife and I owe to the teachings of Christian Science as given to the world by Mrs. Eddy. A little over two years ago we were in great distress of mind, owing to the thought that our means of livelihood had been taken from us, through no fault of our own. Just at this juncture, when we stood so much in need of wise counsel, we were first drawn to Christian Science by what was then apparently a chance meeting on shipboard with a lady who was study-

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ing Science and Health, and who presently got into conversation with us and gave us our first apprehension of this great teaching.

We did not at once pursue the study, but after about three months we took it up in good earnest, and were forcibly impressed with the beauty of the subject. We were both church-members, and had been for many years, but in this Science we found what we had consciously lacked, viz., a clear understanding of the divine nature of the love of God. We perceived at once that God is Love, and we were able to understand more perfectly man's relationship to Him. Since we first began to study this grand verity we have not wavered, but have applied for, and I am thankful to say have been received into, membership with The Mother Church, and also of First Church of Christ, Scientist, Melbourne.

Time and space would fail me to tell of the many complete overcomings of physical troubles for ourselves and our children through this wondrous truth. Suffice it to say, that whereas we were formerly good patrons of physicians, surgeons, and chemists, since we have come to know the truth, the truth has indeed made us free from the laws that previously bound us to a belief of sin, sickness, and death. From the first we have not had to resort to material remedies, and although some attacks of sickness have come our way, these have been quickly vanquished by the power of divine Love, so that we now see the falsity of trusting to drugs for healing. Our way has been opened up in temporal matters, and altogether we know that we are kept by a Father's care. We could not if we would, and we would not if we could, go back to the old line of thought.

We are deeply thankful to God in that He revealed to Mrs. Eddy this truth; we are grateful to her for having given it to the world. We cannot forget the great kindness of the Christian Scientists in Melbourne, and the wonderful good they have done us by their loving sympathy. Our prayer is that God's will may be done, as in heaven so on earth, and that His kingdom may come to all.

ALFRED THORPE, Malvern, Victoria, Australia.

[Translated from the German.]

A year ago a lady called at my house and told me about Christian Science. I had been sick almost five years, and for nearly two years had to stay in bed. I had been operated on three times; the physicians, who had diagnosed my case as severe spinal trouble, gave up all hope and said that they could do no more for me. Four openings, one of them very deep, were discharging contantly, and I was continually in great pain from a bowel disorder, to which a bladder trouble was added. My practitioner, however, encouraged me, assuring me that with God nothing is impossible; and after being under treatment for six months I was delivered from all these ills. I can now attend to all my duties, and can go up and down three flights of stairs without any inconvenience. I study the Bible zealously and read the *Herold*.

For all these blessings I am infinitely thankful to God, also to Mrs. Eddy for her great discovery and that it has been made possible for us to understand this wonderful truth in the German language.

ANNA MONCH, Bautzen, Germany.

To those beginning the study of Christian Science, the meaning of the omnipresence of God is a revelation, and presents a new and tangible idea of divinity. The notion of a humanized God enthroned in the center of the universe and ruling therefrom, is gone, and Christian Science has given the knowledge that we are ever in the presence of the infinite. On page 107 of our priceless text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "'God with us,'—the sovereign ever-presence, delivering the children of men from every ill 'that flesh is heir to.'"

God's unfailing goodness in every hour of trial had been revealed to me in Christian Science many times, but never more forcibly than in this particular instance. An attack of illness attended by high fever presented itself to the younger member of my family. I tried to see nothing but the perfect idea, and to know that the promises of divine Love to help in time of trouble were true and sure; but so tenacious was the belief that on the third day the sense of fear seemed almost to overpower me, and I decided to call for help. Still I knew that God alone could heal, and suddenly from the seeming darkness there appeared before my vision, as in letters of gold, the message that came to the psalmist of old: "Be still, and know that I am God." Almost instantly my fear vanished. God had spoken to me, and His word, "sharper than any two-edged sword," cut asunder the bonds of error. My boy was instantaneously healed. He at once arose and dressed with the exhilaration and gladness which a recognition of the Father's presence ever brings.

My heart is full of unspeakable thankfulness for this understanding of God, who is our "very present help in trouble." It is the absolute dependence upon and obedience to the ever-present God, that has enabled our dearly loved and loving Leader unfalteringly to give to the world this knowledge and declaration of Truth. In her teachings she has given us the Christ as our daily companion; a Saviour from sin and sickness, and has established the true concept of the fatherhood of God. The realization of the omnipresence of God brings to mind these lines from Tennyson:—

Speak to Him, thou, for He hears,
And spirit with spirit can meet—
Closer is He than breathing,
And nearer than hands and feet.

IDA M. BENNETT SMITH, Somerville, Mass.

[Written for the *Sentinel*.]

THE CAUSE OF GRATITUDE.

JOHN M. DEAN.

IN fervent penitential prayer,
A conscience-stricken sinner bowed;
Nor pomp, nor ceremonial rite
With hollow form his words endowed.
O God in heaven, be merciful
To me, a sinner! Thus he cried;
His heartfelt wail met quick response,
Thought was uplifted, purified;
Christ rose within, for sin had died.

From out an anguished night of pain,
A woman lifted up her thought
To Israel's God of tender love,
And peace and healing comfort sought.
When, lo! a new-born anthem woke
The slumbering faith within her breast,
Till conquered pain gave place to praise
For Love's serene, unbroken rest—
And she arose, God's bidden guest.

Since at the chastening touch of Truth
Both sin and sickness flee,
'Tis surely but a slight return
To doubly thankful be.

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FROM OUR EXCHANGES.

[*Churchman.*]

In these days more than any others, when the attention of mankind is concentrated on the development of the material resources revealed in nature and in society, there is required more than at any other time an attestation that the supreme goal of life lies outside of the sphere of the things man sees and handles. The preparation for the Christian life, whether it is to be lived in the ministry or in the ranks of the laity, should alike be impressed with the Christian spirit of optimism and hopefulness. The notion that mankind in the successive phases of human progress is drawing away from God should be rejected. There is no evidence in the New Testament to show that the church as an organization was to control the whole activities of mankind, or that movements outside of the church and independent of the church are on that account hostile to Christianity. In its best sense the church stands for opportunism. It is to adapt itself to the ever-varying needs of mankind.

[*New York Observer.*]

There is always a reward in doing good. Benevolence, whether it be of the monetary or the affectional kind, or consist of liberal gifts of wisdom, may have no market value, and may elude the arithmetic of earth, but it is rewarded. God pays, and pays well—only His disbursements are not always in earthly coin, but are oftener of a heavenly mintage, circulating not from hand to hand, but from heart to heart. When a man does aught, spiritually, to help another, God puts the joy into his heart, and a divine hand lays an unseen diadem upon his brow. That man is crowned. He is crowned then and there, and he is rewarded hereafter. He is, in the first place, rewarded immediately. His own soul is refreshed by the spiritual ministry to another, his own heart is enlarged, his own faith is consolidated, his horizon is widened, and his eternal interests are made more real and vivid to his thought. A joy, subtle, keen, unearthly, spiritual, invades and pervades his soul. God gives him joy.

[Rev. C. C. Pierce as quoted in *Pacific Unitarian.*]

"The day has gone by when a few enthusiasts, propounding a few theological dogmas, will be able to sway or help humanity. The church of the future will have room for everything that helps humanity, and everything that opens the human soul to the possibilities of the race will find a place in its creed, order, and thought. The church of the future will exist for the purpose of making human life what it ought to be, here and now, instead of forever telling people to get ready to die, and it will substitute the scientific and living method for the traditional dogmatic and authoritative mood."

[Rev. Frank L. Phalen in *Christian Register.*]

In every land beneath the sun men are awake to a new and a more vital understanding of religion and its function in human life and society. The church of God is gathering itself like an army, and moving forward in strong and irresistible determination to plant the banner of righteousness and truth and love in every home, in every street, in every civic, in every social, in every private, and in every public enterprise of the world.

[Prof. Heinrich Weinel in *Hibbert Journal.*]

Idealism, long considered dead, is everywhere beginning to awake, and a rejuvenated and renewed Christianity is preparing to go forth among the people from venerable churches and from the quiet studies of scholars, announcing and testifying to that which has been discovered in the silence where the awakened desire for deeper life has made itself felt.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in this column.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue has just been issued by the Society, copies of which will be mailed to our patrons on application.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XI. No. 49.

BOSTON, AUGUST 7, 1909



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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ITEMS OF INTEREST.

National.

Representative Austin of Tennessee has proposed a plan for the retirement of superannuated clerks in the classified service which is attracting attention among the civil service reformers in Washington. He has introduced a bill in the House providing for the retirement of employees in the civil service which does not require the establishment of a civil pension list or an annuity fund, but which seeks to accomplish the desired result without cost to the Government or its employees. The plan provides that boards of retirement be established in the executive departments for considering all cases where retirement is deemed expedient by the head of the department. In case of a retirement, half of the previous pay of the retired employee will be paid to himself, the remaining half to a new employee or divided between another employee promoted to the vacancy and a new one who begins at the bottom of the ladder. Under the working of the bill, an old employee who is retired at a salary of $2,000 would continue to receive half that amount.

The Academies of Science of Los Angeles, Cal., has asked the city council for an appropriation to be used in developing a remarkable deposit of bones of antediluvian animals in the asphalt beds near Holly Wood. There have been exhumed so far complete skeletons of a giant sloth; several saber-toothed tigers, a prehistoric lion of the African type, but larger; a giant camel, three species of prehistoric wolves, a horse that seems to have been larger than any that exists today, giant eagles and condors, a large number of miscellaneous rodents, a small prehistoric cat, the skull of a bird larger than an ostrich, and portions of skeletons of elephants. The greatest find was the skull of an extinct species of buffalo or prehistoric ox.

Representative Weeks of Massachusetts has reintroduced his general forest reserve bill, with some modifications made to meet objections urged against the measure in the last Congress. In its present form the bill provides for an annual appropriation of $2,000,000 from the general fund of the treasury, instead of from the receipts of the national forests, the money to be used for the purchase of land along the watersheds of navigable streams for forestry purposes. The measure authorizes the states to cooperate in forest conservation, and enables the Agricultural Department to superintend the cutting of private timber holdings. An appropriation is made for a forest fire patrol.

International.

The World's Alliance of Young Men's Christian Associations opened its seventeenth world's conference at Barmen-Elberfeld, Germany, last week, with fifteen hundred delegates from all countries, including sixty Americans, in attendance. A band met each delegation at the station and played the national anthem. The delegates marched through splendidly decorated streets, which were thronged with spectators. A large number of interpreters and three hundred boy guides assisted the visitors. Speeches of welcome were made by the burgomaster, prominent clergymen, and representatives of the civic authorities.

Louis Bleriot, the Frenchman, flew across the English Channel on the 25th ult., from Les Baraques on the French coast to Dover, a distance of twenty-one miles, in a little less than half an hour, in his little monoplane airship. As a reward for his feat he received a prize of $5,000.

The Russian Czar is making a visit to Germany, France, and England.

Industrial and Commercial.

The showing of the savings and loan features of the Baltimore & Ohio Employees' Relief Department for the fiscal year ended with June is a good one, reflecting improved conditions generally in railroad affairs. The interest rate on employees' deposits for the year was restored to the old figure of five and a half per cent. The company guarantees four per cent, and the remaining one and a half per cent represented the earnings on loans made employees for the purchase or building of homes. The employees' deposits during the year totaled $932,592, which with the accrued interest of $236,625, added $1,160,215 in the twelve months. Withdrawals of $855,339 left $4,716,573 due employees at the end of the year, a gain of $313,876. The loans made employees during the fiscal year aggregated $1,031,342—making the whole sum loaned to June 30, $8,750,553. Membership in the Baltimore & Ohio Relief Department numbers 48,870, of whom 5,940 are depositors in the savings feature.

A New York policeman has invented a novel street-sweeping device which promises great improvement in that branch of city cleaning. On either side below the frame of the machine are rotary brooms set at converging angles, and twenty inches apart at the inner ends. The dirt is thrown up between these in a row twenty inches wide. Then there is a third broom in the rear of the machine which sweeps the dirt thus placed in position for it into a broad hanging shoe between it and the forward sweepers. The dirt is carried from the shoe by a sort of endless chain of buckets and deposited in barrels on top of the machine. The machine will sweep a path more than nine feet wide and do twice the work of any similar machine on the market. It can be built for much less than any like machine and can be sold for $600, as against $1,000 and $2,000 for other machines.

The irrigation of more than two hundred thousand acres of land from one system of canals and ditches will be accomplished within three years in the lower valley of the Rio Grande. At a meeting of the several owners of the land which is to be embraced in this big system of irrigation, held there a few days ago, the articles of agreement whereby each land-owner becomes a stockholder in the enterprise in proportion to the number of acres he possesses, were signed. It is estimated that the cost of constructing the main canal and ditches will aggregate more than $2,000,000. The intake of the main canal will be located in the vicinity of Rio Grande City and the water brought down the valley by means of gravity.

The textile directory recently issued by the land and industrial department of the Southern Railway and Mobile and Ohio Railroad shows that the cotton, knitting, and woollen mills in the territory of these lines on the first of the year numbered 751, of which 584 were cotton mills, 124 knitting mills, and 43 woolen mills. In all, these plants operated 225,210 looms and 7,853,738 spindles. In 1880 all the textile plants of the South had but 667,000 spindles, barely six per cent of the total in the United States; now they are credited, in round numbers, with 10,500,000 spindles—practically fifty per cent of the number in the entire country. The capital employed has grown from $21,000,000 to nearly $300,000,000, and the number of bales of cotton annually used from 210,000 to more than 2,100,000.

"Singing sparks" is the expressive name given to an improved wireless system just perfected by the German Telefunken Wireless Telegraphy Company. The production of continuous electrical waves has been one of the chief problems of wireless telegraphy. This device, it is claimed, will entirely obviate the uncertainties with which other wireless systems hitherto have had to contend. The new method consists in sending out the vibrations which form the messages as pure musical tones, which are capable of being heard by the receiver, no matter how softly they may be attuned, and it will be possible to maintain communication by this means in spite of the most violent atmospheric disturbances.

The directors of the Kansas City, Mo., terminal station project have voted for the acceptance of the ordinance recently passed by the Kansas City Common Council, permitting the erection of a new $20,000,000 railroad terminal. It provides for a terminal of six tracks in width or less. The ordinance is subject to a referendum vote of Kansas City citizens. If the special election results favorably, ground for the new station will be broken on the Twenty-Sixth street site by Nov. 1.

An important agreement has been reached between the Compressed Air Workers' Union and the employers, by which, instead of being paid in proportion to the depth to which the caissons are sunk, the men will be paid according to the amount of air pressure in which they are compelled to work. The pay will vary from $3.50 for a day of six hours at twenty-two pounds pressure to $4.50 a day for one hour and twenty minutes' work at from forty to forty-five pounds pressure.

The Santa Fé has arranged for building a 325-mile cut-off line across the panhandle of Texas to connect its gulf system with its transcontinental line. This road will run between Brownwood and Texico. Its course from Brownwood will be northwest through a territory that is now far removed from railway facilities. It will mean practically the establishment of a new transcontinental line by the Santa Fé.

The largest switchboard in the world is to be installed in the New York terminal of the Pennsylvania Railroad. All the switches of the terminal are to be electrically controlled from this board. It is to cost $500,000.

Ninety million feet of logs of the total of one hundred and fifteen million feet cut in Maine along the Penobscot river and its tributaries this season, have arrived at the Penobscot boom.

It is expected that Montana's wool clip this year will exceed forty-five million pounds.

General.

It is announced that Dr. Karl Bovallius has discovered in British Guiana, near the Brazilian frontier, five degrees north of the equator, a cataract as great as Niagara. The cataract is on a tributary of the Ireng river and has been named Chamberlain Fall. Another great cataract was discovered a few months ago on the Hamilton river in Quebec, Canada.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE MARCH OF TRUTH.

EDEN TATEM.

In that famous work which for more than a century has successfully withstood the assaults of criticism and controversy, Gibbon relates the incident that among the Christians brought before the tribunal of the Roman emperor were two persons whose extraction was more truly noble than that of the greatest monarchs. They were the grandsons of the apostle Jude, who was himself called the brother of Jesus Christ.

While as heirs to the throne of David these men might have gained the respect of a fickle public and aroused the jealous suspicions of the governor, so simple was their manner, so humble their garb, as speedily to convince their judges that they were devoid of all worldly ambition and of any desire to disturb the peace of Rome. They acknowledged frankly their royal origin and their relation to the Messiah. They showed their hands hardened by daily toil on the farm which was their sole means of subsistence. They disclaimed all interest in things temporal, saying, "It is another and a better country that we seek, and the kingdom promised us by the Messiah is not an earthly but a heavenly." "They were dismissed," concludes Gibbon, "with compassion and contempt."

In truth, the obscurity into which the new religion seemed to have fallen might well have protected them from the suspicions of a Roman tyrant. Years had elapsed since there had arisen an idle rumor, all too faint to stir from its settled indifference the culture of the Greek and the martial greatness of the Roman, concerning a new teacher of humble origin, who on the shore of Galilee day after day unwearièdly reiterated certain simple, profound truths to a handful of untutored followers. There had been, too, stories of marvelous healing,—the blind had been made to see, the deaf to hear, the leper cleansed, the dead raised.

The Hebrew whose history was a continuous prophecy of the coming of the Messiah, had found this Galilean peasant, in the royal simplicity of his bearing, his wide humanity, and the power of his eloquence, a supreme menace to the wisest rabbis of Jerusalem. The passover had seen this alleged notorious malefactor—for them "not incarnate enough, not flesh enough, nor earth enough, nor failure enough"—crucified, and the monstrous heresy, as they supposed, crushed.

But the Messiah had builded better than they could know. The very simplicity of the method he adopted, which consisted chiefly in the patient repetition, the careful demonstration, again and again, of a few great truths to a group of young fishermen, had wrought its imperishable influence upon the history of mankind, unlocked to the human understanding the treasure-trove of Spirit, and revealed the way out of the false bondage of sense into the eternal freedom of Soul. His teaching was founded neither on religious superstition nor on human personality, but on divine Principle.

Steadily, slowly, Judaic formalism, Greek philosophy, the occultism of the East, yielded to the purifying fermentation of this new leaven which was finally to permeate all civilized society. Persecution, dissension, worldliness, combined in an attempt to destroy it; many of its followers no doubt went astray after strange gods and proved unworthy of their name, but in due time a leader was not lacking whose life of consecrated action should give battle for the right and lead to triumphant issue the struggle between Christianity and paganism, between spiritual forces and the idols of materialism.

The violent vices, follies, and inhuman selfishness of an age that gave to Rome Nero, saw Paul of Tarsus arise. Renouncing high position and a brilliant career to become a working man, with the meager means which his work as a tent-maker furnished, often alone and on foot, he journeyed through the empire, calling upon men to cease from vice, to work honestly, to live simply,—not in the name of ancestral piety or popular tradition, but in the name of the one God. He who had "sat at the feet of Gamaliel" and, distinguished for his zeal and talents, seems to have been appointed to important ecclesiastical and political offices, humbled himself. "I am made," he says, "all things to all men, that I might by all means save some."

Standing on the stair between the temple and the fortress, addressing first in Greek the commander of the garrison, then turning to speak in Hebrew to the maddened mob, or before King Agrippa giving impassioned utterance to the thoughts that crowded fast upon him, the ardor of Paul's words still sets vibrating the human heart, even as it stirred his listeners centuries ago. By him we are thrilled as perhaps by no other apostle. For us today this tent-maker lives exultantly in the valiant truth, the buoyant faith of his message: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

After the death of the apostles, the active faith of the Christians had gradually waned, until about the year 325 a lukewarm credulity, formal in ritual and barren in works, hung like a heavy pall over the Christian religion. Fanaticism as well as passive acquiescence shut out the light of inspiration, and healing became to the church a lost art. But neither the decay of institutions nor the opposition of individuals can impede the onward march of truth. Behind the seeming froth and foam of mortal personality ever move the strong, steady forces of Spirit, like a resistless current sounding the perfect diapason of its unconquerable, unchangeable harmony.

The nineteenth century was to have among its religious teachers one whose thought had been kindled by a revelation of the perfect triumph of good over every appearance of evil; whose spiritual sense had been thrilled and irradiated through prayer and pure desire until material phenomena had disappeared in the realization of infinite Spirit, an all-pervading intelligence, an ever-brooding

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Love. She had seen the mirage of life in matter melt away. In its place, glorified, lovely, and lovable beyond the fondest imaginings of mortal sense, there had gleamed upon the pure background of her thought, man as the spiritual idea, the eternal reflection of the one Mind,—man as perfect, as unchanging as the creator in whose image he is forever revealed.

The flower of her meditation had bloomed in the silent depth, the profound purity of her thought. Henceforth the splendor of the truth thus disclosed to her was to shape alike thought and life. Step by step she must prove for herself and then interpret to others the rudiments of a Science which, founded on the teachings of the Bible, declared the allness of God and ceased to recognize matter, disease, sin, and death save as the great negations of unreality, possessing neither Principle, entity, nor intelligence, whose existence in erring mortal experience must be grappled with and destroyed through the understanding of divine power.

More than zeal and enthusiasm are needed for the wise undertaking of a great task. The first once led to the Inquisition; the second has more than once ended in fanaticism. But to this woman's spiritual gift, keen intellect, and rare genius for serving humanity, was added the saving grace of humor,—that balance-wheel in human affairs which keeps intact a true sense of proportion, separates practical idealism from moonstruck theory, and constantly and wisely adjusts the "suffer it to be so now" to the absolute. It is akin to that courtesy of mind which refrains from jolting the feelings of our neighbor to whom literally "the rose is red, the violet blue," by alluding to them as "ideas of God;" to the tactful kindness which, even at the cost of self-sacrifice, never meets his harmless "I must hustle for a job" with cryptic remarks anent "demonstrations." Sacrifice is never loss, and the adequate reward for our self-denial in this instance should be found in the soothing assurance that our conversation has not driven our neighbor away feeling the "imperative need of silence and recollection and repose."

On page 238 of "Miscellaneous Writings," Mrs. Eddy probes the thought of the reader with the searching questions, "Have you renounced self? Are you faithful? Do you love?" In the teaching of Jesus Christ there can be found no warrant for ambition, nor does he accord to it any value in the forming of character. The whole concern of the Christian must be the quality of his thought. Before he can hope to see things in their true value, he must have renounced personal ambition and desire. In love alone is found forgetfulness of self. When his thought is no longer dazzled by the glamour of self-will, remote from the glare of the world's estimate of things, there can arise in the clear dawn of a more spiritual consciousness new aims which will glow with ever-deepening radiance.

He who desires only what God desires shall find all things working together for his good. No longer trusting to human impulse, but looking to the one Mind for guidance, he will cease to indulge in that form of "diseased self-consciousness," worry,—worry over the wraiths of yesterday, the half-gods of to-day, the gorgons of tomorrow. Who but God is here with us in the present? Will the future find Him less with us there? As for the past, a salutary lesson was recently drawn from the story of a woman in Hebrew history who, ignoring alike the command of her God and the advice of her husband, looked backward—to remain stationary forever.

Not immediately, perhaps, can we rid ourselves entirely of the tatters of worry and care, but as we open our thought more and more to the abundant energies of Spirit, we shall come to live persistently above these tangles of error, finally to forget them, and the place they once held in our consciousness shall know them no more. Edwin Markham relates the story of Emerson's reply to an agitated friend who invaded his study to announce excitedly that a comet was soon to wipe out of existence the entire solar system. "Well, well," remarked Emerson, looking serenely over the top of his Plato, "I can get along without the solar system." There is possible for each one a serenity which can meet the petty trials of daily life no less nobly than its more heroic crises, and wrest a victory from what had seemed to human sense overwhelming defeat. Freed from the fetters of unresting ambition and fruitless desire, the words, "Peace I leave with you, my peace I give unto you," will pour their message of healing into our waiting hearts.

What we become in thought is the thing that counts, and over that thing we have unlimited control. Our task may be done amid the dust of common day, yet our thought, if centered in good, despite crude effort and unfavorable circumstance shall shine forth serene and unafraid. For the earnest worker, to whom the scale of spiritual things is one and the scale of the senses is another, knows that the God to whom he consecrates his life is a God that can be counted upon; that the spiritual life is a life neither of tension nor strain, but one in which the sense of personal responsibility merges little by little into the poised consciousness of limitless power as the reflection of omnipotent Mind.

Truly may it be said of the faithful who, often without tangible reward, in the corners and the byways of the great world bind up the broken-hearted and heal, as did their Master, the sick and the sinning, "These are they who love much." They have proven triumphantly that the influence of the Nazarene is no myth in the life of the twentieth century. Today as never before he is a vital, tremendous force to be reckoned with in human affairs. Men may deny him, they may betray him, they may seek divers paths whereby to evade him—but they cannot escape him. And for them, even as for Peter, the hour of denial shall pass, and with its passing the scales of blind error fall from their eyes, and they, too, shall know and love and live.

"HE KNEW THEIR THOUGHTS."

EFFIE ANDREWS.

In the fourth chapter of John is given this testimony of the Samaritan woman respecting Christ Jesus: "Come, see a man, which told me all things that ever I did: is not this the Christ?" There are numerous references in the Gospels which go to show that the Master knew (read scientifically) the thoughts of those about him, and Mrs. Eddy says, "In like manner he discerned disease and healed the sick," and she adds, "You will reach the perfect Science of healing when you are able to read the human mind after this manner and discern the error you would destroy" (Science and Health, p. 85).

To follow the Master's command, as did the twelve when he sent them "to preach the kingdom of God, and to heal the sick," is the earnest desire of every true Christian Scientist, and they have found this to be not simply a matter of desire, but of individual growth, through spiritual consciousness and understanding, the perfect fulfilment of which would lead into the realm where Spirit dwells. In the parable of "the sower" the ground is taken into account as well as the seed. Jesus showed this discernment in Nazareth, where he did but few wonderful works because of their unbelief. Several instances are recorded where the Master was followed by great multitudes, and "he healed them all," but this does not necessarily mean that he healed every sick or disabled person he saw. John records that "a great multitude of impotent folk" were lying in the porches at the pool of Bethesda,

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but Jesus addressed himself to one man only—one whom he "knew" had long been helpless. Why was this?

The rich young man "went away grieved"—unhealed of his love of materiality—but it was not because Jesus did not know the truth. In the case of this young man we are told that "Jesus beholding him loved him," but our Master read mortal mind and saw that in this instance the ground was not ready for the seed. I often think, too, of the ten lepers who were healed, and how only one of them returned to give thanks; but to him Jesus said, "Thy faith hath made thee whole." What shall we say of the other nine—those who did not return to give glory to God? Were they ready to be made whole?

How many practitioners there are who willingly give, with loving self-sacrifice, anything possible for the sick and the sinning, and they are gladdened with proofs innumerable of the infinite power of Truth to heal and to save to the uttermost. It happens, however, in some other cases, that with even more desire and devotion, if it were possible, these same practitioners are unable to reach a present result. Is it not here that Jesus' spiritual discernment, his knowing of the thought, could decide as to the patient's receptivity? Jesus heard even the unvoiced cry of one woman who touched him in the crowd that pressed upon him. He could say to the woman who had sinned, "Neither do I condemn thee;" and then tell her what her individual work was: "Go, and sin no more." The apostle Paul sounded the warning note when he said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap;" and no amount of work on the part of another can save each one, be he practitioner or patient, from doing his own sowing and reaping.

There are no failures in Truth! Jesus loved that young man. With his spiritual sight he could see beyond the present unpreparedness of mortal mind; and though he did not save him from the experiences necessary for growth, spiritual vision revealed the forever perfect man, —God's image and likeness,—and love bridges time with eternity. I have always been glad to remember that Jesus said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven," and I have felt a comfort in knowing that not too much is expected of a little child. Obedience to the Principle and rule of Christian Science, and that honesty which is "spiritual power" (Science and Health, p. 453), these lead to heavenly heights; and we can prove the truth as we grow.

The time has come, however, when we should claim more of that Mind which was in Christ Jesus, to be in us —"yea, to reach the range of fetterless Mind" (*Ibid.*, p. 84). We have the Bible, and our text-book, "Science and Health with Key to the Scriptures," with ample instruction; and we have a Leader who has pointed the way to increasing spiritual attainment, the while herself an object-lesson, proving even to the world, as the sense of personality is outgrown, that the spiritual ideal is becoming more manifest, here and now. Thank God for the inspiration and the light which reveal the power of infinite Mind! Let us, then, grow in the knowledge and love of God.

OVERCOMING.

WILLIAM HART SPENCER.

FOR long centuries mortal man has been circling around the outskirts of truth, with one hand reaching for the spiritual, and with the other grasping at matter for relief and happiness. Job said that "man is born unto trouble, as the sparks fly upward." This utterance is allied to the belief that matter is endowed with life within itself, a belief which is the basis for all the sin and misery in the world; and believing that it is its just due, accounts for the propensity of mortals to anticipate trouble. The seemingly real as well as the imaginary troubles with which this mortal sense is surrounded, are appalling,—every man and woman struggling with a seen or unseen foe; and wherever has been the human concept, has also been the cry for relief.

Nearly two thousand years ago, as we count time, he who called himself "the Son of man" said, "Be of good cheer; I have overcome the world." The superficial thought of overcoming the world is to overcome that which is unpleasant and distasteful to mortal mind, leaving the world intact. If such a victory were possible, it would only be in degree and not in kind, as the desire is to satiate the carnal mind with the pleasant things of sense. Notwithstanding the experiences of the years, which have shown beyond measure that the pleasures of sense are not lasting, the average person is determined to experiment for himself, and not until the search for pleasure on the lower level has been proven to be "vanity," as Solomon expressed it, are mortals in a mood to see that the things of Spirit alone are of real value.

Jesus overcame the world by conquering and putting out the false human sense,—the lie about life in matter; and what was thus gained was not for himself alone, but that the men and women in this sin-ridden world, blinded to Truth, might be enlightened, and know that this human concept of existence is not God's idea. Therefore Jesus' victory stands, and always will stand, at the parting of the ways,—the dividing-line between mortal mind and Spirit. It is a wise man who will turn, as did the Master, "from earth to heaven, from sense to Soul" (Science and Health, p. 48), before he has drained the dregs of mortal pleasure; but sooner or later the desire for better things will come, and with the desire the wish spiritually to overcome the world.

The seeming impossibility of this task is at first discouraging, but Mrs. Eddy says that "desire is prayer" (Science and Health, p. 1), and true prayer is always answered. Encouragement comes with the thought that Jesus left an exact and practical rule when he said, "If any man will come after me, let him deny himself." Formerly this was interpreted to mean that we should deny ourselves something which self liked, and was in line with many other precepts of the mournful and pessimistic order, warranted to wither hope and happiness. Unwittingly these beliefs, distasteful as they were, have been accepted as being in some mystical way a means whereby we were to offset the results of sin, and possibly to propitiate God.

To those who had neither the courage nor conviction to hew out a new line of thought, there was the feeling expressed by Daudet in one of his characters, that Christ had cast a pall over the earth, and taken all the color and pleasure out of life. Such an opinion can only come from "the pride of life,"—the belief that the human concept is of the greatest importance and that the pleasures of the senses comprise reality; but Paul says, "If a man think himself to be something, when he is nothing, he deceiveth himself." The denying of the false self is the entering wedge whereby the selfishness which stands in the way of the apprehension of God is broken down. God is Love, and His leading is in the path of peace,—not in senseless dreaming, but in active resting. Our struggle is not with God, but with our own selves, as we endeavor to break through the crust of human belief, pride, and fear.

Christian Science shows us the heritage of the real man, and that the denying of the mortal self is the opposite of mournful in its outcome, however unpleasant the process may be; for the denying tends to put down and out this false concept of self, in order that the spiritual man made in the image of God may be asserted. The sense of being in accord with the Divine, will of itself bring the highest joy. The only real happiness comes through the illumination of Spirit, whereby we are enabled to put the kingdom of God where it belongs,—in the first place in our affec-

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tions. The innocent pleasures of life are legitimate and have their place, and no one is entitled to enjoy them more than the one who does not undertake to put them out of place by giving them the first place. We have grown when we know that real happiness lies beyond the material concept of pleasure and existence.

Our mistake is in persistently closing our eyes, and aimlessly fighting the air, whereas we should know that we are not battling single-handed with error, for, if we allow the Lord to open our eyes, we shall see, like the young man with Elisha, that we are surrounded with an heavenly host; not representatives of cruelty, but ideas of divine Mind (see Science and Health, p. 581), expressing the attributes of God. In the presence of such an army as this each of us may recognize his place and work in keeping clear some channel through which good may be expressed.

LOVE LEVELING POLITICS.

HELEN L. YOUNG.

THE following, from one of Shakespeare's sonnets, is said to be the finest couplet ever penned:—

. . . . Love is not love
Which alters when it alteration finds.

This thought has always appealed to me, and I have often quoted it, though unable to understand how it could be brought into one's life until I took up the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then it began to dawn on me that God is unchanging and unchangeable Love, and as we come to understand that man is made in His image, we do not alter in our thought of love, though others may vary. The human concept of love wavers as the waves of the sea, the divine Love stands as unchanging as a rock, as unalterable as a rule in mathematics; and as we understand more and more of the God who is immutable Love, we become more and more stable and unalterable in our own expression of love and forgiveness.

Abraham Lincoln, the author of the Emancipation Proclamation, he whose memory is a benediction, was wise enough to see the light of the star of Truth in his day, and to hear the angels sing, "On earth peace, good will toward men." This modern ambassador of Christ, enriched and enlarged by love and humility, commissioned to break slavery's chains for the African people in this country, was the embodiment of love and compassion. He loved the common people because he believed the good Lord loved them. He was the friend of the downtrodden and the oppressed, and it is said that his favorite poem was Knox's "Mortality," beginning—

Oh why should the spirit of mortal be proud?

It is claimed for him, too, that his was the first voice to ring out in this country for the political emancipation of women.

Here I would speak of an experience which came to me after I had been studying Christian Science some few months. I was then living in a western state where the labor agitation was most intense, in the district where the great mining mills were later blown up, and where the trials connected therewith have more recently occupied the public thought. Probably since the days of Abraham Lincoln personal feeling has never been at such a tension. Women had been granted political freedom, and I ran for office. I was then awakening to the fact that Jesus' friends were largely the tent-makers and fishermen, and I ran on the labor ticket. This aroused the antagonism of all my friends, who proceeded one and all to vote against me, and then to contest my election. It was very difficult under these circumstances to see God as unchanging Love, but I knew that to be a consistent Christian Scientist I had to love my seeming enemies; so I began to work out my first problem in as scientific a way as I knew how. For the benefit of those who do not heal quickly and do not forgive instantly, let me say I was two years in solving this problem.

Every day of my life I went over to the post-office when the mail came in, that I might meet those men who I thought had been especially unkind to me. I never should have spoken to them again, had I not been trying to work out my problem on a Christian and scientific basis. Each time I bowed to them I would say to myself that in God's universe there is nothing but peace, love, and harmony. At first it was very difficult to say this—let alone to feel it, but to my own surprise, after awhile I found my resentment disappearing; and to my utter astonishment, later on, I found myself repeating the prayer of the Master, "Father, forgive them; for they know not what they do."

At the end of two years, when a new ticket was in preparation, a banker, in the name of corporate wealth (and I will say that the greatest corporation in the world was largely connected with it), came and offered me the nomination on that ticket, to be endorsed by my own party. He said they did not wish any one to run against me. I shall never forget the wave of thanksgiving which swept over me when I realized for the first time in my life that God is unchanging and unchangeable Love. I think I know how the children of Israel felt when Moses struck the rock and water gushed forth. I then knew that when we turn to the Rock, Christ, we find a fountain of Truth and Love pouring its healing and refreshing waters over a weary land, embittered by strife, rivalry, fear, sin, sickness, and death.

I had proved the truth of these statements in our text-book, "Love is enthroned," and "Love is the liberator" (Science and Health, pp. 454, 225), for Love had liberated us from the prejudice of political parties and ushered in the "Prince of Peace," which unifies humanity

In the Parliament of man, the Federation of the world.

Love had melted even the flintlike hardness of heart supposed to rule the money power, verifying the statement that "no power can withstand divine Love" (*Ibid.*, p. 224), the clarion call of our great Leader, whose teachings are making for the universal freedom of mankind not only politically, but physically, mentally, morally, and spiritually.

WATCHING THE ROAD.

A. C. DICKEY.

CHRIST JESUS said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." As we go about our work we often find timely lessons which, when viewed in the light of Christian Science, become of great value to us in our daily living. I was called out one night last winter during a severe blizzard. Part of the journey was made by train and part had to be made by team over the level prairie. I reached the house where help was needed about one o'clock in the morning, and found the patient much better. I knew by the look of the storm that unless I returned on the next train I would not get home for many days, so I started back, accompanied by two young boys, a little after two o'clock.

It was a very weird-looking night, the wind screaming and the snow drifting; in every direction that one could look, was the same white expanse of prairie. I sat well covered up, in the back part of the sleigh, and rather enjoyed the ride, as I had no fear and no sense of responsibility; so I chatted with the boys, but only one answered—the one who was driving said not a word. I soon began to wonder why he did not speak, and asked the reason. His answer came quick and short, "Why, I have to watch

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the road!" No one knew as well as that young boy what it meant to make one false move that night. The thought came to me how much the little journey was like the greater journey "from sense to Soul" (Science and Health, p. 566). Like the snow, error is ever whirling, and would blind us if we did not carefully "watch the road."

If we would bring ourselves through the wilderness of mortal sense, and help those who are entrusted to us, we shall have "no time for gossip about false law or testimony" (*Ibid.*, p. 238). We must instead "watch the road!" Then the thought came to me how apt we are as Christian Scientists to feel ourselves well ensconced in the background, with no particular responsibility,—this great Christian Science movement going right along through storm and stress, and we never realizing what it means to our Leader, Mrs. Eddy, who is constantly watching the road, and who has so faithfully and silently kept the watch. It should make us remember not to waste time in chatting or chattering, but to be still and listen for the voice that says, "This is the way, walk ye in it." Mrs. Eddy through her loving watchfulness discovered that there was "an highway . . . and a way," and that it should be called "the way of holiness."

THE PATH WE ALL MUST TREAD.

HARRY FRANKLIN PORTER.

LIGHT was never found by searching for it in the gloom; nor was the bashful bud ever coaxed from its cloistered shelter by the lure of darkness. To putter and poke in the atmosphere of mortal mind, seeking the golden fleece of health and happiness, is to while away time in vain endeavor, it is to wander aimlessly in the land of Nod. One must come out into the open, into the warm light of Truth and Love, into the sunshine of God. Good thoughts bud and blossom only in the genial atmosphere of joyful activity; then it is that God speaks to us in tones that spiritual sense cannot mistake nor mortal sense deny.

It is quite necessary for one to be watchful and to pray without ceasing; but so doing in no wise releases one from the necessity of endeavor, patient and perpetual. What seems one's manifest duty to perform, that one must do with cheerfulness and resignation. Jesus paused not on that memorable journey from Jerusalem to Calvary, although none had ever been more heavily laden. Heart-sick, footsore, weary, deserted by his earthly friends, suffering grievously in body and in mind, he yielded not a tittle to the clamors of the flesh; he gave not up under his burden,—no, not this man of men,—nor sought to lay aside his cross. He thus taught us not to falter or stumble under the burden of our cross, or in reckless, vain abandon to balk at carrying it.

Let us not be proud and fretful, neither pause disheartened because our tasks are irksome and the present seems devoid of joy and promise. God doeth all things perfectly—thoroughly; so must we. We must finish each task, our manifest duty, well—our very best—before we can hope to rise above the humdrum into that higher and holier work, the very contemplation of which makes our hearts beat their budding wings against their prison-chambers in eagerness to fly.

Let us practise what we preach; do as we know we ought to do; execute what we undertake,—neither slighting nor shirking our evident tasks; love all things, all people,—hate, dislike nobody, naught but to sin. Living thus in the spirit of ceaseless activity, there is absolutely no power in the universe to oppose our progress or mar our harmony; for then, indeed, are we linked in unison of action with the great all-power—Love. Is not God supreme, all, and therefore Love all?

SELECTED ARTICLES.

[Frederick Dixon in *Bournemouth* (Eng.) *Visitors' Directory.*]

In the nineteen centuries which have elapsed since the commencement of the Christian era, almost innumerable phases of what is termed Christian thought have been expressed in as many innumerable dogmas, each of which has been the orthodox view just so long as popular opinion has supported it. What exact relationship, it is to be wondered, does your correspondent imagine the Christianity of St. Francis and St. Dominic bore to the Christianity of Luther and of Calvin, and what relation does he suppose the Christianity of Luther and of Calvin bore to the Christianity of Stanley or of Darwin? These are the dogma-made shades of Christianity, heretical in one century, orthodox in the next. John Wycliffe is known as "the first heretic," the Christian Scientists of today are apparently the last.

Now it so happens that there is in the Bible a definition of a Christian which the opponents of Christian Science are not too eager to quote. It is contained in the Gospel of John, in the declaration of Christ Jesus that those who believed on him would be able to do the works which he did, and it is repeated, in the Gospel of Mark, in the enumeration of the signs which should follow those who believed. In these two passages, to select these two alone, Christ Jesus made the power to heal the sick and work other miracles the test of a man's faith, and so necessarily of his Christianity. If these words represent anything more than *vox, et præterea nihil*, they are the declaration of the fact that a man's faith, and consequently his Christianity, is in exact proportion to his ability to overcome the evidence of evil and materiality; in a word, to heal the sick, to bind up the broken-hearted, and to reform the sinner, for, in the words of Christ Jesus himself, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

This is the doctrine of Christian Science as taught by Mrs. Eddy from one end to the other of the Christian Science text-book, "Science and Health with Key to the Scriptures," and anybody who is prepared to declare that it is unchristian must be prepared to prove it by something more substantial than a mere *obiter dictum*.

[W. J. Bonnin in *Blackpool* (Eng.) *Times.*]

Theology has for so long been concerned in devising creeds to bring the teaching of the Bible within the range of human understanding, in explanations and interpretations intended to satisfy the human mind and to transgress as little as possible its materialistic limitations and methods, that the reversal of this process demanded by Christian Science is often at first a little startling and disconcerting. Truth is and must ever be unerring, immutable, spiritual; it is the huma mind that is in need of change if we are to comprehend it. This is the literal meaning of repentance.

How clearly Paul saw this as the great necessity is shown by his constant insistence on it in his letters: "Be ye transformed by the renewing of your mind;" "Let this mind be in you, which was also in Christ Jesus;" "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know;" "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," etc. So that the human, material mind can get in answer to its query, "What is truth?" no more enlightenment today than it did when it spoke through the lips of Pilate. The fact is that it is as impossible for that mind to comprehend Truth as it would be for one who had been in darkness all his life to comprehend the nature of light without seeing it. Consequently the only real

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argument for Christian Science is the demonstration of it. The great fact of Truth and the strict logical deductions from it must be accepted; that is the province of faith. Christian Science comes to transform this faith into knowledge.

It will be seen that the statement of your correspondent, that it may be philosophically true that there is no such thing as sickness and yet be practically true that there is such a thing, amounts to a belief in two truths, each proving the other to be false. What but discord and disaster might be expected from such a stupendous contradiction? What, in fact, has resulted from it through the ages? For it is, in another form, the same old contradiction that ascribes existence and power to both good and evil, setting up a rival and hostile power to omnipotence, and would have us believe that suffering and pain are sent by a God who is Love. The woe of the world is the result. The only way that sickness can be a means of spiritual ennoblement is in its being destroyed, as a false belief, by the knowledge of the truth that all which is, is good. To affirm that the Book of life does not profess to banish sickness, but uses it as a sort of ally, is at least a little paradoxical, and forces the question: Why did Jesus and his disciples, the apostles and the early Christians, so continually and universally heal the sick? why today do we seek to get well, if thereby is destroyed a means for spiritual advancement?

To grasp the truth of spiritual reality and material unreality, of omnipotent good and powerless evil, of God who is and is Truth, and of Satan who is not and is a liar, is to believe on Christ in the way that brings salvation here and now and that proves the availability of his promise, "Ye shall know the truth, and the truth shall make you free."

[From *Central Michigan Times*, Mt. Pleasant, Mich.]

The day when anything but reason can be applied to a religious discussion has passed. In this country religious freedom is guaranteed, and an attempt to drive out a sect by others is in contradiction of the very life and purpose of the one they profess to follow. Too much charity cannot be shown. Reason will in time correct these false ideals, if indeed they be false, or it will prove their truth, if they be true. I am sorry, indeed, that the pastors of that city "where life is worth living" should unite in such narrow and unjust warfare upon a sister society.

Christ Jesus said that a tree should be judged by its fruit. By that measure why should Christian Scientists be denounced? Should I denounce as an awful thing all the creeds and the sects which disagree with me? Are we to fight constantly those who do not understand as we do? If their work is the betterment of the race, I care not how much they may differ from me, we should reach out a hand of fellowship. Time may prove that they were as near the truth as we are. Remember that charity is the highest grace of Christianity, according to the great Teacher, who said, "Father, forgive them; for they know not what they do."

I am sometimes of the opinion that there is very little of the Christ-spirit in circulation in these days. One denomination knocks another, one person envies another, and one society tries to supplant another. If a person makes a mistake we are quick to attribute it to the worst of motives, and if the finger of shame has ever been pointed at one, whether rightly or wrongly, like a pack of wolves we pounce on and kill the helpless creature, instead of reaching out the helping hand. We don't do as we would like to be done by, by a long way. O for a little charity! Not the kind that peddles out a few old cast-offs to the poor, but the charity that overlooks faults in others; charity that grants to others the same rights we claim for ourselves; charity that lifts up instead of crushing the noblest aspirations of men when not hoisted in our own particular way and according to our particular ideas.

[Alfred Farlow in *Orangeville* (Ont.) *Banner*.]

If Spirit, God, as our critic intimates, is infinite, there can be but one Spirit. The universe, including man, is spiritual, but is not Spirit. It is substantial, but is not substance. It is intelligent, but is not intelligence. The universe is not a part of the creator, but the expression or manifestation of God. God always remains God, while man always remains man. Creation always remains the expression or reflection of substance, the "image of God."

This definition of man, however, does not depreciate the importance of man or make him less an intelligent creature, for he reflects every characteristic and every attribute of God, even the rational, thinking capacity of divine Mind. Pantheism teaches that the universe, taken together as a whole, constitutes Deity. Pantheism is due to the result of an effort to establish a belief that the universe is material, and at the same time maintain the idea that God is substance and is infinite. If we assume that the universe is material and occupies space, we must either assume that a part of God is displaced or that God is subdivided to make up the universe. Both of these conclusions are erroneous and both are out of harmony with Scriptural teaching.

The only consistent deduction from the Christ-teaching is that God is All-in-all; that God is the only substance, and the universe is His reflection; that every creature of God exists as an idea in the divine Mind, and that, therefore, the material appearance of created things is only a false appearance. Sin, sickness, and death are the outcome of a misapprehension and a misuse of creation, including the false individuality of the man himself.

It is the mission of Christian Science to awaken mortal man to a consciousness of man's real being as a creature of Spirit, in order that he may follow the Scriptural admonition to "work out" his "own salvation," by putting "off the old man with his deeds" and putting on "the new man, which is renewed in knowledge after the image of him that created him."

[Olcott Haskell in *Pacific Medical Journal*.]

The Christian Scientist looks beyond the human mind to the divine Mind, God,—the Principle of man's being,—and so finds nothing which may not be trusted to the care of the creator of the universe. Christian Science is primarily a religion, and without the religious element of dependence upon God, it could do nothing.

If the practitioner of this is truly a Christian Scientist, evil influence is impossible, since the one effort is to awaken the patient to see for himself the power and perfection bestowed on man by his creator, God. Such a process is educational, and strengthens the patient's understanding and perception, thus leading him to a position where he is able to work for himself. To receive permanent healing a man must be improved mentally and morally as well as physically; indeed the physical healing is but the natural result of the truer life he has commenced to live. Some physicians are wisely warning the public against hypnotic influence; and even if results seem more difficult of attainment by a method demanding consecration to God, many would gladly seek this, in order to be sure of moral and spiritual gain at least.

[Algernon Hervey-Bathurst in *Western Mercury*, Plymouth, Eng.]

With regard to the unreality of sin and death, Christian Science teaches emphatically and proves that these things are not true; further, that our belief in them is all the reality they can ever have. We need, however, to be quite clear as to the meaning of "reality." By reality is meant that which is eternal, indestructible, created by God. An unbiased study of the Christian Science text-book,

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"Science and Health with Key to the Scriptures" by Mrs. Eddy, will show how clearly the Discoverer and Founder of Christian Science points out the necessity of following in the footsteps of the Master, and of obeying implicitly his commands. Christ Jesus taught and proved that sin, sickness, and death were not to be submitted to, but overcome, and he was the Wayshower. He came to fulfil the law of God, and in so doing he healed the sick and reformed the sinner. There is no greater law than the law of God, and it is therefore evident that a right understanding of the law of God—good—reveals the unreality of any other so-called law of evil, sickness, sin, and death. Our ability to prove this is in proportion to our understanding.

The vicar pointed out that "pain, sickness, misery, and death are everywhere." Christian Scientists realize fully how real these things seem to the human consciousness, but they are learning also that the certain and only way of salvation from all these troubles is to let that Mind be in them "which was also in Christ Jesus." Were it not so, humanity would indeed be in sore straits.

[William E. Brown in *Pomona* (Cal.) *Daily Review*.]

Christian Science is founded wholly upon the Bible, and is the religion of Jesus. It is daily making practical Christians of those who seek its aid, redeeming them spiritually, physically, and morally. That which teaches us to obey the command of the Master to preach the gospel and heal the sick can scarcely be termed heresy. The great Teacher said, "Ye shall know them by their fruits." The growth of Christian Science everywhere is steady and sure. It is gathering into its ranks the weary and heavy-laden of earth, who rejoice that through Mrs. Eddy's discovery primitive Christianity is again available to heal to the uttermost all the ills of the children of men.

[E. M. Ramsay in *Glasgow* (Scot.) *News*.]

The Bible teaches that man was made good, that everything which God created was good, and that there was nothing which He did not create; that sin, disease, and all other ills are illusions, the outcome of a false sense; that Christ Jesus came to save us by showing us how to rise above these illusions, and that he promised that those who believed on him should heal as he had healed.

Mrs. Eddy holds firmly to the doctrine of the trinity as set forth in the gospel, but she believes that what is usually taught on this subject is unscriptural and therefore incorrect; she inculcates the highest possible morality, upholding no less a standard than that of the Sermon on the Mount; she accepts the whole gospel history,—the virgin birth, the crucifixion, resurrection, and ascension of our Lord. Nowhere does she say that Jesus Christ was "a mere healer of the sick;" she regards him as the Saviour, the world's redeemer; but she also points out that it was not the bodily presence of Jesus which saved the world, but the Mind which was in Christ, the Logos, the Word. "Before Abraham was, I am."

What progress hast thou made today?
I know not, friend, but since you question me
This can I say:
That you and I are both embraced
In one great wave whose onward way
Knows no resistance, pause, nor haste.
No more than God can cease to be,
Can we live, unprogressively.

KATHARINE T. PORTER.

AMONG THE CHURCHES.

MARSHALLTOWN, IA.

The last money due on the building indebtedness having been paid in, First Church of Christ, Scientist, dedicated its church edifice April 18 with simple ceremony, the regular Sunday services being preceded by the reading of a history of the church. The corner-stone was laid in the fall of 1902 and the building was completed during 1903. The cost was approximately ten thousand dollars, including the site.—*Correspondence.*

BLOOMINGTON, ILL.

The new First Church of Christ, Scientist, was filled at all of the services yesterday [May 30], on the occasion of the formal opening of the church edifice to the members and friends. A large number from out of the city were present to listen to the addresses and see the new edifice, it being estimated that there were at least two thousand people at the four services of Saturday and yesterday. Bliss Knapp of Boston lectured Saturday evening on the subject of Christian Science.

Some of the more important historical dates of the Christian Science movement in Bloomington are the following: Services held in private houses and at Washingtonian Hall from 1886, when Christian Science was introduced, to 1889; Sunday School organized May 5, 1889; first church service, 1890; first church organized Nov. 26, 1890; first church incorporated, Aug. 5, 1895; lecture by Edward A. Kimball at Chautauqua, August, 1893; purchase of Independent church, April, 1897; contract let for present church March 30, 1908; corner-stone laid July 11, 1908; informal service in new church April 4, 1909; formal opening and lectures May 29 and 30, 1909.

BELOIT, WIS.

Yesterday morning [July 5] at eight o'clock, on the corner of Bluff street and Garden lane, ground was broken for the erection of the Christian Science church, which it is expected will be completed and ready for occupancy before the close of the year. A large number of the officers and members of the church were present to participate in the event. At the suggestion of the First Reader, John E. Sargent, the definition of Church as given in Science and Health by Mrs. Eddy, was read by the chairman of the joint board, J. B. Dow, who then said in part,—

"The turning of the first sod, the breaking ground for the beginning of the erection of a church edifice for our organization, First Church of Christ, Scientist, in Beloit, possesses an interest and is pregnant with more far-reaching results than we of today can comprehend. That a grave responsibility rests upon us, and one which calls for sacrifice upon the part of each and all, will, fitly to consummate our purpose, become more apparent as the curtain rises. Our Leader has said that 'a great sacrifice of material things must precede this advanced spiritual understanding,' and without this spiritual understanding in some degree, none of us would be here this morning.

"In the economy of God we perpetuate our own happiness and well-being, by forgetting self and reaching out and ministering to the happiness and well-being of others. In the building of our church edifice, which will afford larger opportunity for others to come in with us and gain an understanding of that truth which so ministers to happiness and makes men free, we are working essentially along this line—the line of duty and the line of love—love to God and love to man.—*Beloit News.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

CHRISTIAN SCIENCE AND TEMPERANCE.

IN these days when so much is being said and done for the cause of temperance, the question, "What is Christian Science doing for temperance?" is frequently asked. It would seem sometimes that the inference sought to be conveyed by this question is that the Church of Christ, Scientist, as a religious organization, is doing nothing to promote the welfare of humanity along this line, because it has established no institutional method and undertaken no concerted movement to deal with this particular form of disease or sin. That such an inference cannot properly be drawn when the individual work that is being done daily by Christian Scientists is taken into consideration, is shown by the many testimonies of the healing of the liquor habit which are given at the Wednesday evening meetings and through the periodicals.

There have been thousands of such cases of healing, and as an example of the many testimonies to this effect we republish the statement made by W. P. Currigan of Denver, which appeared in a recent issue of the *Sentinel* (Vol. XI., No. 43, p. 856) as follows:—

Through love of humanity and out of gratitude to Christian Science, to whose aid I owe my redemption from the liquor habit, I contribute this unsolicited testimonial of the benefits I have received. I wish to state that I was for a period of fifteen years, prior to 1904, addicted to the constant and excessive use of liquor. So protracted had been my debauch, and so strong was my craving for alcohol, that I was incapacitated both mentally and physically for either business or labor. Upon the advice of a friend, in February, 1904, I consulted a Christian Science practitioner. She gave me one treatment, and the effect was instantaneous and all but miraculous. The appetite for liquor left me, and I have not to this day—more than four years—taken a drink or had the slightest desire for it, and this despite all manner of temptations. My health is now perfect, my strength normal, and my intellect clear. I send this testimony with the hope that others who may be in bondage as I was, may profit as I have done by this wonderful Science.

Without disparagement of other means of combating this evil, we can frankly claim for Christian Science that it is one of the most potent elements of the great wave of temperance reform which is now sweeping over the land, and its greatest merit is that it goes to the very bottom of the difficulty—heals a man physically, mentally, and morally. The work of breaking down and eradicating the evil of intemperance is one which must be done individually, and as in every case of the overcoming of evil, Principle must be demonstrated. Fear, will-power, remorse, resentment—such passions as these are not the basis upon which any reform can be established, although, unfortunately, appeal has frequently been made to them in other methods of temperance work.

Cases such as the one quoted above are unquestionable proofs of what Christian Science is doing today for temperance, and we may well ask, in the words of our Leader, apropos of an impulse to temperance, along with other good works, as a result of Christian Science teaching, "If such are the present fruits, what will the harvest be when this Science is more generally understood?" (Science and Health, p. 348).

ARCHIBALD MCLELLAN.

NEITHER YESTERDAY NOR TOMORROW.

THE presence and power of divine Truth may be thought of as having been demonstrated in the past, or as capable of being demonstrated in the future; nevertheless, one may have a deep conviction of the truth of both these propositions and yet have no tangible or saving hold on spiritual things, and for the reason that the truth is redemptively effective for each of us only in the "now" of consciousness. Here alone is its energy kinetic, its salvation achieved. As St. Paul says, "Behold, now is the accepted time; behold, now is the day of salvation."

Christian belief has ever been at serious fault in its habit of thinking great truths so persistently in the wrong tense as practically to limit all faith in their efficiency to that tense. Take for instance its teaching respecting the divine nature and ordering. Christian theology has always been trying to make it clear that God has been just and good in the past, and that He is going to be in the future; but that He is now just and good in His every manifestation, and hence that all injustice and evil are not of Him, —this, theology has practically denied in so far as it has imputed the horrors of earthquakes, etc., and the suffering of innocence through hereditary disease, to the determination of "an inscrutable Providence."

So, too, with respect to God's creative activity, the creeds have taught that in the beginning all things were made by Him, and were therefore good, and that some day all things are again to be the harmonious expression of the divine law and government; but that all being, all reality, is ideal because it is the immediate and continuous manifestation of the activity of omnipresent Mind,—this has been foreign to Christian thought. In Christian no less than in general belief, secondary causes have practically ruled God out of the universe of today.

Further, respecting man, Christian creeds have declared that at some time in the past he was spotless, the very image of God, and that through redemptive grace he may again become fitted for the fellowship of angels; but the truth that God's man is now perfect was a stranger to Christian faith when the voice of our Leader was first heard chiding and correcting belief with its logical insistence upon the present unmarred perfection of every divine idea,—that perfect man neither was, nor will be, but *is*.

Yet again,—as the result of the teaching that the ills of life are divinely imposed and render a necessary service in the formative period of Christian character,—health and happiness, freedom from the serfdom of sin, has for the most part been associated with the future, and this regardless of the fact that the great demonstrator of Christianity constantly taught that "the kingdom of God is come," and that its triumph and joy are immediately bestowed upon all who yield themselves to its sovereignty.

Christian Science voices a vigorous protest against this habit of committing the substance of good to either the past or the future. It is preeminently a present-day religion, teaching that in the measure of our apprehension of Truth all the divine activities are found to be immediate, and that in Christian metaphysics they cannot otherwise be even conceived. Now, means nearness, and nothing is more significant to all our thinking and doing than a clear apprehension of that which *is*. Christian Science discloses the immediateness and ceaselessness of that activity of divine Mind which constitutes all being and all law, and in the measure of our apprehension of this Science all the actualities of Truth and Love are found present in the "now" of redeemed consciousness. Every glad reminiscence and every quickening hope pays full tribute here, and the kingdom of heaven is indeed "at hand," as Christ Jesus declared.

JOHN B. WILLIS.

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"SPIRITUAL BEAUTY."

In Science and Health we are told that "it is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness" (p. 304). The love of the beautiful is inseparable from human aspiration; the pity is that ignorance of spiritual reality should ever attempt to separate beauty from goodness, as is too often the case. If it were really possible to do this, beauty would cease to be, for all of God's ideas are so vitally linked together that any attempt to separate them must lead to the loss of all; that is, so long as one entertains this false belief. The recognition of this fact is at least partially expressed in that sense of proportion which is always held to be an essential of all true art.

In Second Chronicles we read that singers were appointed to "praise the beauty of holiness;" and among the prophets we find this truer sense of beauty pervading to some extent all their thought. This is especially true of Isaiah, who with glowing words describes the grandeur of spiritual realities, as the veil of sense is drawn aside. He calls upon Zion to awake and put on strength: "Shake thyself from the dust," he says; then he bids her put on her beautiful garments, and adds, "How beautiful upon the mountains are the feet of him . . . that publisheth salvation." It is also he who tells the afflicted that as the light breaks upon them their "health shall spring forth speedily." Even according to physical belief there can be no permanent beauty without health, but Mrs. Eddy says, "The embellishments of the person are poor substitutes for the charms of being, shining resplendent and eternal over age and decay" (Science and Health, p. 247).

We read that when Moses came down from the mount where he had for forty days communed with God, his face shone so that the people could not bear to look upon him; and we may well ask how this radiance, this glory, came to him. He had been receiving the law of God, which, translated into the terms that humanity could understand, meant the sternest moral prohibitions; but the spiritual sense of this law so purified Moses' consciousness that it was no wonder his face shone with the beauty of Spirit, no wonder that when he was an hundred and twenty years old, "his eye was not dim, nor his natural force abated."

A very striking utterance of the Master respecting beauty is this stern denunciation of the scribes and Pharisees: "Woe unto you, . . . for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." He had doubtless seen that the false sense of goodness and beauty is the grave of human hope and faith. While he did not, as it seemed, say much about beauty, his whole work tended to unfold goodness and beauty, mental, moral, and physical, where disease and deformity had marred both mind and body. The purity he taught was that of the heart, and it made the body pure. The psalmist tells up of the king's daughter who is "all glorious within;" and Peter says that the true woman seeks not "outward adorning," but "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

We read that on the mount of transfiguration the disciples beheld their Master, with Moses and Elias, radiant with the glory of spiritual being, even his garments expressing the spotless purity of Spirit. The disciples could then but faintly grasp the meaning of that scene, but we rejoice that they have told us of it, and that we, like them, may grow and understand. Christian Science links us to the great, the good, the beautiful, the true, in all the ages, and with the psalmist we pray, "Let the beauty of the Lord our God be upon us."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Boston, Mass., July 30, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the committees on publication for the United States and Canada, assembled in Boston, wish to express to you our earnest appreciation of your great kindness in making it possible for us to be received and entertained in your home today. We are profoundly grateful for the opportunity thus afforded to see you in your home, and we are especially gratified to observe our Father's loving care of you manifested in such evident good health, and to know that you are daily about His business. The pleasure of visiting your home was the more appreciated because it was unexpected, and was agreeably supplemented by the courtesy of the members of your household.

We thank you for your greeting and message. In response to your loving admonition to know you not through your personality but through your book, your writings, and your great love for us and for all mankind, as well as your constant admonition to follow you only as you follow Christ, we answer that the test of our fidelity shall be the fruits of our labors in obedience to your precepts and example.

Faithfully yours,

NORMAN E. JOHN, WILLIAM E. BROWN,
NELLIE M. JOHNSON, GEORGE SHAW COOK,
J. R. MOSLEY, *For the Committees.*

Kansas City, Mo., July 10, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Third Church of Christ, Scientist, in semiannual meeting assembled, desires to convey to you renewed assurance of love, gratitude, and loyalty, and also of deep appreciation of your untiring efforts to protect and bless the workers in the vineyard of our Lord. In no period in the history of our Cause has the truth of your teachings been more demonstrable, for at no time has error seemingly been more rife in its efforts to persecute and destroy. Never has your own forcible statement, "The mental arrow shot from another's bow is practically harmless, unless our own thought barbs it" (Miscellaneous Writings, p. 223), been more patent; and that you are unscathed by the darts of malice and misrepresentation, is today the greatest proof of the efficacy of that truth which protects as well as heals.

That we may so live as to do credit to you and our Cause, is the sincere wish of your devoted followers.

Faithfully yours,

ALBERT E. LOMBARD, MRS. LAURA COATES REED,
MRS. LILLIE C. WOOD, *Committee.*

Dorchester, Mass., April 28, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Many times I have desired to send you a message of love and gratitude, and today the impulse is not to be resisted. About four years ago I was in a state of mental darkness, depending absolutely upon material sense testimony, immersed in worldly pleasures, with no apparent desire for anything higher. At that time the loss of my mother awakened me to a need of something which I had not, and I began to seek. The promise which says, "Seek, and ye shall find," was amply fulfilled. The healing Christ was at hand, and led me to Christian Science. During the first reading of our text-book a wonderful spiritual unfolding took place in my consciousness. Material pleasures, so called, ceased to please or tempt, and sense testimony was proven false. Old things passed away and all became new. I began to know something of

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the kingdom of heaven within, and of the peace which passeth understanding. I am seeking each day to know more of the truth which makes us free.

For this spiritual awakening with many "signs following," I am trying to show my gratitude by being a willing worker in God's vineyard. I thank God for this revelation of Truth in Christian Science and for giving you strength and courage to deliver this wonderful message of freedom and salvation to humanity.

Most lovingly and gratefully yours,

MRS. KATHERINE C. STURGIS.

[Telegram.]

Lexington, Mass., July 11, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

The Christian Science Society of Lexington, Mass., wishes on this Communion Sunday to extend its love, loyalty, and allegiance to you, acknowledging anew its gratitude for the many blessings which have come through your teachings.

Christian Science Society of Lexington, Mass.

Rutland, Vt., July 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—The first time that Christian Science was offered to me I was too busy trying to find God by another road to recognize the "true vine." Later I was empty enough and hungry enough to come and be filled. I was not strong or well, but supposed no one else was, a half-dead-and-alive condition being to me a part of the human experience. All I wanted was God and a religion that would ring true and bear the test of free, honest inquiry. From the time I was twelve or fourteen years old I had searched for the God the Bible promised but failed to give me. What became of those first six months after I opened Science and Health in search of Truth I do not know. I had found God. No one without having had a similar experience can understand what that meant to me. God was real and at hand,—a friend who understood and knew; Principle, true and unvarying. Nothing else mattered. I went to a practitioner; I discussed and analyzed all the possible weak points that I could find. It became clear that there were none. For the time being, earth had passed away.

While I had no doubt in regard to the physical healing, it did not seem to appeal to me in a personal way. What had I to do with indigestion, nervousness (even though it was extreme at times), etc.? I had found a friend in God! Nevertheless, before I had read very far in Science and Health eye trouble of thirteen years' standing was healed. My glasses met with an accident and were sent to the optician, but they miscarried in the mail. The first two days I had slight headaches. After that I suffered no inconvenience from pain and used my eyes as well as ever. At the end of six days, when the glasses had been found and returned, I had no use for them, and have never worn them since that time.

Before the end of my first six months' study, which was not merely study but was my revelation,—three other chronic functional troubles, that for years I had considered a part of myself, disappeared. When and how I did not know. I was pleased and grateful for these proofs of healing, but they seemed of little importance compared with the presence that was nearer than breathing. The cry of the psalmist echoed and reechoed in my heart: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple." It was the unexpressed longing of years, and now the Principle and rule are supplied. In a comparatively short time a part of this prayer was answered in a very literal way: a home was offered me, where I ask more earnestly and intelligently for the deeper spiritual realization of David's petition. The inspired books which you have given to a waiting world, with the Bible, are my only earthly treasures.

And the general public and the press think we love you too much! It may seem out of proportion to the non-Scientist, who does not know that you have shown us the fountain-head of love. Perhaps others, like myself, had little to give before you turned us to the divine source.

Very sincerely yours,

ELIZABETH SHAW HOFFMAN.

Boston, Mass., June 18, 1909.

Dear Mrs. Eddy:—I have benefited in so many ways by your labors that to write you my thanks seems a small thing. The first reading I had was the Preface to "Miscellaneous Writings," and I was sure at once that this was a consistent religion. Since then (about eleven years ago) Christian Science has helped me physically and morally, and I have seen in my own experience problem after problem solved by its teachings.

Wishing to acknowledge to you my gratefulness for this better understanding of Life as God, I am

Yours in truth and love,

JAMES HORACE FILE.

Philadelphia, Pa., June 7, 1909.

Dear Leader:—My heart has gone out to you many times, and in this hour I cannot refrain from writing a few words of love and gratitude to you for all that your words and works have done for me. Science and Health has indeed been the "Key" which has unlocked the Bible to me, and it is teaching me the Science of being. I thank you for the blessed truth so simply and so clearly revealed to us in your writings. Trusting that I may always be worthy to be called one of your followers,

With love,

IDA A. BENNETT.

Joplin, Mo., June 3, 1909.

Mrs. Mary Baker Eddy, Boston, Mass.

Dearly Beloved Leader:—Humbly I send to you my gratitude and love for the understanding of God, and man as His image and likeness, that has been revealed to me through Christian Science. This understanding has enabled me to rise from dependence upon a mortal mind and body for happiness and health to the consciousness that "the Lord Jehovah is my strength and my song."

Only those whose thought has been lifted from a faltering faith in an incomprehensible deity to a realization that God is Life, Truth, Love, "a very present help," can know how deeply not only I but all the world is indebted to you. May He bless you more and more abundantly is my daily prayer.

Gratefully yours,

LIZZIE R. HALYARD.

NOTICE.

CORRESPONDENTS who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

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THE LECTURES.

KNOXVILLE, TENN.

Frank H. Leonard lectured May 25 on Christian Science. He was introduced by the Hon. S. G. Heiskell, who said in part,—

We appeal to history in vain to tell us of a religion that was founded by woman, and that too when we know that without woman all religions would have perished from the earth. Woman has achieved distinction with the brush of the painter and the chisel of the sculptor, she has written fiction that will live always and poetry that appeals to all men, she has been a devotee of the fine arts in all lands, she has practised medicine and nursed the sick back to health, she has been the queen of kingdoms and the empress of empires; but with all her varied activities and all her historical devotion to some god and some religion, she has been content to follow in the religious footsteps where men have led, to worship at altars that men have erected, to shout the praises of some deity that men have portrayed, and to aspire for that hereafter which men have said would finally come.

While it has been said that no woman ever founded a religion, it was left to the nineteenth century to witness the coming of Mary Baker Eddy, who, if she was not to found a new religion, was at least to make so radical a departure in the interpretation of an established religion, and to impress herself and her doctrine so profoundly upon thousands of men and women, that she virtually stands as one of the religious founders before the world. I am not a follower of Mrs. Eddy, and I am not a believer in Christian Science, but I say that mankind is simply forced, even against its will, to recognize the masterly aggressiveness, the unflagging zeal, the tireless persistency, the intellectual adroitness, and the intrepid boldness with which this New England woman has unfurled her standard, inscribed with her doctrines, and challenged combat with the established thought of the Christian world.

Correspondence.

MEMPHIS, TENN.

In introducing Prof. Hermann S. Hering, who lectured on Christian Science at the Bijou Theater, May 27, the Hon. George S. Yerger, formerly attorney general, spoke in part as follows:—

I am sure I express the sentiment that controls each and every one of you, when I say it is with feelings of the deepest pleasure that we come to greet, to hear, and even to feel the presence of this apostle of peace, of happiness, and of optimism. In an age in which, unfortunately, fault-finding, abuse, and vituperation have become so general—and to such an extent is this true that many who seek popular favor base their hope of obtaining it upon their ability to vilify and malign their fellows—in such an age, I say, the fair, thoughtful, just man, to whatever faith he may be wedded, must admit the grace, the beauty, and the force of the lives of the faithful representatives of Christian Science. To paraphrase the lines from Proverbs, their ways are ways of cheerfulness, and all their paths are peace. The sincere Scientist keeps inviolate the laws of God and man. Tenderly merciful, sweetly charitable, they gently carry in their daily walks the gospel of love for all creatures. They actually practise the good they preach, and they live and grow in the sunshine and warmth of the Christian love they feel for their fellow-man.

But why should I, with limited knowledge of their tenets, attempt to tell you what they are, when there is one of their faith present tonight to talk to you?

Correspondence.

[Translated from *General-Anzeiger*, Frankfurt a|Main, Germany.]

FRANKFURT A/MAIN.

A lecture on Christian Science was delivered last week [June 7] by Francis J. Fluno, M.D., member of the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., formerly a practising physician of Oakland, Cal. During the year 1908 Dr. Fluno has delivered lectures in Australia and China, and is now on his way to carry the message of Christian Science into the towns of South Africa. Dr. Fluno was introduced by Frau Clara Friedrich of Dresden, one of the earliest German followers of Christian Science. She referred to this movement as an ethical and therapeutic movement which has attracted the attention as has hardly anything else during the past decade; which has met with opposition, gained influence, and yet goes on its way quietly and unswervingly, healing and saving mankind. Is this teaching only a passing phenomenon, or is it a revelation which has come to stay? A German poet has said: "There is but one science from which proceeds true life for time and eternity—the science of the redemption of mankind in God." And that is Christian Science—the revival of the religion of Jesus Christ—a return to primitive Christianity.

Dr. Fluno said that this Science is the Science of being, the law of Life, of Truth, and of Love, understood and demonstrated. It cannot fail, just as the science of numbers cannot fail. As Christian Scientists are students of this divine Science, they are gradually enabled to express it in their thoughts, in their lives and works. The Bible, and "Science and Health with Key to the Scriptures," as text-books, reveal the fact that God is the only Mind, and that the individual human mind must be corrected by this divine Mind. This Science is therefore the direct opposite of hypnotism, because, instead of teaching many minds, which would rule one another, it teaches the one Mind—God's Mind, in which is no evil, no sickness, no sin nor death. It is the scientific understanding of the law of Life, brought into a system and made practical not only in the healing of bodily ills, of sin and all evil, but in their destruction and banishment from the face of the earth. In this teaching one does not find life to be a burden laden with sickliness, surrounded by obscurity, and darkened by fear, but one finds life worth the living. Health is found in the place of sickness, and almighty Love in the place of fear.

LECTURES AT OTHER PLACES.

Woburn, Mass.—Prof. Hermann S. Hering, May 9.
Plymouth, Mass.—Bliss Knapp, May 9.
Erie, Pa.—Frank H. Leonard, May 9.
Columbus, Ga.—Mrs. Sue Harper Mims, May 9.
Eau Claire, Wis.—Rev. Arthur R. Vosburgh, May 9.
Columbus, O.—Bicknell Young, May 9.
Marlboro, Mass.—Prof. Hermann S. Hering, May 10.
Port Hope, Ont.—Frank H. Leonard, May 10.
Guelph, Ont.—Frank H. Leonard, May 11.
Shreveport, La.—Hon. Clarence A. Buskirk, May 13.
Duluth, Minn. (Second Church).—Clarence C. Eaton, May 13.
Guernsey, Channel Islands.—Francis J. Fluno, M.D., May 13.
Chicago, Ill. (Ninth Church).—Frank H. Leonard, May 13 and 14.
Brookings, S. Dak.—Rev. Arthur R. Vosburgh, May 13.
Oshkosh, Wis.—Bicknell Young, May 13.
East St. Louis, Mo.—Judge Septimus J. Hanna, May 14.
Potsdam, N. Y.—Prof. Hermann S. Hering, May 14.
Chicago, Ill. (Sixth Church). Frank H. Leonard, May 15 and 16.

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TESTIMONIES OF HEALING.

I should like others to know the joy and peace which Christian Science has brought to my home. For two years it seemed as though God had forsaken us. Five doctors had failed to cure my husband of a nervous breakdown, and he was obliged to retire from business. Just when the last doctor had suggested hypnotism, a Christian Scientist friend happened to call, and she told us that nothing was too difficult for God to heal, and went at once, missing her midday meal, to get a practitioner. I bought a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and opened it out of curiosity, but the Preface was so beautiful that I read it right through, and on to a few pages of the chapter on Prayer, when suddenly everything was illumined, and I knew I had found the truth for which I had been seeking all my life. My heart overflowed with gratitude, and I at once took off a ring which I had worn for rheumatism, threw away my eye-glasses, and all medicines, including hair tonics, and was healed instantaneously of a bad cough, which had greatly broken my rest for six years, a diseased lung, an internal weakness, etc. Four months later, three hours' reading of the "little book" put away a severe gastric attack. One Wednesday evening I went to the service at First Church of Christ, Scientist, London, without any voice, but was healed during the service and was able to sing the last hymn quite clearly.

I have read little or nothing but Christian Science literature since the day I had the text-book, and my greatest happiness is to read the Bible (which I have always loved, but never before understood) with it, as this truth makes it all so clear, and gives me understanding. For all the healing I am very grateful, but I know that the only way in which I can show my gratitude for the spiritual understanding is to follow in the way pointed out by our Leader,—to live the truth,—and this I am daily striving to do. My husband's health has been restored, and he is now doing his own work. My maid also has been healed of many ailments through the reading of the text-book. Ever since I can remember I have wished that I could have lived when Jesus was on earth, but now my thanksgiving is that I am living in this age when Mrs. Eddy has, by her unselfish and pure life, again declared and demonstrated for the good of mankind the great truths which Jesus taught. I am grateful, too, for having been privileged to help others.

ALMA HEPWORTH, London, England.

Through the social glass and medical prescriptions I had formed an appetite for liquor, and I frequently took too much of it. After a space I felt bad, and then I took more drink, as it seemed to revive me; but after the effect of it had worked off I felt the need of yet more, and before I knew it I would be again intoxicated. After some years I got so sick that I could not work. Surely "the way of the transgressor is hard." I was paying the penalty for not keeping the commandments of God. My once happy home was to me a veritable hell. I had made it so myself in part. I left it voluntarily, because I could not endure the thought of eating bread I had not earned. My conscience drove me out.

I have said I was sick. I had been so for many years, but could find no help. I did, however, find help when I took up Christian Science, and with it came health and happiness. I am a debter to God first, then to our beloved Leader, who gave us the explanation of the Scriptures that through demonstration is proven true. In Science and Health, we learn how the "old man" is put off. The "new man" is not a drunkard, and he is not sick. Ten years seems a long time without a drink, but I do not crave it any longer. The "old man" smoked and used strong drink, also strong language, but divine Love took away all desire for them. It has been said that the price of the text-book, Science and Health, is high, but if I had had all the money in the world I could not otherwise have found my freedom from the slavery to false appetite. Jesus said we should "render to Cæsar the things that are Cæsar's, and to God the things that are God's." Through Science and Health I found divine Love and my freedom.

NEWTON A. OLESON, Pontiac, Mich.

[Translated from the German.]

I want to testify with a grateful heart to the healing of our little boy through Christian Science. When he was three years old he had a bad case of hernia. The physician whom we consulted at that time said that the hernia might heal with the years if the boy wore a truss continually, but although he did so, and without it was unable to walk at all, and would suffer the greatest pain, this condition remained unchanged. When the child was six and a half years old I took him again to the physician to be examined. The physician said that the boy now had double hernia, and that an early operation would probably be the best thing, as he would otherwise be afflicted with it all his life. Then God showed us the way to Christian Science. In the beginning of the year 1909 we attended a Wednesday evening meeting for the first time, and have continued to be regular attendants also of the Sunday services. Through an earnest reading of *Der Herold* we have come to some understanding of this truth. I went with the boy to a Christian Science practitioner, and with one treatment he was healed of the rupture. Our gratitude to God, and to our noble Leader, is unbounded.

I would also like to tell of a case in which I treated my family and myself. I became very ill on Thursday before Easter,—had high fever, pain, great difficulty in swallowing; in fact, all the attendant symptoms of acute throat trouble. I treated myself with my slight understanding of the truth, and had not the least fear. I knew that God helps us to overcome every ill if we love Him supremely, trust in Him, and pray earnestly. My condition improved perceptibly, and to my great joy on the first Easter holiday I could go out, although I was still a little weak. Meanwhile our three little children as well as my husband had been taken ill with the same symptoms. The children were all delirious, and the symptoms were very alarming, but I had not the slightest fear. Jesus' words, "Lo, I am with you alway, even unto the end of the world," came to my mind, and I worked as well as I knew how. The children went to sleep, and when they awoke next morning the fever had left them and they were able to get up and play. Their throats healed gradually; and in the afternoon I went out with them for a walk. My husband too was immediately freed of all the symptoms of the disease.

I am exceedingly grateful to Mrs. Eddy for the understanding which we have gained through Christian Science, and we thank God that He has shown us the way to the Christ-healing.

FRAU HELENE BENECKE, Berlin, Germany.

One morning my little boy, four years of age, was unable to get up and be dressed. He seemed to be very ill, vomiting several times, and he had a very high fever. He gradually grew worse during the morning, and by noon I was very much alarmed, so as soon as I could get ready I went to see a practitioner. It was about two o'clock when I arrived at her house and asked her to treat him, and about four o'clock he awoke and asked for something to

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eat. He ate a cupful of broth and asked for more, which was also given him. At six o'clock he was sitting up in a chair, and insisted upon sitting at the table with us and eating again. That was the last of his sickness. He ran around the house for a while in the evening, then went to bed, slept soundly all night, and in the morning was perfectly well.—MRS. JOHN H. GUY, E. Braintree, Mass.

I wish to express my gratitude for the many benefits received through Christian Science, and hope my experience will be a help to others who may be in as great need of Christian Science as was I. Although I had known something of this teaching for several years, and believed it to be the truth, I was living anything but a Christian life up to the time I called upon a practitioner to treat me for boils, a disorder which had been giving me a good deal of trouble for some time. This disease was healed, but best of all I was also healed of some of the sins to which I had been subject.

The **desire** to do better began to grow on me, with the result that after a few months' earnest study of Christian Science I have been able to rise above fear, uncertainty, and sin in a remarkable degree. The temptations which a few months ago seemed to master me, have now no power; in fact, there is no temptation at all, even when placed in the same circumstances. I seem to be a new man, and the whole world looks different. I sometimes think it must be a new world, and that the old one has passed away. This condition has not been gained without hard work and struggles, also what seemed to be sacrifices; but I can now see that nothing was sacrificed, it was all gain. I hope to prove my gratitude for this great truth by living as near as possible that life which Jesus taught us to live, and which is pointed out today by our dear Leader, Mrs. Eddy. May I learn to reflect the Love that is God.—GEORGE E. ADAMS, Savannah, Ga.

Of old the psalmist sang, "What shall I render unto the Lord for all his benefits toward me;" and Mary, "highly favored" of God, said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For he that is mighty hath done to me great things; and holy is his name." Truly I too have great reason to be thankful for this message of divine Love that has been revealed to us in Christian Science. This truth has healed me of heart disease and an affection of the lungs, and for twenty years has been the only medicine for myself and family. We have indeed proved it "a very present help" in every time of need.

I became a member of a church when quite young, and am thankful for the good received in that church, but when sickness came and there was said to be no help for me, I wondered why God did not heal us now as He healed the sick and helpless in Jesus' time. I have since learned that I was then praying to an "unknown God," and Jesus said, "This is life eternal, that they might know thee the only true God." I have seen many phases of disease flee before this understanding of God as the only Life, but I think the most beautiful experience I ever had was when I was healed,—when the blind eyes were opened, just a little, and I began as a child to see God's universe,—whereas, before, I was sick and weak, now I am well and strong; whereas all was trouble and sorrow, now all is joy and peace. The half can never be told. About twelve years ago I had all my upper teeth extracted, and last May a friend and I went to a dentist to have some more extracted. The friend had fourteen removed, and I had ten, all with no other help than Christian Science, and in both cases the operation was nearly painless. The dentists were very much surprised.

The Christian Science *Sentinel, Journal,* and *Quarterly* have been a great help; I often wonder how we ever got along without them, and as to our dear Leader, how can I express my gratitude to her? I can only do so by striving to follow in the footsteps of the Master, as she has taught us, and my one humble desire is to be a true Christian Scientist.—MRS. ELIZABETH HORN, Ash, Ont., Can.

I think it is time for me to tell what Christian Science has done for me. About four years ago it found us in a bad condition; our home was a miserable place on account of sickness. I was very ill with a rheumatic attack, and to mortal sense the end was near at hand. I thought then, that if death would relieve me, it was welcome, for I had suffered so much that I longed to die. Then I would think about my three little children, and I felt that if God would just spare me to care for them I would be glad. I also thought that God had afflicted me, but I am now sorry that I ever charged God with sending evil in that way.

When the doctors had given me up and said they could do nothing more for me, we then turned to Christian Science as the last resort. We left God until the last, but He should have been first. My husband sent after a Christian Science practitioner, and when she came I thought she was the most pleasant looking woman I had ever seen. She was the first Scientist that I met, and she told me I did not have to suffer. I did not then understand this, but she treated me, also read to me, and stayed all night with me. Next morning, with a little help from her, I turned for the first time without a lot of misery, as I had been nearly helpless for six weeks.

Christian Science has made a new home for us, and has made me a new woman, and now the Bible and "Science and Health with Key to the Scriptures" are my daily companions. We take the *Sentinel* and *Journal,* and they are welcome visitors at our home. We do not see now how we ever did without Christian Science. I cannot find words to express how glad I am for this Science. I give God the praise, and I am very grateful to dear Mrs. Eddy. I am striving to be worthy of the name Christian Scientist.

MRS. RHODA BROWNING, Vashti, Tex.

The Word has been "made flesh" to me; therefore I can confidently say, "The Lord is my shepherd; I shall not want." I have felt for a number of years that I should give my testimony for the truth in Christian Science. Twelve years ago I was given absent treatment by a practitioner in Los Angeles, Cal., and was healed of a digestive disorder and heart disease when all other remedies had failed. I had lost flesh until I was a mere skeleton when I wrote to my cousin for treatment. I knew very little about Christian Science, only that this cousin had been most wonderfully healed, several years before, through Christian Science, of a serious affection of the lungs. I also knew of her demonstrations afterward in her father's family.

Like many others, I had religious prejudice to overcome, but after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, it was very plain to me that Christ's religion of healing was once more being demonstrated. Now when I read the Bible with Science and Health, it is with a different understanding than formerly. I have never had the privilege of attending a Christian Science church, but I take the literature, and my husband and I read the Lesson-Sermon together each Sunday, as he is in sympathy with me. My demonstrations have been limited, but I feel that "divine Love always has met and always will meet every human need" (Science and Health, p. 494) in my case.

Last summer, while the cousin already mentioned was

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visiting at my home, my five-year-old granddaughter, while playing, cut her bare foot badly on a rusty tin can. She came in crying, and we washed the blood off and bound up the foot. My cousin held the child on her lap a few minutes, and she quit crying and was soon running about at play, and never even complained of the injury. The wound soon healed, and all who witnessed it thought it a beautiful demonstration of the divine power in healing. I am very thankful for the light that has been given me through Christian Science.

ALICE A. MILLS, Okeene, Okla.

[Translated from the German.]

About fifteen years ago I fell and injured my foot. It continued to cause me great pain, and I had much medical advice, but all in vain. I was then fortunate enough to have my attention called to Christian Science, and I immediately applied to a practitioner. After the first treatment I at once felt a decided improvement, so that I could go up and down stairs without pain, and after a short time I was completely healed. I then diligently read the *Herold,* with the hope of getting nearer the truth.

I thank our heavenly Father for my health, and for this revelation of Truth, and I am grateful to Mrs. Eddy. The spiritual blessing which Truth brings is far greater than the physical healing.

F. B. HOFMEIER BUTTIKER, Basel, Switzerland.

After taking up the study of Christian Science, I often wondered if I could be faithful if great danger were to threaten one of my children, and a short time ago I was put to the test. My little son was taken with what seemed to be an ordinary sore throat, but as my work did not appear to relieve him, I called for a practitioner. Very soon it seemed wise to have a physician's diagnosis, so a doctor was called. After an examination he looked grave, and finally he told me that he thought my boy had a fever and throat affection together; that he considered him a very sick child, and before leaving he intimated that he had seen children not so ill as he dead within two hours; leaving me to draw my own conclusions.

Right then and there I demonstrated for myself that I was not afraid to leave my boy in God's care, knowing that the omnipresent power of God was stronger than any law of *materia medica.* The physician was asked to notify the board of health, in order that they might take whatever steps they deemed necessary in the case. This, however, was late in the afternoon, and they were unable to take the matter up until half past ten the next morning. That night the battle with disease and the medical law was fought and won, and it was demonstrated that "the power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death" (Science and Health, p. 412). The next morning, when the physician called to take a culture of the throat, no evidence was to be found, and we were not quarantined, though during the remainder of the time we kept a strict self-imposed quarantine for the benefit of outsiders. In eight days the same physician was again called, and pronounced it safe for my little boy to be released from his room. All the disagreeable after effects usually supposed to follow this fever were met and overcome, and in two weeks he was back at school.

I am grateful for this experience, inasmuch as it demonstrated to me that we can with perfect assurance trust our all to God, knowing that our loving heavenly Father never fails us when we "ask in faith, nothing wavering." I am grateful for the loving and faithful work of our dear Leader, through whose discovery of Christian Science this experience was made possible.

FANNIE C. LAIRD, Los Angeles, Cal.

It is only three years since I came from darkness into the light of Christian Science, and to me the spiritual uplifting has been wonderful, to say nothing of the physical benefits which I have received. I think I am safe in saying that I did not know what Christian Science was until I began to attend the services, three years ago.

On the evening of April 18, 1908, I retired for the night with a sense of headache, sore throat, etc., and when I awoke the next morning I found that my body was completely covered with a rash. After many difficulties had been overcome, word was conveyed to a Christian Science practitioner of my condition, and she at once gave me absent treatment; but the parties with whom I was staying, not being Christian Scientists, became frightened and called in a doctor, against my wishes. The physician made a thorough examination, and pronounced my ailment suspiciously like small-pox. He told me to stay in bed and await further development. The next day he returned, with two other physicians, one being the health officer; but much to their surprise they found that the rash had entirely disappeared and that I was feeling fine. I had no medical aid whatever.

I owe much to Christian Science, and gratitude to Mrs. Eddy for the help it has brought me. Thanks be to God, for the revelation of this wonderful truth.

ARTHUR WICHMAN, Morton, Minn.

Before coming into Christian Science I had no church home, as I could not harmonize my thought of God with that which was preached by the popular church. Yet I was not an infidel, for I believed in a Supreme Being, a higher intelligence that governed the universe and man. Like Thomas I demanded, Show me God, what He is, and where to be found. I wanted a God who was love, more tender than any earthly parent; not a God of destruction, who gave all the heartaches of which men accused Him. Yet I lived on in mystery, hoping for the revelation which I felt sure would come. I studied the Bible only to be able to argue against everlasting punishment, predestination, ritualism, etc., all of which was not pleasant or lovable to think of, but I did want all to grow in grace here and hereafter. I had been taught that at death the body was like a bird's nest. The better part of each had departed to a higher realm.

When I went to Chicago in August, 1898, I determined to investigate Christian Science before returning. I was planning for an opportunity to do this alone when, quite to my surprise, a very dear lady, one of Mrs. Eddy's students, called at the home where I was visiting. I at once recognized what I called the working of God in answer to my desire to know the truth about Christian Science, and I made quick use of the opportunity to ask questions. I was told that the whole truth was in the Bible, as Jesus taught it, and that Science and Health was the "Key" which would show to the world that the Bible was no longer a sealed book, but that it was the word of God to man, the chart of life, revealing God and His Christ, and man as God's image or reflection. She told me of the Ten Commandments, that they were all in one, and one in all. She led me to Christ's Sermon on the Mount, then to the eighth chapter of Romans, and showed me how Christian Science was a practical religion—telling me to seek, and I should find; strive, and I would enter.

I bought a copy of Science and Health and at once began its study, and what revelations I found! I was not at that time interested in the treatment; it was the religion that I was seeking for, and it was all so beautiful that I was content. I little knew that it was the theology which healed. When I was puzzled on any point, I would go to a practitioner for a treatment, just to get an answer to my questions. Soon different complaints began to leave

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me, until I was freed from severe rheumatic and nervous disorders, also a chronic affection of the stomach, and a heart trouble which for three years had prevented me from lying on my left side. All these disappeared without special treatment. I at once sought for a higher understanding through class instruction, and for eight years I have given my entire time to church work and healing. I do know that Christian Science never fails, no more than can mathematics. If it seems to fail, it is for want of more of the Christ Science.

I am truly grateful that there lives in this day a woman who has been so pure and holy, and near enough to God, as to apprehend the spiritual truth of the Bible and let it be manifested in her life; and then, through her understanding, to a sin-sick world.

HULDAH M. RICHMOND, Kansas City, Mo.

I consider it a great privilege to tell what Christian Science has done for me. I had a painless childbirth, and the doctor who attended me could not understand this; he said pain was necessary. I had no bad after effects and was up on the third day. The doctor called on the fifth day, and said there was no need of his calling any more. I am nursing this baby, which seems a great privilege, as I was not able to nurse either of my other two children. The doctors had said I could never again bear a child, as a result of my former experiences. I am able to do all my housework, washing and ironing included, which I was unable to do before, requiring to have help all the time.

MRS. C. O. WHITE, Bisbee, Ariz.

In 1902 I saw the first ray of light in the form of a copy of the *Christian Science Sentinel*. I had been a sufferer for seven years and was just ready to give up. I had been under some kind of medical treatment all of the time; had tried baths, electricity, and change of climate, but all of these things seemed to have a tendency to drag me down, until I was so weak and thin that I attracted attention wherever I went. At last I was so ill that I could not walk, and the doctors said I could not get well, as I had a growth which was located where they could not operate. I was told that I had a disease which was absorbing the blood, and my heart gave me a great deal of trouble. I could not eat or sleep, and was very unhappy, as I had no hope of ever getting well. I also suffered from rheumatic and stomach disorders.

I found out by reading the *Sentinel* that I could be healed through Christian Science, so my husband bought a copy of that wondrous book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and we began to read it. As first I was so very weak that I could scarcely hold the book, but I would read as long as I could, and then wait patiently for my husband to get through with his work so that he could read to me. I soon engaged a Christian Science practitioner, one who I knew had been doing what seemed to me very wonderful healing, and after a comparatively short time I was entirely healed. I had suffered for seven years, though I tried everything I heard of, and I gave each remedy a fair trial. My healing in Christian Science was a little slow, but to think that I now am in perfect health is wonderful.

I have never taken any medicine since I first began the treatment, as I was always able to meet every circumstance by the application of Christian Science,—the truth pure and unadulterated. I always said that Christian Science would heal me, or nothing else would; and it did. I thank God, and I thank Mrs. Eddy, for Christian Science.

MRS. LAURA J. BLASE, Youngstown, O.

When I remember how helpful the testimonies of others have been to me, I can hesitate no longer about sending mine, for some poor sufferers may need to know of just such a case in order to be led to the truth. For ten years I had been considered a semiinvalid by family and friends. I had constant headache and a weak back, was extremely nervous, had poor eyesight, also bronchial, stomach, and bowel disorders. Different doctors, change of climate, electricity, massage, etc., gave me no permanent help, and finally I became almost helpless and was wasted to a mere skeleton. The stomach disorder had become very alarming, and the pain was almost beyond endurance. I nearly died from hemorrhage, and the doctor said my only hope was in an operation, but to this my husband would not consent, feeling that I would not survive the shock. An opiate was administered, so that I could be taken to Duluth, Minn., where I lay under the care of a specialist for three months, at the end of which time I was sent to the home of my parents at Cloquet, Minn., to die—all hope was gone.

I remained there about two weeks, growing weaker and with pain more intense, if possible, until one day the end seemed very near, and the family gathered around the bed, expecting it any moment. I, however, revived a little, and my father went down town. He met a friend who was a Christian Scientist, and she said to him, "Why don't you try Christian Science?" He replied that we had never thought of it. When he came home and mentioned the conversation, my husband said, "Anything!" and my sister immediately telephoned to a practitioner at Duluth. She told my sister to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read to me, and that she would give me absent treatment. The next day I was up, dressed, and ate dinner with the family. They watched me closely that afternoon, expecting bad results, but I felt none and have been well ever since—nearly two years. The first three months after taking up Christian Science I gained greatly in flesh. After that the gain was slower, especially when I neglected my study. I was brought up as a Christian from the cradle, but I never knew such peace and joy as now. The Bible seems like a new book.

While I am most grateful for the physical healing, it is not to be compared with the spiritual uplifting. If there was no other way for me to find the truth, I am thankful for the suffering which compelled me to turn to Christian Science. I am now doing my own housework and performing duties which I had not undertaken in years. I find that if I study our Lesson faithfully every day, and try to understand it, I gain rapidly. I thank God for leading me to this healing truth, and dear Mrs. Eddy for the "little book" that led me to the blessed fountain whence flows health and peace for all God's children.

MRS. NORA MORGAN MCPHEE, Lake Nebagamon, Wis.

[Written for the *Sentinel*.]

PROTECTION.

JOSEPHINE VAN HOUTEN.

REST, O heart, the Father leads us
All the way!
Love divine protects and feeds us
Every day.

When our earth-born thoughts deceive us,
Then we pray!
Father, by Thy truth uplift us
From the clay.

Then we rise on Truth's sure pinion
Into light!
There to claim God-giv'n dominion
As our right.

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FROM OUR EXCHANGES.

[*Christian World*, London.]

The industry of loving carries with it in a surprising way the industry of cheerfulness. The world's melancholy is largely a laziness. People are sad because they are too idle to toil inwardly. Do you suppose joy is going to drop into you simply because you open your mouth? Life is not constructed on those lines. Joy is the product of the disciplined, hard-working soul. It is an extract of the inner chemistry, a science which you must learn. Examine yourself when that heavy cloud of depression rests upon you, and ask whether it is as much an affair of outward circumstance as of defect and neglect in your inner machinery. It is the greatest gift of the gods, this command of our internal weather. You cannot disperse the cloud that floats a mile above you. But this fog inside you has no business there. It is movable, as you will perceive if you try. Ours is an age of depression, and the main reason of it lies in the sheer neglect of the soul's activities.

[*Christian Intelligencer.*]

There is a use of rest that has to do with the man himself, with character. It gives his soul a vision hour. The thing that militates most against the Spirit in the world today is that men do not take time to think. They are so distracted by the surface things of life that they miss its deep, spiritual, internal treasures. They miss God in the whirlwind and the fire of their enthusiasm. He comes to them in the still, small voice of the solitude. By the hours of reflection upon the profound truths of life and eternity, by the quietness in which the man consciously stands in the presence of the eternal where the world is shut out, and he listens to God's voice, the soul goes on to clearer vision and to sturdier strength. The Master once said to his disciples when they were much pressed with labor: "Come ye yourselves apart unto a desert place, and rest a while."

[Robert Stuart MacArthur, D.D., in *Christian Intelligencer.*]

The face often is the man. The soul looks out through the eyes; the heart often voices itself by the lips. A shining face is suggestive of a peaceful spirit, and a musical voice of a properly attuned soul. It thus comes to pass that when men have lived with God they carry the very glory of God in their faces. Moses did not know that his face was shining. This is the very charm of his shining face. Others saw the shining; but he did not know it. The truth was attested by Aaron and by the children of Israel generally. They were dazzled and awed by what they saw. Goodness always commands respect.

[*Interior.*]

Every man must work out his own salvation. You never really find God and eternal life till you can say, "This God is my God, whom I shall see for myself, and mine eyes shall behold, and not another's." "Blessed are the poor in spirit: for theirs is the kingdom of heaven;" but shame on the spiritual paupers, for they exhaust the church's vitality in doing for them what they ought to do for themselves, and, more than any other cause, keep back the answer to the prayer, "Thy kingdom come."

[*Pacific Christian Advocate.*]

Is it not more than a little strange that the church through the centuries has given so much attention to speculative doctrinal teachings and so greatly neglected the importance of Christlike living and conduct? We know so little of theology and of divine thought and purpose, which is God's side anyway, but we ought to have learned through the ages a great deal about proper living.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in this column.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue has just been issued by the Society, copies of which will be mailed to our patrons on application.

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FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, AUGUST 14, 1909

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ITEMS OF INTEREST.

National.

The third largest reflecting telescope in the United States is on its way from Cambridge, Mass., where it was made, to Flagstaff, Ariz. It is designed especially for planetary photography and will first be used in photographing Mars when the planet will be nearest the earth next month. The mirror is of forty inches clear aperture, seven inches thick, and weighs nine hundred and seven pounds. It was made from one piece of glass and has a focal length of eighty-one feet four inches. By means of a convex lens an equivalent focus of 1,050 feet may be secured. The mirror is mounted in a cell of unique design, constructed of zinc and iron in such a way that it maintains a uniform diameter at all temperatures.

Postmaster General Hitchcock is endeavoring to improve the appearance and quality of the United States postal card. Postal cards are now manufactured under a private contract which has yet five months to run, but already bids have been invited and opened for furnishing them to the department for four years from Jan. 1. Seventy-five million cards must be turned out each month. It is the desire of the postmaster general to change the printing on the cards, and possibly the color of the paper, so that they will compare favorably with the postals of the other countries composing the Universal Postal Union.

The "McAdoo Tunnels" between New York and New Jersey have abandoned as a failure "cars for women," and the Public Service Commission has refused to grant the application of several women's reform leagues for similar cars in the New York subway. In making this ruling the commission says: "Undoubtedly women suffer inconvenience and sometimes indignities in the subway cars, but we do not believe that the operation of special cars will ameliorate these conditions. Moreover, we do not believe that there is any preponderant demand among the women of the city for special cars."

Carrying an aggregate appropriation of $1,100,000, or $660,000 more than as originally reported, the conference report on the urgent deficiency appropriation bill was adopted by the House last week. Considerable opposition was directed against the provisions of the bill respecting the establishment of a Customs Court, and providing for the purchase of automobiles for the Vice-President and the Speaker, but all attempts to send the bill back to the conferees for amendment were defeated. The bill, as passed, made no provision for the payment of salaries of judges and officers of the court.

The Gunnison tunnel in Colorado, recently completed by the Government, will bring some two hundred thousand acres of land under cultivation. The tunnel from entrance to entrance is six miles in length. The survey lines at the point of meeting differed 0.32 foot in level, 0.04 foot in alignment, and 0.86 foot in distance.

Over eight hundred vessels, big and little, are expected to take part in the Hudson-Fulton river parade. The Atlantic ports from New England to Norfolk have been drawn upon for reinforcements, and it is stated that not a single licensed passenger steamer remains unchartered for the opening day, Sept. 25.

At the close of business on July 31, the monthly statement showed that the national debt, less cash in the treasury, amounted to $917,530,857. The interest-bearing debt is $913,317,490.

The new "Lincoln" one-cent pieces were put into circulation last week. Owing to the alleged illegal appearance on the coin of the initials of the designer, a new die may be ordered cut.

The Payne tariff bill, which has been under consideration by Congress since March, was finally adopted by both Houses on Aug. 5 and immediately signed by President Taft.

Because of the prohibition wave there was a decrease of $5,290,773 in the internal revenue from whisky during the fiscal year ending June 30 last.

The Alabama House has passed the bill agreeing to an income tax amendment of the Constitution of the United States.

The new state law prohibiting the sale of cigarettes in Minnesota went into effect last week.

International.

The Russian imperial yacht Standart, bringing the Emperor and Empress from Cherbourg to Cowes on a visit to King Edward, anchored in the Cowes Roadstead Aug. 1. Their majesties were given an imposing official welcome. Not only were King Edward and Queen Alexandra, the Prince and Princess of Wales, and a large gathering of other members of the royal family present to greet their guests, but one hundred and fifty of the pick of the British war fleet, dressed in flags from stem to stern and flying the Russian ensign, encircled the anchorage allotted to the Standart.

Henry Farman recently made a cross-country flight in his aeroplane from Chalons, France, to Suippes, at an average height of one hundred and fifty feet. The distance, which is about forty miles, was covered in one hour, five minutes and thirty seconds, and constitutes a record.

The report of the delegates from the United States to the world's convention of the Y. M. C. A., at Barmen-Eberfeld, Germany, showed that there are 1,039 organizations, 446,000 members, and $50,000,000 of Y. M. C. A. property in that country.

Plans have been completed for the consolidation of all the cement companies in Canada. The new company will be known as the Canadian Consolidated Cement Co., and will have a capitalization of $25,000,000.

The central committee, having in charge the earthquake fund, announces that all but $25,000 of the total of $5,205,000 subscribed for the relief of the victims in Southern Italy, has been expended.

King Manuel of Portugal has accepted an invitation from King Edward, couched in most cordial terms, to visit England in the early autumn.

Industrial and Commercial.

The Pennsylvania Railroad has placed in position the last piece of stone in the exterior of its new station in New York city. This involved the completion of stonework enclosing some eight acres of ground. To enclose this vast area has necessitated the building of exterior walls aggregating nearly half a mile, and has required 490,000 cubic feet of pink granite. In addition there have been utilized inside the concourse 60,000 cubic feet of stone. It took 1,140 freight cars to transport these 47,000 tons of stone from Milford, Mass. In addition to the granite the construction of this building has called for the use of 27,000 tons of steel. There have also been set in place some 15,000,000 bricks, weighing a total of 48,000 tons. The first stone of the masonry work on the building was laid June 15, 1908.

A device has been invented in England by which the speed of automobiles may be automatically controlled. The attachment removes the clutch when the speed of the car slightly exceeds the arranged limit. When necessary the brake is automatically applied so that the speed is reduced to just below the arranged limit. The brake is then quickly but gently removed and the clutch again put in. The apparatus is put in action or out of gear in an instant. It fits in a compact aluminum box and takes up but little space.

So rapid has been the extension of block signaling on the lines of the Pennsylvania Railroad Company, that they have established signal schools to train men specially for the signal service. Apprentices serve a three-years course. The first year is spent in mechanical work with the construction gangs; the second year in the office of the supervisor of signals; and the third year will be devoted to outside work on electric and other signal appliances.

One hundred and seventy-four automobiles, of the total appraised value of $421,661.37, were imported during July into the United States at New York. Nine hundred and seventy-eight cars valued at $2,032,148.60 have been imported since the first of January.

The appraised value of precious stones imported into the United States at the port of New York during July of this year was $5,112,957.11.

General.

A discovery of great interest was made not long since at Pompeii, where the excavation work is being steadily carried on. Under the ash deposits there was found an extensive villa of handsome construction and ornamented with fine frescoes. The villa contains several statues and other works of sculpture, both Greek and Roman, besides rich furniture which is well ornamented, and also many vases of different kinds. There were also found coffers filled with gold and silver money. In the basement are great amphoræ which were used for storage purposes, and in the triclinium the tables were prepared for a banquet of thirty persons. An abundance of silverware is one of the features of the discovery, and it is said to be equal in weight and artistic character to the silverware discovered in the villa of Boscoreale, and now possessed by the Louvre.

That mammoth caves, containing caverns large enough in which to place a city office building, with natural stone bridges exceeding in beauty and grandeur those of Utah and Virginia, exist in northwestern Arizona, is officially announced by Prof. Edgar T. Hewett, director of the branch of the school of Mexican archæology, located at Santa Fé, N. M. Stories of the existence of these wonderful natural caverns have been told by Indians of that section for centuries, but were thought by white men to be merely legends of the aborigines.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE PURPOSE OF THE LAW.

WILLIS F. GROSS.

THE life and teachings of the Master revealed the Christ to human consciousness. His works were in demonstration of his words, and in these works those who had eyes to see beheld the proof of God as ever present and able to help in every time of need. Obedience to the law and the prophets had prepared the world for the coming of the Christ, who was revealed just as soon as the hearts of men were ready for the blessing. At the very beginning of his ministry Jesus declared that he had not come to destroy the law and the prophets, but to add to the great good already accomplished and to teach humanity that the time for the fulfilment of the promises of Scripture was at hand.

The law as given by Moses is based upon the right concept of God and man. It exerts a restraining influence on the actions and thoughts of men. It is a rebuke to that which is wrong and makes possible the discernment of the right. When the law was given to the children of Israel in the wilderness, it was as high a revelation of Truth as they were able to receive at that time. The law, with its numerous demands upon them, was in such striking contrast with the life that they had lived in Egypt, that it was with the greatest difficulty they were able to comprehend even in small degree what was required of them. The revelation of Truth was as the brightness of the noonday sun, and Moses "put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."

The purpose of the law is clearly revealed in the words of Paul when he wrote to the Galatians: "The law was our schoolmaster to bring us unto Christ." He goes on to say that the time comes in human experience when the law is no longer needed: "But after that faith [or spiritual understanding] is come, we are no longer under a schoolmaster." Humanity has need of the law until sufficient spiritual understanding is gained to enable men to act from Principle at all times. Christ and not the law should govern men, but if the Christ is not discerned, the law is the only thing that will insure progress. Truth must be presented in such a manner that it can be comprehended in part at least, or it is as the seed that falls by the wayside. The children of Israel were in bondage to the Egyptians because they did not know the true God. If they had understood Him, this understanding would have delivered them, even as they were delivered through the understanding of another when God sent Moses to show them the way out of bondage.

The purpose of the law when it was delivered to Moses was to reveal the true God to the children of Israel and to save them from the idolatrous beliefs and practices of the Egyptians. Its mission today is to uncover and destroy the various erroneous beliefs which have caused humanity to fall down and worship many gods. A person is not an idolator knowingly. He could not worship or have faith in anything that he understood was devoid of intelligence, power, or reality. Because he believes that the object toward which his thought is directed is real and has power and perhaps intelligence, he has faith in it and is willing to rely upon it. The "Thou shalt not" of the law serves to arrest thought and action and to turn the gaze in the right direction.

Obedience to the Ten Commandments makes it possible for humanity to comprehend and love God. How can the man who has gods many—believes in more than one power or creator—have any right conception of the one infinite Being? The understanding of what God is, forbids man to have other gods. The revelation of God to the individual consciousness comes as a direct command not to do a certain thing. If the divinely awakened one is obedient, he is rewarded by a clearer realization of what God is and what He does; but if he refuses to obey, he continues in darkness and pays the penalty for his disobedience. Through obedience to the law one is instructed in righteousness, and he comprehends more clearly what is necessary on his part to find the reign of harmony within.

The law points the way to Christ, and when Christ, Truth, is discerned the work of the law is accomplished. If it were not for the belief in error—the sense of reality, pleasure, and power in evil—the law would not be necessary. The false sense must be rebuked; in other words, mortals must be made to see that the indulgence of evil results in suffering. The fear of punishment may be the only reason the sinner has for turning from sin. This motive is not an exalted one, but it is better to refrain from evil through fear of consequences than to continue its indulgence. So long as mortals continue in sin there is little hope of progress, but when for any reason they have turned from evil, a step in the right direction has been taken. If one demand of the law has been complied with, other demands are recognized that were before unknown, and when the way is pointed out it is possible to walk therein.

To begin with, the work of the law may be largely negative in character. It points out what may not be done, but it is paving the way for instruction in righteousness. Negative goodness will not suffice, for good is positive; but it is not possible for good to develop in that consciousness which is the embodiment of evil. The sense of evil must be rooted out to make room for good, and if mortals are not ready for the gospel they must learn obedience to the law. However, the law as it is at first comprehended does not reveal the reality of being wherein is no sense of evil. The fulfilling of the law, wherein the oneness and allness of infinite good is realized, is the work of Christ. When Christ instead of the law governs a man, he thinks and acts from an entirely different standpoint. His righteousness is not merely a refraining from evil; it includes the doing of good. The consequences of wrong-doing have no terror for him, for he has learned that all pleasure and satisfaction is in good and there is no pleasure in evil. If the penalty for wrong-doing were removed it

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would make no difference to him, for Christ, Truth, and not the law, prevents the indulgence of evil.

In Christian Science the Christ is revealed to humanity, and the work of overcoming sickness and sin is carried on most successfully. Obedience to the law in its highest sense is possible only as the gospel is understood—and demonstrated. Christian Science rightly interprets both the law and the gospel, and the healing works accomplished in the early centuries of the Christian era are being repeated today, proving that the saving Christ has come to all who are prepared to receive Truth. In all ages the law is the schoolmaster bringing humanity to Christ. When spiritual understanding is gained, "Christ is the end of the law for righteousness to every one that believeth."

"LOVE YOUR ENEMIES."

EMMELINE HASKELL.

DOES the sun shine because flowers greet it, or is it not rather that flowers bloom because the sun causes them to unfold? Mortal thought would reverse the facts of being; it bids us wait until divine qualities appear, that then we may love those who manifest them. Shall we ever see reality in that way? A subtle error lurks under the suggestion that we must not try to love where we have not seen something lovely, which is like forbidding us to carry a light into any dark place. How shall we ever see anything lovely until the reflection of divine Love in us opens the way? The psalmist says, "In thy light shall we see light."

In looking back over past experiences, we may find that this plausible error has darkened much of our way, but as we have gained in knowledge, and in one instance after another have seen earth's righteousnesses to be but "filthy rags," we have repeatedly discovered that the human heart is "deceitful above all things, and desperately wicked." Where then could we find that which was so admirable that we might rightfully love it? Our Leader bids us beware lest we be "overwhelmed by a sense of the odiousness of sin" (Science and Health, p. 366), but this false sense has too frequently obtruded at the very time when we were struggling to find and to see only God's perfect man. We know that in order to cast out error we must displace it with truth and love, but how could this love be available if we were to exercise it only where we first found something lovely to bring it into expression?

Jesus smote this error into nothingness when he said, "Love your enemies, . . . For if ye love them which love you, what reward have ye?" Truly indeed, to love only such as love us would present no help in this our extremity; but to love our enemies opens the door to divine realities. The very thing which we imagined difficult of attainment, if not impossible, is found to be simple and natural, when reduced to practice, for this love is divinely natural to all men when not barred out by the mistakes of human reason; and the Master's command, "Love your enemies," proves a perfect panacea for ungodliness.

Let those who doubt the inestimable value of such an experience try the experiment. "Love your enemies," or those who are unattractive or repugnant to you, asking no return. Love simply because you love to love, and because God is Love and you rejoice to reflect Him, upon dark places or fair; then presently a strange thing will come to pass,—you will gain more than you asked or thought, for when you loved the friends whom human sense esteemed winsome and beautiful, the joy was not unalloyed, error soon pointed to flaws in your relations with them, and turned your joy to pain; but if you seek nothing, rejoicing only to let the light of divine Love shine, behold, where human sense had pictured an enemy the beginning of a new revealment will dawn upon you, not because of laborious seeking or theorizing, but because Love makes manifest that which human eye could not find nor intellect comprehend, something intangible but most real, and you will know that the new heavens and the new earth are being perceived by your consciousness through obedience to the divine command, "Love your enemies."

THE DETECTION OF EVIL.

WILLIAM W. PORTER.

To the Christian Scientist this query is quite sure to present itself, sooner or later; to wit, If evil is unreal, and has no power, why should it be necessary to guard against its supposed reality?

The attitude of the Christian Scientist with respect to the claims of evil in this connection is relatively that of the receiving teller in an institution of banking. The essential qualifications of the receiving teller have been inculcated through long, arduous, and progressive years of service, wherein the individual has demonstrated his fitness and ability to discharge the duties of the position. Among the duties of the bank servitor is that of attending to those who desire to deposit funds in the bank, and in the discharge of this duty he is expected to exercise constant and searching vigilance, alertness, and discernment, to the end that bad or counterfeit money be not accepted along with and under the guise of good money.

So expert becomes this officer of the bank, that he instantly detects and throws out a counterfeit piece of silver or bill as soon as it is seen or touched. The ability to do this is an essential qualification for the office, as a failure to detect the counterfeit upon presentation may subject the teller to the expense necessary to protect the bank from loss. In any event, such a failure is evidence of carelessness, and similar repeated instances show a lack of fitness for the important work under consideration. It is interesting to know that the teller has attained his remarkable ability to detect bad or counterfeit money through instant and constant alertness and watchfulness, which in time becomes, in a degree, an intuitive process of thought. The teller having been engaged by his bank to receive, to handle good money, his integrity, protection, and retention depend upon his receiving only good money; therefore he is constantly alert to detect and repudiate, and stamp the counterfeit or bad money as such, when it is presented to him under the guise of perfectly good money.

The counterfeit is not genuine money, but it simulates the true and real; therefore it is this simulation that the watchfulness of the receiving teller must detect for his own preservation. The assumption on the part of the teller that, because the counterfeit is not a genuine bill, it has no existence (as a counterfeit, or "claim"), will sooner or later result in the taking in of bad money; whereupon the ability of the teller will be brought into serious question. Or the assumption that, because of superior ability to detect the counterfeit, watchfulness against its presentation need not be constantly exercised, would lead to the same result. It is the necessity for self-preservation, as well as his integrity, his loyalty, his duty, which impels the teller to incessant and unending vigilance, and with the progress of this vigilance comes keener efficiency and greater ability to detect bad money as presented; but so long as bad or counterfeit money is in circulation and liable to be presented (and this will continue so long as lack of watchfulness upon the part of the people in general permits it to deceive), just so long the unceasing alertness and watchfulness of the receiving teller must continue in behalf of the interests of the bank and of self-preservation.

There ought to be, of course, no counterfeit money, and the time will come when there will not be any; but in the present stage of experience, and until perfect government

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through regular progressive steps is attained, may we not as Christian Scientists ask ourselves what should be the logical attitude toward counterfeit money of the receiving teller who desires to retain his position. "Yes," one says, "but how are we to know when this vigilant outlook against the counterfeit may be relaxed?" The natural answer is, when the counterfeit ceases to be presented; and this will be when, through invariable alertness, detection, and rejection, it shall have been demonstrated that the counterfeit has no further power to deceive; when it is without seeming value to itself or any one.

It is also of interest to note in this connection, that as the counterfeit or claim of evil is detected and destroyed, none of the real, the true, is injured in the least; on the contrary, its value is enhanced. Our Leader says, "You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward" (Science and Health, p. 453).

"A DAY IN THY COURTS."

EMILY H. GARDNER.

IT has long been my desire to send something to our periodicals which should in some measure express my appreciation and gratitude for the good that Christian Science has brought into my life, and it occurred to me to give one day's experience. In 1905 my sister and I left Chicago for California. We visited several cities on the coast, and during our stay at one of these I met a lady on whose face was the expression of fear and despair. When she expressed a desire for help in Christian Science, I gladly consented to do what I could, and it was a joyful experience to see the change in her from day to day, during the two weeks that remained of our stay.

Later on, while at San Francisco, I received a letter from her expressing her gratitude. We were just leaving for a trip to Sutro Heights and the Cliff House, and this happy, joyous letter brightened the whole day for me. The foliage took on an added freshness and seemed more velvety in richness, the delicately tinted flowers more exquisite, the branches of the trees swayed more gracefully in the breeze, the beautiful geraniums and roses were more brilliant, the lovely flowers more fragrant. The very faces of the statuary in the parks seemed to be illuminated, and the sweet notes of the feathered songsters as they flew above us brought me a message of love. There was an undertone of joy, praise, and thanksgiving in the roar of the breakers on the rock-bound shore. As I sat there, thinking of the grandeur and beauty around me, this verse from one of Mrs. Eddy's poems (*Journal*, July, 1899) came to me:—

Come to me, peace on earth!
From out life's billowy sea,—
A wave of welcome birth—
The Life that lives in Thee.
O Love divine!
The Heart of Thine
Is all I need to comfort mine.

We returned to the city just as the sun was passing out of sight. It was a magnificent scene. We left the ocean, and crossed the bar, where a flood of light from the setting sun cast a path of gold across the bay, touched with its splendor the government buildings on the islands, including the fort, and crowned the mountain in the distance with a diadem of gold. Then the blue waters of the bay underneath—what a magnificent panorama! I was looking at it through material eyes, but the great love that had flooded my consciousness all day whispered to me, "What is the spiritual meaning of this? Is there not a promise in this beautiful picture that is before you?"

I turned my face toward the ocean, and these thoughts came to me: The ever restless waters of the great ocean represent my past life, which was darkened by sin, sickness, sorrow, and loss. Was I not ever restless and troubled? The reflection of light across the bar represents to me the first gleam of this grand truth,—Christian Science,—which says to the troubled waters, Peace, be still! The quiet peaceful waters of the bay separated me from the old life, and I landed at the fort, where I am guarded and protected by Truth and Love. From there I begin my journey to the mountain-top, where the sunlight of Truth shines forever. It is indeed glorious, and I know it will ever illuminate my pathway to the summit.

Looking at this scene through a spiritualized sense, what a change! It was beautiful before, but now there was a radiance and brightness that almost eclipsed the material view, and I stood, as it were, on the mount of transfiguration, lost to all that was going on about me. I realized then what it means to know that there is no material universe.

A flood, as of gold, sweeps o'er the bay,
While slowly the daylight fades away.
I bid it stay yet a moment more—
Shed more of its glory on life's shore—
And, lo, two gates in the west are wrought!
And one is of gold, and one of thought.

One opes to the sea, with all its fears;
And one to the life of golden years.
They stretch afar, and between them gleams
The setting sun—its radiant beams
A glorious promise o'er the deep,
While my thoughts of Love their vigil keep!

"CONSIDER THE LILIES."

JESSE PICKARD.

PONDERING the promise of supply so well illustrated by our Master, as given in the sixth chapter of Matthew's Gospel, I was recently impressed by the simile in a way which to me was new and beautiful. That God's justice is also all-merciful is discerned only as the divine idea, that God is Love, dawns upon the human thought. The loving care here illustrated has always been quite evident, but the part taken by the lilies in deserving this protection had never before come to me so strongly.

Perhaps Jesus chose such a beautiful subject in order to point out the fact that the law of reflection was here fulfilled, that the flowers did their part in expressing God's qualities, and so beautifying the earth. Gently breathing into the surrounding atmosphere the beauty and fragrance betokening God's natural love, they quietly depend upon divine law for their very being. Mrs. Eddy says, "Whatever holds human thought in line with unselfed love, receives directly the divine power" (Science and Health, p. 192).

It remains only for us to make use of this teaching. The law of supply demands that we express such qualities of divine Mind as will shed upon all within the radius of our atmosphere of thought the purity and love illustrating and demonstrating man's divine sonship. This is our part in God's program. This is the requirement of divine Principle. It is far from a lazy reliance upon an unknown benefactor, but is a recognition and fulfilment of eternal law. Every idea of God is designed to reflect Love, and under these conditions all are bountifully supplied. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

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"WHICH HAVE EARS, AND HEAR NOT."

DAISY BEDFORD.

It is interesting to note how constantly Jesus based his teaching upon the objects which surrounded him at the time he was instructing either his disciples or the multitude,—the fowls of the air, the flowers of the field, the wind, the sea, all in their turn served as illustrations to convey his meaning. In Science, with the understanding that in the world God governs and controls, every incident no matter how small is of value, we often find an answer to many problems which arise in our minds, and learn many valuable lessons from that which is around us.

One illustration occurs to the writer. She was wondering why so often some inquirers into Christian Science almost from the first seem to assimilate and demonstrate its teaching, while others who have been in the midst of the field and have probably been healed, appear so unresponsive. Occasionally one hears it said, "Oh, yes! Christian Science is a beautiful religion; but there is a lot in it that I cannot accept." Like the Israelites, who when their needs were met in the wilderness grumbled at that which was provided, until error destroyed itself in fire, plague, in all manner of sickness and disease, we open our mouths wide that the Lord may fill them, forgetting how necessary it is to remember what Mrs. Eddy says, "But murmur not over Truth, if you find its digestion bitter" (Science and Health, p. 559).

The illustration which seemed so helpful was this: Looking in the fire, the writer noticed that in the center of the fireplace there was a bright blaze, but at the extreme edge on each side the glow had given way to gray ash, with the exception of one or two small pieces of coal, which evidently had recently been placed there. In the center, where flames were brightly burning, lay a large piece of coal, absolutely untouched, as it seemed, by the flames, not a spark visible. The pieces of coal, however, although so far from the central blaze, were smoking vigorously, prepared at any moment to burst into flame could they come into touch with that which should ignite them. With a gentle touch this was accomplished, the slightest movement in the direction of the central blaze was sufficient for the immediate reflection of light and heat. Not so with the large piece of coal, which required several very vigorous knocks before it showed any signs of burning.

How often do we require the hard knocks of adversity, sickness, disease, and seeming loss, before we will be aroused from our condition of apathy and slothful slumbering, before we will be concerned about the things of God and His Christ! We refuse to hear the "still small voice,"—Truth speaking to the human heart, telling us to work while yet it is day. Around us we see proofs of Christian Science healing, we hear the words of him who spake as never man spake before, only like Festus to put off listening to a more convenient season; while those who at first were not asked to the feast, having been sought for and found in the highways and byways, accept gladly the invitation we have so churlishly refused, to go in and sup with the Christ-idea. It will be well for us, when we at last realize we are left outside, shut out from the marriage supper, if we find a place of repentance, seeking it with tears.

Then our illustration takes us farther, to what the apostle teaches us in that wondrous thirteenth chapter of First Corinthians: that though we are busy in every seeming good work, whether as members of church organizations or not; though at the call of duty we are willing to give our bodies to be burned, and have not love, it profited us nothing. We shall only appear, if without love, as an opaque body, giving out neither light nor heat; so careful of our one talent that we neglect to make use of it in such a way as will increase its value a thousandfold. Let us not think that to be a member of a church committee or what not, being busy about many things, is the whole fulfilment of the law of true reflection.

In the Bethany home Mary of the receptive thought sat meekly at the feet of the Master, listening to the healing truth, while Martha, burdened with the material cares self-inflicted, was wishful to bind them also on her sister and would have Jesus rebuke her for her seeming indifference to his material needs. The Master's gentle rebuke, "Mary hath chosen that good part," teaches us what is necessary for the demonstration of absolute Science. It is not the running hither and thither, it is the listening attitude of the child Samuel, the attitude of Jesus, ever listening for the Father's voice; it never tells us to neglect work, only to realize more and more that the Father doeth the work—our part is to be still and know, and in knowing to reflect the Love that passeth knowledge.

APPRECIATION OF THE MONITOR.

We are privileged to print the following letter, recently received by the managing editor of *The Christian Science Monitor* from a friend on the Pacific coast. That the *Monitor* is appreciated as a "newsful paper" by others than the English gentleman is shown by numerous letters of commendation which come to this office from satisfied readers in all parts of the United States and Canada, and even from across the sea.—Editor.

San Rafael, Cal., July 31, 1909.

Editor of *The Christian Science Monitor*,
Boston, Mass.

Dear Sir:—In our last Wednesday evening meeting one of our members, an English gentleman, said a few words regarding our Christian Science daily which were so appreciative and true that I have asked his permission to send them to you. He said,—

"*The Christian Science Monitor* fills a position unique among newspapers. I have had to know a good deal about journalistic work, and see occasionally the well-conducted and ably written English publications, both metropolitan and provincial, but I never feel that the time I spend on the *Monitor* is wasted. Eschewing so much that other papers print, it is yet the most newsful paper that I know. Another feature to which I should like to call attention is the ability, breadth of view, and variety shown in the editorial or leading articles. There is a tendency—for which the French have coined the word *Chauvinism*—to allow the affairs of one's own country to engross attention to the exclusion of the wider world movements. The *Monitor* is notably superior to this weakness. Indeed, so intimate is the knowledge displayed of the inner springs of the great political changes going on in Europe, that the writer, or writers, must be closely in touch with men who know. Few, very few Americans have either studied or cared to study European affairs with such interest and closeness as to follow the ambitions of the heads of royal houses or the aims of the great foreign ministers, and it is the evidence in the *Monitor's* editorials of the possession of this information,—which is, to say the least, unusual,—that particularly attracts my attention."

I should like to express our thankfulness for the *Monitor's* editorial regarding "Comic Supplements," in the issue of July 24. There is a legitimate field for wit, and for good cartoons, but we agree with the *Monitor* that "something less reckless and questionable in the humorous department of papers should be fostered."

Yours respectfully,
Mrs. Emmeline Haskell.

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SELECTED ARTICLES.

[Frederick Dixon in *Western Mercury*, Plymouth, Eng.]

The command to heal the sick as well as to preach the gospel was given with the utmost distinctness by Christ Jesus, and is recorded directly in three of the Gospels, while in not one of these Gospels is there the slightest excuse for the attempt to confine the command to any particular time or persons.

Jesus said of the man sick of the palsy: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up, and walk?" Obviously a man only escapes the effects of sin and sickness in proportion as he expels from his own consciousness the belief in the power of evil, and so gains the Mind that was in Christ Jesus. "The way," writes Mrs. Eddy, on page 327 of Science and Health, "to escape the misery of sin is to cease sinning. There is no other way." This way will not, however, be made easier; it will, on the contrary, be made positively impossible if we start with the assumption that evil has power and is real. That only is real which is God-made. To dispute this is to impale yourself on one or the other horn of the dilemma that God created evil, or that there is another creator besides God.

All there is to say about evil was summed up by Christ Jesus when he described it as a lie, and the only power a lie can ever seem to possess is the temporary sense of power bestowed on it as long as the deception lasts. The human consciousness is trained and educated into a belief in evil, in sorrow and sickness and sin, and exactly in proportion as the truth dawns upon it that God, that good is infinite, the lie that evil is real or has power begins to fade away, and there comes the freedom from any belief in the power or reality of evil comprised in the declaration of Jesus that "the kingdom of God is within you."

Our critic will find it a good deal easier to assume that Christ is a person than to explain what he means by the personality of Christ. If he means that the Trinity consists of three infinite beings shaped like men, he is assuming something for which he has no authority in the Bible. The Christian Science view of personality is stated with perfect clearness by Mrs. Eddy on page 19 of "No and Yes": "God is infinite. He is neither a limited mind nor a limited body. God is Love; and Love is Principle, not person. What the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." There is nothing in this which is not in perfect harmony with the Bible.

Finally, may I say that the pouring out of Bible texts into a letter is simply waste of time. Cut out of their contexts, they can be made to seem to confirm as many dogmas as there are people to father them. Christ Jesus declared quite clearly that Christians would be known by their fruits, and he defined a Christian with equal clearness as one who was able to do the works which he had done. Precisely in proportion as a man proves his ability to do those works does he, judged by this test, prove his Christianity.

[Howard C. Van Meter in *Portland* (Ore.) *Labor Press*.]

In referring to Christian Science as "Mrs. Eddy's doctrine that evil does not exist," and "Mrs. Eddy assures them that their sins do not exist," the conclusion being that such teaching permits an individual to act evilly and not recognize the responsibility of it, you fail to comprehend its true meaning. If such were the case, your criticism would be legitimate; but it is not. The design of Mrs. Eddy's writings is to help humanity in overcoming evil and its effects, sin, disease, and death, and at the outset attention is called to the fact that the admission of their reality, through a wrong sense of what reality is, handicaps the effort to overcome them. So it is declared that reality properly applies to that which expresses the nature of an unchangeable God, who is good, and that unreality applies to that which is contrary thereto.

Evil is not good and cannot be good, and the classification of it and its effects as unreal does not in any sense license its indulgence, but is rather an encouragement toward its destruction. On page 339 of the text-book, "Science and Health with Key to the Scriptures," is the following: "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real which is unreal, and thus heap up 'wrath against the day of wrath.'"

All should appreciate that error of any kind must be a mistaken sense of something that is true, and when the truth is recognized that which had seemed to be real as error will naturally disappear, and this recognition can come only as the individual works from the standpoint of one supreme infinite God, as the sole cause and creator of all reality.

[*New England Craftsman*.]

Mrs. Mary Baker Eddy, the Founder of the Christian Science church, has made a generous contribution of five hundred dollars to the Massachusetts Masonic Home. We have before found pleasure in noting Mrs. Eddy's favorable opinion of freemasonry, and her generous action speaks louder than words in testimony of the sincerity of her belief in its value. We hope her example may stimulate others of the opposite sex who have the means to do likewise.

[Gray Montgomery in *Denver* (Col.) *Republican*.]

Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Until we attain the correct spiritual understanding of God we can never do the works which Jesus said shall follow as "signs:" which proof he gave John that he was the Messiah.

Mrs. Eddy does not assert that our Saviour "at the ascension went out of existence." To use precisely our critic's own words, "the Lord did disappear at his ascension to mortal sight," but in Christian Science we learn that though his fleshly body ceased to exist, his pure spiritual self, the image and likeness of God, infinite Spirit, always continues to exist as an eternal, immanent reality. His real self, his pure mind, was the Son of God, the reflection of the Father. It is inconceivable that God's own Son could be forever existent in a fleshly form, in matter. Christ Jesus proved the flesh to be unreal when his mortal body disappeared at the ascension, thereby laying aside, rising above, all materiality.

There is no record of Jesus ever saying that he "with the wounds of the crucifixion visible in his body" would be "seated upon the throne of God and that he will some day return to this earth" with a physical body to judge the living and the dead. Should Jesus come again, would not those who profess to love him fail to recognize him as a corporeal being? Today they even neglect to obey his specific command to heal the sick as well as to preach the gospel,—a command which is one and inseparable.

Jesus never deified his human self, but pointedly rebuked one who kneeled to him by saying, "Why callest thou me good? there is none good but one, that is, God." Furthermore, Jesus also said, "The kingdom of God is within you." Each one can become conscious of the reign of absolute harmony here, if he is good and spiritual enough to bring into his own experience the truth which Jesus taught and practised.

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[W. J. Bonnin in *Birkdale and Southport* (Eng.) *Review.*]

When we talk of salvation, what do we mean? Salvation from what? The answer of Christian Science is that the only salvation is a practical salvation, that a hope of salvation is no salvation, and that sin and the fruits of sin, —wretchedness and misery, disease, disappointment, and despair,—all these go to make the hell from which humanity sighs for salvation. Salvation here and now, salvation today, in direct contradiction to the monstrous doctrine that death is a necessary preliminary, is the end and aim, the test, the function, and the message of Christianity. Is this an evil teaching? Peter's words, it will be remembered, were uttered in reference to the healing of the impotent man. His conception of salvation was no theoretical or visionary one. He and the cripple who had sat for alms at the Beautiful gate must have realized that salvation according to Christianity was no post-mortem condition of bliss, but a demonstration that God is indeed a very present help in trouble.

Christian Science affirms that the same power for salvation is available today. How? By the power of Christ, the knowledge of the truth. Peter once said to a man who had been paralyzed for eight years, "Æneas, Jesus Christ maketh thee whole;" and the man found it was so. Now, it could not have been the mere words, any more than the personality of the speaker, that had healed him. What could have exercised the power but the thought that Peter held, the knowledge of Truth? And what was this but letting that Mind govern him which was also in Christ Jesus? What but realizing the absolute truth about man's eternal spiritual existence, man made in the image and likeness of God, His child, subject only to His perfect law of omnipotent love? Christian Science is teaching men that this same understanding may be attained today, and that as it is attained it is manifested by our overcoming the evil which has dominated mankind through our material beliefs, for we learn that these beliefs, the great world-dream that there is or can be any inherent reality or power in what is unlike omnipotent God, Spirit, constitute the one evil or the evil one, Satan, branded forever by our Lord as a liar. And what is a liar but that which would persuade us to believe what is not instead of what is? And what is it that persuades us that matter is reality? Our material senses, which can tell us nothing of God, the supreme reality.

[J. V. Dittemore in *Yonkers* (N. Y.) *Herald.*]

Our critic says that the testimonials of physical healing by Christian Science are, in the great majority of cases, entirely worthless. This statement is not fair either to the medical profession or to Christian Science. Few turn to Christian Science until after they have exhausted all hope of recovery through other systems. To say that these people had nothing the matter with them during the years they have been under the care of physicians, constitutes an arraignment of the medical profession which no Christian Scientist would make. Most physicians are humanitarians, deserving proper appreciation of their splendid efforts toward the amelioration of human suffering.

If this critic has not yet been able to understand Christian Science, he should not blame his failure on Mrs. Eddy, but should take heart from the thousands who have understood it, and try again.

[*Cedar Falls* (Ia.) *Record.*]

The more the utterances of Christ Jesus are studied the more forcible becomes the fact that he was the world's greatest orator. He drew such crowds as could no other man of his time, used faultless diction, and clinched his arguments with parables and similes with a force and precision that find no counterpart in literature today. His address to the "multitude" was irresistible, and the force of his utterances has stood the test of time and the assaults of unfriendly criticism until today he stands out in history as the world's greatest public speaker as well as the world's redeemer.

If that wonderful "Sermon on the Mount" could have been reported in full, as would have been the case if delivered in these days of shorthand reporters and daily press facilities, it would doubtless be found to contain in eloquent diction a thousand notable utterances that were lost to the generations that followed because of the inadequacy of the reports that were inscribed by the sacred historian. The Bible contains but a smattering of what Jesus said and did. John reminds us that the world would not be able to contain all the books that would be necessary to hold all his utterances and teachings. Of course this was a figure of speech, but it confirms the statement that the world lost all reference to many notable addresses.

Whatever may be thought of his divine attributes by the skeptics and unbelievers, it must be admitted by all that Christ Jesus is the greatest character of all the centuries, and at no time in the world's history has there been so nearly a universal belief in his divinity as now. His spirit dominates the edict of kings, his precepts are the groundwork of judicial decrees, his teachings are the basis of all moral law, and his dominion is from the ends of the earth. Men may cavil and dispute over alleged discrepancies in accounts given of him in the Gospels, but the influence of his life and the claims of his divine mission are the potent factors that dominate the world today, and none but divinity could exert such power.

[John L. Rendall in *Iowa City* (Ia.) *Republican.*]

It is very true that to the human sense of things, sickness, sorrow, discord, evil of various sorts, seem to abound and to counterfeit reality, but the hope and expectancy of all Christian people is that some day, under some circumstances, that which is real will be so manifested as to destroy forever these phases of mortal belief. There is a hope existent within each individual of something better, of something beyond the merely material, and this hope has found its expression in the prevalent teachings concerning the kingdom of heaven, wherein it is recognized that all must be and is spiritually and infinitely good. Jesus said: "The kingdom of God is within you." Mrs. Eddy's statement that "God [Spirit] is All" (Science and Health, p. 366), is identical with the Scriptural statement, "I am God [Spirit], and there is none else."

This assertion of the allness of Spirit does not destroy anything, but resolves all things into their true condition and identity, namely, that of spiritual reality, perfection, and permanency. It is clearly recognized that every mortal or material concept is subject to destruction, to disintegration, to complete annihilation; it therefore remains as an evident fact that if there be anything permanent it must be in the realm of the spiritual. The mortal concept called matter will at some time be displaced by a diviner sense of things, wherein matter appears and the reality of Spirit is made manifest. In this nothing is lost, but all is gained.

It is not expected by Christian Scientists that this will be brought about very soon. The Bible teaching is "line upon line; here a little, and there a little." Through clearer concepts of the "realities supernal" Christian Scientists are gaining more of that which is worth while, more of that which constitutes the real man in his relation to God; and to the extent of this spiritual growth man finds himself, not subject to the so-called conditions of matter, but as St. Paul puts it, subject to "the higher powers," finding herein that "there is no power but of God."

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[Royal D. Stearns in *Lincoln* (Neb.) *News.*]

The measure of the fulfilment of Bible teachings, as manifested in the daily experience of its devotees, furnishes the best proof of the efficiency of any denominational belief as a practical religion.

Christ Jesus recognized the proper standard when he said, "By their fruits ye shall know them." Christian Scientists are always willing to be tested by this standard. The ultimate success attained in the development of Christian character must be determined in that way; and we naturally point to the fruitage of Christian Science practice as the best proof of the efficacy of its teachings. The teaching and practice of Christian Science is based exclusively on the Scriptures, the teaching of Christ. Nothing else enters into it. It requires of its adherents the most conscientious observance of the Golden Rule and the Sermon on the Mount as evidence of Christian character.

The Christian Science prayer is the prayer of understanding and not of blind faith; it is the prayer that realizes that God's work was done at the beginning, and was perfectly done. The Christian Scientist recognizes God as the only creator, Life, power, and Principle, and His creation as spiritual and eternal, even as He is Spirit and because of this the only reality. We believe that the command of Christ to his followers, "to preach the kingdom of God, and to heal the sick," applies to all time; even as the command, "Go ye therefore, and teach all nations, . . . Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world," applies to all time.

Christian Scientists ars using entirely the method instituted by the Master, and depend upon the power of God, rightly understood, for the healing of every kind of ailment known to humanity. If it is the purpose of the churches to go back to the primitive faith, why divide the Christ garment? Why is there any more need for psychological assistance now than there was nineteen hundred years ago? It should be understood, according to Christian Science, that when Christ overcame sin and error he overcame that which had no right to be; that when he overcame sickness he overcame that which had no right to be; that he did not destroy anything that God had established, or anything that had actual entity in God's kingdom. Christ came not to destroy, but to fulfil the law.

[From an editorial in *Battle Creek* (Mich.) *Enquirer.*]

Mrs. Eddy's present commanding position is one wholly due to foundational inspiration. The world has been better for her being. Battle Creek is better for having among its people the many who have learned peace and love and truth from her teachings.

[Alfred Farlow in *Sandusky* (O.) *Star-Journal.*]

Our critic declares that the Christian Science text-book is absolutely irrefutable because it is utterly meaningless. This amounts to nothing more than the simple admission on his part that he has not comprehended the book. It is likewise an admission that he has failed to do what thousands of others have accomplished. In this country alone enough persons to make up a thousand congregations of reasonable size have understood the Christian Science text-book sufficiently to be healed of sin and sickness and to heal others thereby. As to the literary merits of the Christian Science text-book, we submit that one of the distinguishing features of any bit of literature is its effectiveness—what it does. The Christian Science text-book has accomplished much good in the world. It has lifted thousands of persons out of despair. This is evidence that Mrs. Eddy has stated her ideas in such a manner as to make them understood.

Christian Science is farther from pantheism than any other teaching. It is impossible to maintain a pantheistic belief on its premises. Christian Science has been practised for more than forty years, and it has been followed by beneficial results. Its record therefore has been the exact opposite of the record which our critic alleges is that of the Hindu philosophy. Hence his argument that the Hindu philosophy is based upon selfishness and knows no sympathy and no compassion, constitutes evidence that it is the exact opposite of Christian Science, since Christian Science generates the highest form of sympathy, compassion, and unselfishness.

[Herbert M. Beck in *Little Rock* (Ark.) *Gazette.*]

No comparison of method or value is intended, and none exists between the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy. Comparison of the two books, however, for the fair and studious reading of each in the light of the other, has resulted to many thousands in a triumphant awakening of consciousness to the practical presence of the ever-living and omnipotent God, good. This is the evidence that Christian Science "garbles" no word of Scripture and "abrogates" no doctrine thereof—the sick find themselves healed, almost the dead are raised up, and the poor find that the gospel of victory has been preached to them.

Christian Science does not regard the love of God as any passing or uncertain quantity, nor that it has any less effectual presence or power in the world today than it had two thousand years ago; that His effectual help is equally present in time of trouble, and upon the same terms this day with any day—this age with any age; it expects them "that believe" on Christ Jesus to do the "works" that he did, and it shows them how to do it.

[Written for the *Sentinel.*]

A SONG OF PEACE.

LUMAN A. FIELD.

If in hushed stillness of the starlit night
Thou givest rest,
Or in the well-filled hours of joyous light
Work'st Thy behest,
It matters not, since Thou, O Love, art ev'rywhere,
Enfolding me in Thine unfailing care.

Thus am I shielded by Thy gracious power,
In peace, at rest,
And so protected through each passing hour,
My work is blest.
Thou, Love divine, art found to be my refuge sure,
My strong defense, my staff, my rock secure.

Because Thou always freest me from fear,
I rest in Thee.
Because Thou always art to me so near,
I work with Thee.
And living thus, I shall behold, with joy untold,
Love's true reflection, strong and clear, unfold.

In the sure sense of love which Thou dost send,
My rest is sweet;
In the abundant strength which Thou dost lend,
My work's complete.
New songs of praise arise, as gifts, so truly fair,
Reveal the peace in Love's o'erbrooding care.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

BOTH GOSPEL AND WORKS NEEDED.

THE Duluth *News Tribune*, in discussing the appeal which the church necessarily must make to mankind in order to maintain, or rather regain, its place in their affections and fulfil its mission in the satisfaction of their spiritual hunger, says editorially:—

Damnation as once interpreted, and salvation as once promised, have lost their power of appeal, and authority has gone with them. This does not mean that men are less emotional, less swayed by sentiment, but that they are less superstitious, more intelligent and more rational. It means that the appeal must be by other methods, with greater subtlety and with a more human motive. The moving force must be primarily subjective rather than objective; it must be personal, but, above all else, it must still be spiritual, for, scoff as they may, every man admits in the end the hunger of the spirit and the dominance of that side of him which he might deliberately starve to death if he could.

How to reach, to feed, to nourish and make predominant this spiritual part of man is now, as ever, the church's problem. It can no longer be done by command; we doubt if it can be by over prominence of the material needs, as is the tendency of the institutional church where it is most fully developed. . . . How to get men to come to a church is one problem, and there mainly lies the changed condition. Once come, to hold them, to make them come again, holds no other secret nor mystery than that which is as old as religion. It must be from what they hear, from the appeal through the ear, the mind, the sentiment.

Many times within the past twenty years various questions that have arisen in social and political affairs have been discussed by clergymen and others from the standpoint of what they believed Jesus would do were he on earth today, and while much personal opinion has been exploited in this way, much good has been done in turning thought to Christ Jesus as the great Teacher and Wayshower, the divine exponent of the will of the Father. Nor could there be a more appropriate subject for the inquiry, "What would Jesus do?" than the one which the *News Tribune* here discusses.

Surely this original Christian was the best authority on all things pertaining to the spiritual needs and aspirations of mankind, and the record of his ministry is so well preserved that there can be no question as to his method in the gospel he taught and the works he wrought during those three brief years. Plainly his plan was to reinforce his preaching by practical demonstration of the Principle which he taught, and there is no reason to believe that his course would be changed were he on earth today, for if Jesus was then doing, as he said, "the will of the Father," that is what he would do now. What this will of the Father was, he proved by his works of healing, and it is only logical to assert that these works of healing must be done by Christians today as certainly as they were done by the Christians of the primitive church.

It is barely thirty years since the Church of Christ, Scientist, was organized,—a church "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). The growth of the Christian Science movement in those thirty years has abundantly proved that what mankind wants and needs is the gospel and the works of Christ Jesus; and to the extent that this gospel is preached and these works are done in all Christian churches, to that extent will the complaint that men are not interested in religion be eliminated.

ARCHIBALD MCLELLAN.

HEALTH LAWS.

IT is quite customary for parents to impress upon their children at an early period the importance of observing health laws, and there is nothing wrong about this if a correct sense of what constitutes these laws is entertained. Unfortunately, results go to show that in too many instances certain human opinions pass current as health laws which are instead disease laws; as, for instance, when a child is taught to fear cold, damp, contagion, some kinds of food, etc. The effect of these theories is very often an ever-increasing bondage to the body, until the sufferer finds deliverance through Christian Science and comes to understand that these so-called laws have no divine authority, and that obedience to the real health laws gives freedom, not bondage. There is a wide difference between the "Thou shalt nots" which relate to the moral and spiritual, and those restricted to the plane of material belief.

There are of course real health laws with which children and adults alike should be familiar, and these should be reverently studied and rigidly obeyed. First of these is that great fundamental law: "Thou shalt have no other gods before me." A sincere effort to understand and obey this law reveals the spiritual fact that "power belongeth unto God" alone; hence, that evil is powerless to make any one either sick or sinful. The psalmist says to those who desire long life, that they "may see good": "Keep thy tongue from evil, . . . Depart from evil, and do good; seek peace, and pursue it,"—an excellent health law surely, and one which Peter quoted long years after it was written. Here is another, given by Isaiah! The prophet describes graphically the one who is secure amidst the tumults of mortal sense, saying that it is he who "stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: . . . bread shall be given him; his waters shall be sure." The whole passage is exquisite in its strength and beauty, and as a health law it has profound significance.

Mortals have too long heedlessly taken in poisons through the eyes and ears, quite regardless of the many warnings given in the Scriptures, especially the Master's words: "Take heed what ye hear." The ministry of Christian Science, as inaugurated by our revered Leader, is indeed "merciful and faithful," to quote from Hebrews. On every page of her extensive writings she shows how health may be gained and retained by the spiritualization of thought, and these teachings appeal to child and adult alike when the spiritual sense is awakened. We learn that truth is the most efficacious remedy for sin, sorrow, and suffering, and Jesus' words, "Be not afraid," are ever before thought. We cease to fear evil in the ratio that we realize the omnipresence and omnipotence of divine Love.

It would seem as if many outsiders failed to appreciate the intent of the testimonies published in our periodicals. The aim is to make these testimonies of healing, not testimonies of disease, though the tendency on the part of many erstwhile sufferers is to dwell upon the details of the dark dream from which Truth awakens us. There are perhaps few who see that the emphasis should be placed upon the healing, and not upon the disease or sin which was overcome by the truth, although it is indeed difficult to express this overcoming in human language, for, as Paul says, "eye hath not seen, nor ear heard, . . . the things which God hath prepared." Mortals have many words with which to tell of the ills that beset them, and which God hath *not* prepared. They ask that these ills shall be named and classified, and so made more permanent, when Christian Science teaches that we should instead follow Paul's advice, to be "wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly": this, as the result of obeying God's spiritual health laws.

ANNIE M. KNOTT.

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ABILITY AND AVAILABILITY.

IN no respect does Christian Science more certainly remold human thought than in its teaching respecting the range and compass of man's capabilities. The realization that he is indissolubly linked to God, and that therefore in Christ all things are his, as Paul avers, gives a sense of the possibilities of individual achievement which makes even the Master's statement, "The works that I do shall he do also," seem a mere matter of course. Jesus was ever trying to awaken his disciples to the recognition of their unmeasured freedom to be and to do when quickened and impelled by a right sense of God and of man in His likeness. Speaking for the coming of this inspiring Christ-idea, he said to them, "I give unto you power . . . over all the power of the enemy." Their apprehension of Truth was not to remain a mere perception of ability, but to become an inspiring consciousness of availability which should be commensurate with the demands of every human exigency and need.

The distinction between ability and availability is clear, its apprehension exceedingly important. One means capacity, the other effectiveness. One is latent potentiality, the other dynamic energy. One is the engine complete but cold; the other is the same engine with a blazing furnace and ready for its work. One is the acquirement of the academician who is in possession of all the facts and of the law of their relations, the other is the mastery of the man of affairs who is translating expert information into beneficent accomplishment. One is the knowledge gained through the perception of truth, the other this knowledge plus wisdom, the tact and technique essential to the demonstration of truth under human conditions.

With a daring which expressed his fully-tested understanding of God and of the day's demand, Paul said, "I can do all things through Christ which strengtheneth me." In his life ability was proven and glorified in availability, and when we remember how largely professed Christians as a body are found wanting in this respect today, we are impelled to say that the absence of this characteristic of Christ Jesus and his early disciples constitutes the greatest sin of the modern saint.

We do well to remember in this connection that our responsibility is determined by our knowledge of privilege and opportunity in Christ, and not by what we may think we can do toward utilizing this knowledge. This fact is constantly referred to by the scripture writers and it is this fact which must ever give peculiar significance to the name "a Christian Scientist." The contention of our Leader from the beginning has been that believers in Christ should make their God-given and God-sustained ability available, as did the early disciples; that no true Christian Scientist can be contentedly inactive, or dependent upon others to work out his problems. This may be said to be the fundamental meaning of the Christian Science movement, and the would-be Christian Scientist who is not mightily impressed thereby has not yet grasped its most vital and significant teaching.

The call of humanity is wistful and world-wide for an adequate and available faith in Christ, that saving apprehension of Truth by which Peter and Paul made their lives tell for the kingdom of God on earth, and we can express the value and authority of Christian Science in no way that will be satisfactory to men save through the healing and redemptive works which glorified the Christian faith of the first century and which shall prove again that in Christ ability and availability, the apprehension of truth and the utilization of truth, are made at-one. The secret of spiritual availability was made known by St. Paul when he said to the Ephesians that "according to the power that worketh in us," God "is able to do exceeding abundantly above all that we ask or think."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Galesburg, Ill., Aug. 2, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Leader:—In joyful obedience to the new by-law, Article XXIII., Sect. 2, as published in the last issue of the *Sentinel*, I have today handed to the clerk of our church my resignation as librarian of our local reading-room. My office as practitioner adjoins the reading-room and I have had charge of both. This by-law again fulfils the law, namely, "Thou shalt love thy neighbor as thyself," and "Thou shalt not tempt thy brother," for herein is given the opportunity to all who have entered the work as practitioners to work equally, showing partiality or advantage toward none, and love toward all. The temptation of jealousy and envy is likewise eliminated.

I sincerely and gratefully express to you my joy and appreciation for the great love and wisdom which has given birth to this by-law. I am profoundly grateful to God for giving to us a Leader who knows no respect of persons, but with Christlike love for one and all points out and leads the way up to that blessed height where strife, contention, jealousy, and "who shall be greatest" are unknown, and the spirit of Love as revealed in yesterday's beautiful Lesson, fills every heart. Therefore, I thank you for this new by-law and rejoice in being obedient to it.

Within an hour after reading the new by-law I had found a desirable office suite, and as soon as our directors can make provision for the care of the reading-room I shall remove to my new quarters.

Gratefully your student's student,

J. NEWTON CONGER.

Kansas City, Mo., July 31, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I have recently passed through an experience that has made me yearn to express my love and veneration for you, my revered Leader in Christian Science. While attending the National Educational Association in Denver, the first of this month, I came under a serious attack of illness. I had such a sense of pain that I seemed unable to make a declaration of truth, except as I read it from Science and Health. By persistently clinging to the truth therein contained, reading and repeating those passages which explain man as reflection, the illness was overcome and I was able to take the necessary steps to reach home.

My indebtedness to you, and my gratitude, mingled with reverence, cannot be measured, for revealing to the waiting thought of this age the truth of man as reflection. The understanding that the real man has always reflected God and eternally must do so, lifts us above the false beliefs of sense and transforms us by the renewing of our mind.

"The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation" (Science and Health, p. 509). For statements such as this thousands call you blessed, and know that in you is being fulfilled the prophecy: "For I will make you a name and a praise among all people of the earth."

Most affectionately yours,

JOSEPHINE HEERMANS.

St. Louis, Mo., July 29, 1909.

Dear Mrs. Eddy:—I want to write you how much more I now appreciate and love you than I ever did before. I have just finished reading "The Life of Mary Baker Eddy" by Sybil Wilbur, and realize that until I read that book I knew comparatively nothing about your life. When

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I read of your struggles, your unflinching and unwavering faith in God, amid trials that at times seemed almost insurmountable, your loyalty to Truth, your willingness to sacrifice all material comforts and pleasures for right, the firm stand you took when even your nearest and most devoted students deserted you; and now, when you could have all honors, your graceful retirement from all earthly glory, for the continuance of your marvelous work for the good of mankind, I felt a sense of shame that I should ever complain when Science seemed to work slowly in my experience, that I should manifest impatience when things did not work out at the time in which human will had set that they should be worked out, and I feel an infinite amount of gratitude to you, our dear Leader, who have climbed alone the rocky upward path that leads to peace, health, and happiness, and are ever leading us onward and upward by your wonderful example of patience and meekness.

Very lovingly yours,
MARGUERITE CALDWELL.

New York, N. Y., July 12, 1909.

Dearly Beloved Leader:—It is with hearts overflowing with gratitude, that we, the directors of the Christian Science reading-rooms of New York city, announce to you the opening of a new reading-room June 1, 1909, at 206 Broadway, corner of Fulton street. The establishing of this room, in the heart of the great financial district, was necessary to meet a need that has been most apparent to us for some time past, and the growth of the work in the short time this room has been open, shows that the demand is being met. In addition to this progressive step, we report another forward move. On July 1, 1909, the 34th street room was opened evenings, except Wednesday, from 8 to 10. We have also been able to keep this room open holidays, day and evening, at our present location, —a thing impossible while we were located at 23d street, —and the results have been most satisfactory on these occasions, both in regard to attendance and sale of literature.

Each day and hour impels us to give joyful thanks to our God, for His gift to this age, of you our peerless Leader, who maintain the Cause of Christian Science with such wondrous wisdom and stately dignity.

With tenderest love,

Ever your loyal followers,
THE BOARD OF DIRECTORS.
FLORENCE S. TYLER, *Secretary,*
ELLA B. RIDEING, *Chairman.*

Chicago, Ill., July 24, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—This tribute to you and to the Cause of Christian Science is the flowering of eight years' experience in the growing comprehension of scientific being. Before Truth touched my thoughts to greater issues, I believed, with thousands of others, that the problem of life could only be worked out on a material basis. As a consequence of this belief I early turned my thought toward educational pursuits, and as a final preparation was taking a degree in a medical college of this city. While I could see this endeavor was not ultimate, still I struggled on, hoping to work out a modicum of relief and comfort to the world of suffering and woe.

Early in the year 1901 your wonderful book, "Science and Health with Key to the Scriptures," was handed to me, and at first with scorn, then with condescension, I opened its sacred pages, only to find—what—not theory and practice, but Principle and practice; not a modicum of comfort, but "the Comforter," that leadeth into all truth; not discouragement, unsatisfied longings, unrealized ambitions and ideals, but encouragement, satisfaction, and realization. By the mere reading of Science and Health I was healed of organic and functional diseases, and was lifted up and out of the limitations of school-taught means and methods.

It is, therefore, with the profoundest gratitude that I bear witness to the healing and regenerating influence of Christian Science in my life, and I thank you for the splendid example your life is to us in our every need. Believe me, with love, always

Very sincerely,
ALTHA M. SMITH.

New London, Conn., Aug. 2, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At a meeting of First Church of Christ, Scientist, of New London, Conn., held Sunday evening Aug. 1, a unanimous vote was passed to express to you, our revered Leader, our deep appreciation of the new by-law, published in the *Christian Science Sentinel* of July 31, relative to teachers' and practitioners' offices.

The two upper floors of the building owned by this church had been converted into two apartments, which were occupied by several of our women practitioners. While these apartments had no close connection with the auditorium and reading-room below, still it was the conviction of the practitioners and other church members that the new by-law affected our situation. We feel that it will rejoice your heart to know that through willingness to yield prompt and joyful obedience to this rule, we have been blessed in the clearer apprehension of the great protection which obedience to this by-law will bring to our Cause; and, in a degree, at least, we have seen more clearly God's gracious care and wisdom as reflected by you.

We are confident that the divine Love which enabled you to perceive this need of the Cause, will care for each one who gives ready obedience to the demand. That this branch of your planting may continue to manifest an unswerving allegiance to the Mother Vine, in instant and loving adherence to every rule and by-law laid down for the government of the branch churches, is our deep desire.

Again, beloved Leader, we thank you for this added proof of your faithfulness to God and your watchfulness for the preservation of pure Christianity.

LAURA COOLEY TUCKER, *Chairman,*
RUTH MAY JENNINGS, *Clerk,*
Committee.

Dover, N. J., Aug. 1, 1909.

Beloved Leader:—For many years I have wanted to write you my sincere thanks for what Science has done for me, but knowing how full each hour of your life must be, I have refrained from doing so. Yesterday, while reading the new by-law concerning practitioners' offices in reading-rooms, a great flood of light came to me. I saw at once the great good to be accomplished by this step—also the error to be avoided—and I resolved at once to say thank you for having made this possible for us.

Eleven years ago I was led to this fountain of Life, and your teaching has indeed done much for me, leading me out of the darkest Egypt where the senses and false theology had engulfed me. My teacher has been most loving, but firm, in constantly turning me away from personality to Principle. Under other conditions I would be loath to leave the little "upper room" where we began two years ago with seven in number. It has indeed been a place where trials have melted away to the triumphant march of Truth. Your bidding will make the move easy. God bless you, dearest of all earthly friends.

Lovingly your student's student,
AGNES E. GRIMES.

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THE LECTURES.

WINCHESTER, KY.

Before a fair-sized audience at the Opera House, last night [May 28], Frank H. Leonard of Brooklyn, N. Y., lectured on Christian Science. He was introduced by W. A. Beatty, who said in part,—

In all generations of the world since history began, man has searched for the truth. Five hundred years before Christ, in far-away India, Buddha was groping and searching for the light. After his death a still more enlightened people followed, and then Jesus Christ came and walked by the sea of Galilee and taught the people. Today we have Mrs. Eddy, who is teaching, according to her followers, something of the truth of Christ, of the real truth. Personally I am not a Christian Scientist; all I know is, that we who are not Christian Scientists may look and listen and be enlightened as to the belief of this people.—*Correspondence.*

CHATTANOOGA, TENN.

About six hundred people listened to a lecture on Christian Science at the Bijou Theater Friday night, May 28, given by Prof. Hermann S. Hering. The lecturer was introduced by the Hon. Alexander W. Chambliss, who said in part,—

While many of you, like myself, have not accepted this faith, which is comparatively new, yet we do not fail to recognize that thousands and thousands of noble-hearted, sweet-spirited men and women all over the world do accept these views and love this faith and feel themselves to have been inestimably blessed and helped and their lives brightened and sweetened by its teachings. Whatever in this world appeals for and to the best in us, whatever has for its object the spiritualization and development of the love-spirit in humanity, must have good in it and ought to be, of course, welcomed and nurtured by us all.

Correspondence.

WARSAW, IND.

Taking as his subject "Christian Science," Judge William G. Ewing, late of the Chicago superior bench, delivered a lecture under the auspices of the local church on Sunday afternoon [June 6] at the Opera House in Warsaw, the auditorium being practically filled by Warsaw people and many residing elsewhere who came to hear more of Christian Science. The speaker was introduced by Jacob A. Henry, who said in part,—

Moses gave us the Ten Commandments, prefixing each with a negative admonition, "Thou shalt not." Jesus summed these up in two commandments, prefixing each with a positive injunction, "Thou shalt." In the twenty-second chapter of Matthew we read that "one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Upon the commandments of Moses all the moral laws of Christendom are predicated, but based upon their spiritual interpretation, as given by Jesus, we find no human mandate. Love cannot be controlled by laws of fear. There is but one law that can compel obedience to Love, and that is the spiritual law of God, who is Himself Love.

Christian Science is in the world today demonstrating this spiritual law of Love—demonstrating it, not in the barrenness of its letter, but in the fruitfulness of its work. It is therefore in humble and reverential obedience to the command of our Master, and with hearts filled with love, that we have brought to you today one who is competent to tell you of the logic of that love and the beauty of its demonstration.—*Warsaw Times.*

FORTUNA, CAL.

Fortuna Christian Science church was well filled with residents of Fortuna and the various towns of Eel river valley Sunday afternoon [June 6], when Clarence C. Eaton of Tacoma delivered an intensely interesting and scholarly address on Christian Science. He was introduced by Henry Hansen of San Francisco, who said in part,—

There is one question of more than usual importance before the world. It is a question to which a correct and conclusive answer must be had before humanity can emerge out of bondage into the liberty of the sons and daughters of God. This question, "What is truth?" was asked nearly twenty centuries ago, and it was directed to one who both could and did answer the question correctly, though his answer the world rejected, and has sought its solution along the lines of philosophical and so-called scientific reasoning; but as yet, to many at least, the question still remains unanswered. In this age of active inquiry and scientific research, invention, and advancement, constant demands are being made upon the public thought for recognition by different systems of more or less importance. Not least of these claimants upon public attention is the Christian Science movement, and we believe that Christian Science has come to answer and is answering correctly that ancient question.—*Humboldt Beacon.*

CANON CITY, COL.

A representative audience which completely filled the Canon City Opera House listened to a lecture given last evening [June 15] by Miss Mary Brookins of Minneapolis, on "Christian Science, the True Interpretation of Being." On behalf of First Church of Christ, Scientist, of this city, under whose auspices the lecture was given, Judge Kent Eldred, in introducing the lecturer, said,—

Christian Science, as I understand it, bases its belief firmly on the Bible, and the divine truths therein contained, truths which help to smooth the pathway of human life and prepare us for a higher plane of thought and right living among our fellow-men, and the practice of its precepts will gain us the highest reward—eternal life. Warm-hearted, intelligent, and practical Christianity appeals to all of us.—*Canon City Cannon.*

LECTURES AT OTHER PLACES.

Norton, Kan.—Frank H. Leonard, Jan. 1.
Grand Junction, Col.—Judge William G. Ewing, May 4.
Montrose, Col.—Judge William G. Ewing, May 6.
Durango, Col.—Judge William G. Ewing, May 9.
Prescott, Ariz.—Judge William G. Ewing, May 13.
Mesa, Ariz.—Judge William G. Ewing, May 15.
Minneapolis, Minn. (Fourth Church).—Clarence C. Eaton, May 16.
Yonkers, N. Y.—Prof. Hermann S. Hering, May 16.
Manitowoc, Wis.—Rev. William P. McKenzie, May 16.
McKenzie, Tenn.—Mrs. Sue Harper Mims, May 16.
Rockford, Ill.—Rev. Arthur R. Vosburgh, May 16.
Phœnix, Ariz.—Judge William G. Ewing, May 17.
Sheffield, England.—Francis J. Fluno, M.D., May 17.

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TESTIMONIES OF HEALING.

I have long desired to give my testimony of blessings received through Christian Science, but words can convey only a faint idea of them. I first heard of this teaching about eleven years ago. As I was then in good health and very happy, a church-member, and trying to live a Christian life as I understood it, I thought I did not need Christian Science, although I could readily see the great change which had taken place in the dear one who presented the truth to me. The reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was sweet music to my ears, as the beautiful words came forth from lips cleansed of profanity and made to praise God by voicing His truth.

From time to time I read the literature, for possibly three years, when another Christian Scientist was a welcome guest at my home. This visit was a very enjoyable event, for I had all my questions answered so clearly and rationally that I became hungry to know more of Christian Science. Not long after that I procured a copy of Science and Health, and ever since then it has been the most closely read book in my home. By its study the Bible has become more interesting than before; light has been shed upon its pages, and gradually the misty sense of life and the future has cleared away and the real appears. The healthy tone and ideal life-inspiration of Science and Health were enough to keep me interested, until the truth it taught dawned on my consciousness. The first benefit I received was the overcoming of melancholy attacks, through my thoughts being filled with the good I daily read. Thus it was that Mrs. Eddy's statement was proven to me even before I expected: "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, p. 201). I enjoyed such a spiritual uplift that I ceased to do my work from a sense of duty, but rather as a privilege, thereby to reflect God as Love, especially to the dear ones in the home.

One day, I read in the *Journal* a testimony of eyesight being restored through the daily study of Science and Health. I was surprised, yet believing. As I had worn spectacles about six years for a serious trouble, I felt encouraged that I, too, might be healed, though I had been told by a specialist that I must always wear glasses. So in faith "believing" I took up the study in earnest, thinking that herein was the truth which makes free. The first day I laid the glasses off my eyes did not feel at all tired, so then I only wore them for special work, but not for reading. Finally I laid them aside entirely, and have not used them for five years. I know that I gained in spiritual perception, which was manifest in clear sight, and I do my work, whatever I wish, regardless of the time of day. It has been a great joy to me to see so clearly as to be of use in the Cause and serve as Second Reader for a year and a half in our society here.

At one time, in the town where we lived, an epidemic of illness appeared among the school children, but our children were not in the least affected, though attending school regularly. We made the 91st Psalm the basis of our prayer, and we did not fear, but trusted God as their protector. We were very grateful indeed at that time for the knowledge of the truth we had gained in Christian Science. Another time, a great sense of weariness was instantly overcome by my recalling and meditating for a moment upon these words of our Leader, "The Discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it" (Science and Health, p. 426). It is such a blessing to be able to answer the questions asked by the little ones, concerning God, Christ Jesus, the church, etc., for they quickly grasp the clear statements of our text-book.

I am indeed grateful for having been helped to gain an understanding of this Science. My heart ever thanks God for manifesting His love to this age through Mrs. Eddy, giving her such support in her need as has made her strong in His strength, wise in His wisdom, and victorious through divine Truth.

MRS. EMERETTA S. VAN DINE, Chester, N. H.

[Translated from the German.]

With a grateful heart I testify to the blessings which have come to me through Christian Science. From early childhood I suffered much from nervous debility, to which was added a stomach trouble that caused me great pain whenever I ate, and I could scarcely retain any food. This trying disorder had tormented me for about two years, when God led me to meet a Christian Science practitioner who is now in Dresden. She explained to me that God is Love, that Love creates good only, and that therefore I could eat anything without fear. This was said with strong conviction, and I felt that it must be true. Clad with this faith, I began to eat even of those dishes which otherwise seemed least to agree with me; and it was like a miracle, for I immediately found myself better. This was five years ago, and since that time I can eat freely of every kind of food, and I have never again felt any such trouble. The nervous debility also has ceased to torment me, and during the past three years I have taken upon myself a heavy obligation which I could not have fulfilled without the recognition that God is the source of my strength. I have also had further proofs of the truth in being able to help my fellow-beings.

Thus I have come to the conviction that the truth still heals today as it did while Jesus was on earth. I formerly believed in and read the Bible, but not with the understanding which I now have. I greatly enjoy reading the *Herold*, and I take much pleasure in learning to read Mrs. Eddy's wonderful book "Science and Health with Key to the Scriptures." How I rejoice over every sentence which I understand! I did not know one word of English formerly; in fact, knew German, my mother tongue, only. I wish I could tell all my fellow-beings that for me "old things are passed away; behold all things are become new." I cannot thank enough our heavenly Father, also Mrs. Eddy, that I have gained this understanding of Truth.

EMMA ZSCHACHLITZ, Schandau b|Dresden, Germany.

I wish to express my appreciation of what has been given me in Christian Science, and my love and gratitude for our Leader, Mrs. Eddy. I became interested in Science about four years ago, not so much for the purpose of learning more about God as for the purpose of criticizing. Whenever I heard of cures made by Christian Science I had a feeling of dislike, but I soon learned that this was all within myself and that it was not because Science is not good. At the time I became interested I was trying to seek happiness in a life of material pleasure. I was a slave to liquor and tobacco to the extent that I thought I needed them all the time. The combination of these, with many other old beliefs, gave me a very bad disposition, from which I suffered a great deal. I was absolutely cured of the appetite for drink and tobacco, without ever since having the least desire for either, and by reading Science and Health and getting treatment I have been relieved of sickness.

I feel more love for all mankind, and this has come through a better understanding of God and His mani-

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festations. Christian Science has given me unlimited help in a business way. It has helped me to comprehend and accomplish things which I could not have done before. Where I used to fear everything that confronted me, now I feel that I may rely upon the divine protection and guidance. Christian Science has given me an insight into the Bible which I never had before. I have a great deal to be thankful for, and I want so to live that I may be a good example to others who need help. I am very grateful to our Leader for the knowledge of Christian Science which has brought so much light into my life.

MILES A. GOODYEAR, Tomah, Wis.

I wish to express my deep obligations to divine Truth and Love, and my thanks and gratitude for the many helpful articles in our periodicals during the past year. Many times the reading of these good thoughts has given me renewed courage, has lifted me above the clouds of sense, and shown me again how to "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393).

In 1897, after four years of suffering, in which I received no help or encouragement from *materia medica*, material remedies, or hygiene, I heard of a case, very similar to my own, which was healed in one treatment by Christian Science. For several years I had been intensely prejudiced against what I thought was Christian Science, and would not listen to any one who talked it. I was very careful not to touch Science and Health, which lay on the table and was constantly read by the family, but after living in the home of these dear people eighteen months, I had been compelled to recognize that they were living their religion in their daily life, and that they had a religion which seemed to satisfy and to be very practical. With this conviction my prejudice had become sufficiently softened to enable me in an hour of extremity to go to a practitioner and ask for treatment. Within a very short time I was perfectly healed of many ailments, from some of which I had been told I would never be free. With the third treatment I was enabled to take off my glasses, and have never used them since.

With this healing there came a great revelation of Truth, which seemed to lift me above the mortal realm of existence for many months; but, as we all find, I had to come down to the valley and begin my journey upward by overcoming the mortal self; and, as Paul says, I have found it a warfare, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Christian Science has been my only weapon of defense in this warfare, and it has ever been sufficient for the need.

I would again express my gratitude to all of the contributors to the periodicals, and to dear Mrs. Eddy, who through a life of self-sacrifice has made these blessings possible.—MATTIE T. SHARP, San Diego, Cal.

It is with a heart full of gratitude for what Christian Science has done and is doing for me, that I give this testimony. For sixteen years I had suffered from a severe form of heart disease, so complicated and baffling that we turned from the regular practising physician to specialists, trying first one, then another, till each in turn had said he could do nothing for me. At this point I felt that if the physician then attending me should give me up, there was indeed no chance for me, as everything had been done that medical science could do.

Finally this dreaded day came. I had been ill for two weeks, had eaten nothing in that time, and when the pain and difficulty of breathing ceased, sinking-spells set in. The doctor had been with me several times during the day, each time changing the medicine. It was in August and a very warm day, so I was brought out on the veranda. In the afternoon at two o'clock the doctor came again, and this time I saw he had given up hope. I was young and clung to life, but it seemed now that all was over. He left me, saying he would return in an hour. As he reached his carriage I saw my next-door neighbor, a stranger to me, speaking with him. After a few moments she turned and came to me, saying that she knew my physician and he had said she might sit with me. She then introduced the subject of Christian Science, telling me of its benefits till five o'clock. All this time I was having sinking-spells every few minutes, so that considerable of her talk escaped me; but still I got a little, and after a while I noticed that I had been seeing her for some time and was hearing all she said. I realized that I was better, but gave no credit to Science.

Finally she asked if I would let her come to me if another attack of the heart trouble should occur, and I said I would. She then walked to the end of the veranda, and I got up and followed her to say good-by. I was unconscious of having done this, until she had left me, saying, "Now I would eat a nice supper; just the things you would like the best." This seemed absurd, for I had no appetite, and besides I was too weak to get supper as the practitioner had suggested. I reasoned that my neighbor was a stranger and very unsympathetic, but as she walked into her house I walked into mine and to the kitchen, where I began to make hot biscuit, and suddenly felt intensely hungry. My husband came in at this point, and I had great difficulty in proving to him that I was all right and not mentally unbalanced. He had left me too weak to walk across the floor, and to see me with bright eyes, hungry, and as strong as ever, was more than he could understand; but when later I spoke of Christian Science, he was more than willing for me to try it. Even the physician seconded my taking it up, for as he said, no human power could help me. I am now entirely free from the attacks, and in the six years of this study both my husband and myself have been freed of several ills.

Some time after, I was taken quite suddenly one evening with a severe attack of gastric trouble. I immediately called a Christian Science practitioner, and in twenty-four hours the fever had entirely left me, though I continued to be very ill for several weeks. For the first five weeks the bowels were totally inactive, and I learned that during this time some of the neighboring physicians declared it impossible for a person to live in that condition, let alone the severity of this particular case, which, as can be readily believed, was very interesting to them. However, at this time the bowels suddenly resumed a normal condition, as though there had been no trouble, and I was able to be out in a short time.

I was indeed thankful to be able to know, through the clear spiritual teaching of Mrs. Eddy, that though to mortal sense there had seemed to be danger, there really was none; and that God is in reality the only physician. Every day I thank God for this great truth, and I sincerely hope that these words will encourage those who may be hesitating to accept it.

ALICE H. FERGUSON, Omaha, Neb.

[Translated from the German.]

Like so many others I have been delivered from the sufferings of years through Christian Science. I had much sorrow and care because of a son who was sickly from early childhood. We went from one physician to another. He submitted to operations repeatedly and had medical treatment constantly. This care for my only child, and the anxiety and fear which I experienced, made me wretched. I felt a constant heavy pressure in the head, so that it

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seemed impossible for me to think clearly. Nearly every week I had an attack of headache which would keep me in bed, and my stomach, too, was very much affected.

Through an acquaintance I heard of Christian Science and also began to read *Der Herold*. We applied to a Christian Science practitioner and asked for help for my son. He was helped temporarily, but later on his old complaint, a wound behind the ear, where he had been operated upon, began again to trouble him, and he spoke about making a trip to see a physician. I decided instead to go to Dresden, so as to get more information about Christian Science, and I requested a practitioner there to treat my son. So far as he was concerned, however, the lady advised me to talk it over with him first. The next day I made the trip home, strengthened and comforted by all I had heard.

Since that day I have been absolutely well; none of my old troubles have returned, and although treatment was not given to my son directly, all his old complaints disappeared within a short time. The Christian Science practitioner held fast to the truth that all the misery and the sickness of the past years were only dream-shadows, which had never existed in divine reality, and this truth freed myself and my son at the same time from the load which had weighed upon us for fifteen years. I cannot thank God enough that I have found the truth which has been revealed to all the world through Mrs. Eddy.

FRAU AGNES MUELLER, Eibenstock in Sachsen, Germany.

I wish to express my gratitude for all that Christian Science has done and is continually doing for me and the world. Four years ago last January I suffered from a disease for which I was treated by a physician. I was a very sick person at that time, coughed day and night, could neither eat nor sleep, and could sit up for only a little while at a time. The first Sunday in February of the same year a Christian Science practitioner was called to the house. After she came the second time I was entirely healed of this cough, and in two weeks I was well. I also had another most wonderful demonstration in April of the same year, in that I received perfect eyesight after I had worn glasses for nine years. I was then sixty years of age and have had normal eyesight and good health ever since. I am more than grateful to God, and I am very thankful to Mrs. Eddy for Christian Science.

MISS MATTIE HANNA, Mankato, Minn.

We came into Christian Science for the healing of our son. We were away from home and were driven by an approaching storm into a home where a Christian Scientist lived. She and her little boy had been healed in Christian Science, and she came at our solicitation to our home and stayed three weeks. I learned from her that it was the religion for which I had been looking. I had often thought how Christ's disciples healed the sick, and asked, Are we not his disciples? I thought something was wrong, but I did not know what. Now, through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have learned the true way.

My son had an attack of fever, and after he was able to be about he did not gain as he should. The doctor and nurse did all they could to restore his health with material remedies, but to no lasting avail, and after awhile we sent him to a hospital. He seemed better for a short time only, and then we tried electricity, but nothing did any good. He was greatly wasted and would not eat. There being no Christian Science practitioner living near, I took him to Richmond, Ind. We were there one week and then returned home, and after this, whenever from time to time I wrote of his condition, there would be marked improvement. The kidney and bowel disorders disappeared at once, and just before the complete healing took place he was examined by a physician, who said he was normal except there might be some little disturbance of the bowels; but that it was not safe to have him at home, and that we should take him to a hospital. They were making preparations to take him, when I telephoned to the Christian Science practitioner. He began to improve, and I never saw any one gain so fast. He is now a large, robust, healthy man, and works in the hospital. Our hearts go out in gratitude for the healing of one we all loved. I would add that very many of those who saw our son remarked that they never thought he would get well.

I will also tell of my own healing. I had been suffering for a week with a severe attack of stomach trouble, and the morning I was to start with my son for Richmond, I thought I could not go; but the dear Scientist who was at our house helped me, and I became easier and started. I thought when I got down there I would also ask for Christian Science treatment for myself, as I had had this difficulty for years. Sometimes it was so severe that I would eat almost nothing for a week. I took one treatment, and the practitioner said, "Now you must eat." I thought she did not know what she was talking about, but I was obedient, and what I ate did not hurt me and I have never had any return of the disease. This occurred over two years ago, and I have had many other demonstrations of God's power over mortal ills.

While the physical healing gives much to be grateful for, it cannot be compared with the spiritual uplifting, which is beyond words. I am grateful for the understanding I now have of the truth of being. When I first began to read, I did not understand much, but I was anxious to learn, and went over the Lessons with the children. We are a family of six, and we have not taken any medicine in the two years and are very much healthier and happier, for we know from whence cometh our help. Science and Health certainly does unlock the Scriptures. The Bible is a new book in our home. I used to pray that I might love the Bible more, and now that I understand it, I read it with unbounded pleasure. We are indeed grateful to Mrs. Eddy, for the study of her book shows us what God is and man's relation to Him.

MABEL A. M. STANLEY, Bryant, Ind.

I first took up the study of Christian Science during the summer of 1907, and I am happy to say that in that short time I have learned more from its teachings of what life really is than in all my previous study. I came to Christian Science first of all for physical healing, and the results were such as left no doubt in my mind as to the truth of its teachings.

I had taken medicine for nearly thirty years for one disease alone; indeed the doctor had told me that same week that I could not possibly do without it, but I was healed of that particular ailment with one treatment in Christian Science. This in itself was sufficient to show me that there was something very grand and good about it, and I determined to look into it for myself. That was in June, 1907, and in July I was laid up with an attack of bronchial trouble, which was met and overcome in a few days by absent treatment. I had been subject to this complaint for forty years, and had suffered tortures almost beyond endurance with material remedies, including blisters, etc. Let any one imagine the condition of the body after such treatment, and compare it with the quiet and prayerful treatment of Christian Science. Is it any wonder, after I had caught the tiniest glimpse of its beautiful teachings, that I was willing to accept a Christianity which treats every case of sickness so lovingly and overcomes it through the power of Truth.

In August I was seized with a sharp attack of illness,

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and my husband wanted to send for a doctor; but he waited one day, at my request, to see what absent treatment in Christian Science would do. I was then so much better that he no longer wished for medicine, and very soon I was about again. In September I had a wonderful experience. I went to visit my daughter in Durham and took with me a little granddaughter. When we had been there three weeks the little girl was taken so ill that no food would stay on her stomach. The second day it was beginning to look serious, for I could see that a liver trouble was quickly developing. I was very much upset at the turn her illness was taking, and though my experience in Christian Science was so limited that I dared not venture to apply it, yet I did not want to call a doctor. One of the neighbors suggested I should give the child some medicine, which I did with great reluctance. It all came back again, however, and I thanked God from my heart that it had done so, for I felt I had done wrong. I at once decided to do my utmost with my slight knowledge of Christian Science, and leave the rest to God; and I was well repaid. Sleep was out of the question for two nights, but I kept my thought steadfastly fixed on the work before me, placing all confidence in God, and on the fourth day the sickness ceased. On the fifth day we were able to take our journey home, nearly one hundred and fifty miles, without any inconvenience whatever. It was some few days before the skin became natural, but at the end of a week's time the child was eating heartily. This was a grand experience for me, and it gave me more courage to go on, for I knew that it was God working with me.

To say that I was thankful would be saying very little, for I was full to overflowing at the manifestations of God's great love and power at this time. Since then I have been able to overcome many smaller ills for myself through the application of the truth, though in December, 1907, I had a return of my old enemy, the bronchial trouble, but this was soon overcome through the loving help of a practitioner. To me it has been a time of wonderful and happy experiences and it has also brought much happiness into my life. I am truly grateful to the kind friends who have often spoken so lovingly, cheerfully, and encouragingly to me when at times I have felt depressed. The truth spoken has given me many an uplift and helped me to press on. Although many years ago I had been termed a broken reed by doctors, I thank God that instead I am now trying to bud forth into newness of life. I love Christian Science, and hope some day I may be worthy to be known as a Christian Scientist.

SARAH JANE EATOCK, Hindley, Lancashire, England,

I gratefully testify to the fact that I was healed about six years ago of a bowel disorder and severe headaches to which I had been subject for twenty years. I had taken medicine daily, consulted many doctors, and tried various other remedies, with only the result that I was daily growing worse, until I took up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was also treated by a kind practitioner, and was healed of both these complaints.

I am indeed grateful for this healing and for many other benefits received since from the daily study and application of the rules of Science. My most earnest desire now is to possess more of the Christ-spirit, to reflect divine Love, and thus to help my fellow-men.

MRS. ANNIE M. LATIMER, New Orleans, La.

It is with a heart overflowing with gratitude and love to God, to our blessed Master, Christ Jesus, and to our beloved Leader, Mrs. Eddy, that I attempt to express something of the joy, peace, and many other blessings which I have received since "Science and Health with Key to the Scriptures" was brought to my notice by a friend. From the time I began to go to school I had the thought of weakness and sickness to combat constantly, and I came to be regarded as not strong like other girls. While very desirous to attain much in the way of education, I would repeatedly be obliged to stay out of school on account of illness, and finally had to give up when in my senior year. I have seen what were my fondest hopes frustrated by this sense of ill health, as well as by the incorrect point of view as to what is real, and what is therefore really desirable.

During my first reading of our text-book, Science and Health, I was healed of a chronic bowel disorder of nine years' standing, after having been treated by several physicians and one eminent specialist. Each one of these good men did all he could for me, I truly believe, and the treatment of most of them seemed to help me for a short time, but I was obliged to diet, be careful, and take medicine most of the time. Now I eat everything that I like which is set before me, knowing that "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

I also experienced a great spiritual uplift, the joy and peace of which cannot be told in words, and while drinking in the blessed truth which one finds in our text-book, which is truly the "Key to the Scriptures," I felt relief from the sense of weakness and exhaustion, as well as from the fear which had for so long seemed to be with me. I have gained in flesh, and have strength to do anything that it is my duty to do, knowing that God is my strength. Many other ills have been overcome, among them a predisposition to catch cold. The sense of fear, doubt, care, worry, anxiety, discouragement, disappointment, sin, and sorrow, has been greatly lessened, and I know will be wholly overcome as I fully realize the great truth that Science reveals to us, namely, that "God is All-in-all."

My one desire now is so to study and make practical the teachings of Christian Scence that I may prove my sincerity and gratitude. It is nearly two years since I have taken any material remedies, and since my first reading of our text-book; and I never expected to be as well and happy on this earth as I have been during that time. I enjoy the privilege of being a member of The Mother Church, and am also a member of our branch church here.

MISS MARY ALICE TRUMBULL, Batavia, N. Y.

Trusting that this testimony will be of benefit to others, I feel that I should give it in gratitude for what Christian Science has done for my little girl. She was troubled with weak eyes and near-sightedness, and was also believed to have a humor in her blood. I took her to a Christian Science practitioner, who gave her one week's treatment, and she has had no trouble since. The child had been told that she must have glasses in her school work, but when her eyes were tested, after she had been treated by Christian Science, they were found to be normal. I am very thankful to God for Christian Science, also to Mrs. Eddy, its Founder, for the many benefits I have received through this wonderful truth.

MRS. ANNA CRAMER, North Yakima, Wash.

I had been suffering from my eyes for over a year, not being able to use them without glasses, and very strong ones at that, when I went to a Christian Science practitioner and was cured in one treatment. This was three years ago, and I have had no return of the trouble since. Christian Science has also helped me in other ways, and I am most thankful to be able to give my testimony to the value of the perfect way of understanding God, as revealed to us through Mrs. Eddy.

LOLA B. LAWRY, Pacific Grove, Cal.

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FROM OUR EXCHANGES.

[Allan Hoben in *American Journal of Theology.*]

The church rightly demands that any new theology shall guarantee militant and heroic qualities on a par at least with those which have prevailed under the inspiration of the old beliefs. Both for her proper self-respect and the free release of her powers she aspires to a unique religion that is needed by the whole world; and she will not willingly be shorn of a dignity with which an unparalleled obligation to all humanity has endowed her. For this reason the church awaits a reconstruction that is vital, imperial, and irresistibly dynamic; while she stands stubbornly aloof from all restatements that are concessions only. To be sure, scientific scholarship must determine whether the facts permit the satisfaction of such a demand, but the church will persist in demanding that any proffered reconstruction shall possess the utmost vitality; and whenever that vitality is conclusively demonstrated by the champions of advanced views the church will take cognizance of it and will—with painful deliberation, to be sure—lay hold of whatever means added effectiveness in her task of promoting the kingdom of God in the earth.

[Rev. H. Arnold Thomas, M.A., in *British Congregationalist.*]

What Paul was doing, he was doing in God's name. The truth that he was declaring was God's truth. It was from God that he had received his commission. God was ever present with him. The grace of God was never withheld from him. It was God's affair from first to last, and success in the end was therefore certain. How should a man not be bold in these circumstances. And this is what the church today is wanting—boldness, the note of authority and the accent of conviction, confidence in her mission and courage to bear witness against every form of wickedness, and to publish both the law and the gospel of the kingdom to those that will listen, and to those that turn away with scorn. How the clear vision is to be obtained is a question that needs much to be pondered. But that the vision is the one thing needed few will be found to deny. We shall be a feeble folk and shall make little way until we are once more established in God, and until we are sure that the gospel we are preaching is in very truth the gospel of God and nothing less glorious and mighty.

[Rev. Frank L. Phalen in *Christian Register.*]

In these days of the twentieth century every thoughtful person who is awake to the signs of the times and the issues of the hour must see that idle dreaming or sentimental puttering about little things can no longer pass for religious thought or work. The hour has come and now is when those who are in earnest must have done with half-hearted and conventional dalliance with the church and religion, and begin to take the gospel of Jesus seriously and joyfully as an immediate call to responsibility and action; not about a problematical future in celestial realms, but about social and civic and public conditions right here in our own streets and neighborhoods.

[*Zion's Herald.*]

The true appraisement of men is not to be had by estimating the amount of their holdings of bank stock or measuring their brains, but by an appreciation of their moral qualities, their spiritual sensibility, their power to do the right things, and the fruits of their life. Only a few may have wealth, but all may have worth.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in this column.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue has just been issued by the Society, copies of which will be mailed to our patrons on application.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, must be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, AUGUST 21, 1909

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ITEMS OF INTEREST.

National.

Seven of the members of the national waterways commission, a commission authorized by Congress to investigate the waterways of Europe and Canada as well as those of the United States, for the purpose of making recommendations for the improvement of the rivers, harbors, and canals of our own country, have sailed from New York on a ten week investigation and examination of the waterways of Europe. The first month in Europe will consist of visits of a few days each to Berlin, Dresden, Prague, Vienna, Budapest, Belgrade, Munich, and Strassburg. From the latter point the party will go on a four day trip up the Rhine. Holland, its dykes and canals, will be visited from Sept. 15 to 17. The balance of the trip embraces visits to Belgium, Paris, and London.

The president of the Chicago Great Western Railroad, one of the few prominent railroad men who favored the passage of the Hepburn rate bill, now charges that the railroads are constantly evading the law by ingenious classifications, which are placing the smaller shipper at just as great disadvantage as he was before the giving of rebates became a crime punished by heavy penalties. "Wherever a commodity rate is published," he says, "a classified rate on the same article is also published, and in the majority of cases only those shippers for whom the commodity rate was made understand such a rate exists, while the other shippers pay the higher rate by classification to which such commodity belongs."

Suggestions for the elimination of delays in civil suits are contained in a report signed by five justices of the New York supreme court just made public. The committee was appointed some time ago to investigate the situation, and after conferring with their associates and prominent members of the bar, made eight specific recommendations to simplify the mass of material before the courts.

Favorable action by the Connecticut General Assembly on a public utilities bill similar to that obtaining in New York, which was especially advocated by the late Governor Lilley, will not be had at the present session, as the original bill and the substitute bill have been tabled.

The United States and Argentina have signed a treaty dealing with the subjects of reciprocity and the naturalization of the citizens of the two countries. The treaty is still subject to ratification.

The resolution to ratify the income tax amendment has been adopted unanimously by the Alabama Senate. Governor Comer will sign the resolution. The House passed the bill last week.

The Secretary of War has approved the recommendations for the allotment of funds for barracks and quarters of the seacoast defenses, aggregating $1,528,326.

The schedules and bookings of President Taft's two-month trip through the West and South are being arranged by the New York Central Railroad.

International.

The balloon Sirius has succeeded in flying over the Alps. The airship left Chamouni, France, under the pilotage of M. Spelterine, who had with him three passengers. The Sirius traversed Mont Blanc and soared over the Aiguille du Dru and the Aiguille Verte. The highest altitude attained on the voyage was 18,373 feet, or a little less than three and a half miles. The distance covered was nearly two hundred miles. A successful balloon trip over Mont Blanc and the Alps was made in November of 1906 by two Italian aeronauts in the balloon Milano. The greatest altitude reached on this trip was 20,500 feet, and it covered a distance of 175 miles in three hours. The record for height in a balloon has hitherto been held by two Englishmen, Messrs. Coxwell and Glaisher, who in 1862 ascended to a height of 37,000 feet, or about seven miles. In 1875 M. Tissandier, a Frenchman, rose more than five miles into the air. Last week the Albatross established a new record for height by ascending a distance of 38,714 feet. At the highest elevation the temperature reached twenty-four degrees below zero, Fahrenheit.

In a statement just given out the committee of one hundred of New York city asserted that it would make the conditions of the city magistrates' courts an issue in the mayoralty campaign this year. It is charged by the committee that there is not only frequent miscarriage of justice in these courts, but that the breeding of anarchy in this country can properly be laid to the incompetent administration of the magistrates' courts. The committee asserts that while these bad conditions are due to the magistrates themselves, the responsibility rests indirectly on the administration by which they are appointed, and that the only way a reform can be brought about it to elect a mayor "who will recognize his responsibility in this matter and make appointments to the bench with regard not to political considerations but to the requirements of service in presiding over what has been properly called 'the court of the common people.'"

The Chinese government has signed a contract with a New York company for the installation of a complete telephone system in Peking at a cost of $150,000. The plant will have an ultimate capacity of twenty thousand lines, but only twenty-five hundred will be set up at first. The company will employ Chinese as far as possible in its construction work and will drill government employees in the details of operation. The contract is regarded as significant of China's changing attitude toward western civilization. There are said to be now not more than two thousand telephones in the entire empire, and these largely in the foreign settlements.

The third international tax conference will be held in Louisville, Ky., Sept. 21-24. The president in his address will recommend the adoption of a resolution requesting Congress to repeal the law taxing corporations, so that this source of revenue may be reserved for the exclusive use of the several states. A similar resolution on the subject of a Federal inheritance tax was adopted by the first and second conferences. A resolution will be submitted to the conference approving the proposed amendment to the Constitution of the United States on the subject of a Federal income tax, applicable to all incomes.

Japan has made her reply to the last Chinese communication regarding the reconstruction of the Antung-Moukden Railroad, in which Peking agreed that the line be of standard gauge, and suggested the resumption of negotiations on the other points at issue. Tokio accepts these proposals, and expresses the desire that the negotiations be resumed at Moukden, where they were broken off by China. The work of reconstructing the road is now progressing rapidly and without friction.

Chinese Minister Wu Ting Fang has been recalled from Washington and ordered to Peking for further assignment. His successor will be Chan Yin Tang, formerly *charge d'affaires* in Madrid, and now deputy vice-president of foreign affairs. Mr. Wu now is in Peru, to which country he has been accredited along with the United States.

At a recent meeting held at Peking between the American *charge d'affaires*, representatives of the German, British, and French groups of bankers, and Liang Tun-Yen, president of the board of foreign affairs, assurances were given that the United States would get one fourth of the total of the loan for the construction of the Hankow-Sze-Chuen Railroad.

The Duke of the Abruzzi has established another record in mountain climbing. He ascended Mt. Godwin-Austen to a height of 24,000 feet. Perfect weather was enjoyed during the ascent. Godwin-Austen is the highest known summit in the world except Mount Everest, which has an altitude of 28,265 feet.

The repairs on the airship shed of the Walter Wellman Polar expedition at Spitzbergen, which was badly damaged by a storm last June, have been completed and a gas apparatus has been installed. Mr. Wellman commenced the inflation of the balloon July 31.

Industrial and Commercial.

Concessions have been asked and elaborate plans made for the projected new power plant at the foot of the Long Sault Rapids. The plant is to be constructed and managed jointly by two companies, the Long Sault Development Company on the American side, and the St. Lawrence River Company on the Canadian side. The scheme involves the building of a huge dam over four thousand feet in length, from the lower part of the Long Sault Rapids to the upper end of Barnhart's Island, to divert the waters of the Sault toward the power-houses; the construction of three power-houses, a lift-lock, the straightening of the course of various channels of the river, and many other operations, which will probably involve an expenditure of some $20,000,000 during the period of constructive work. It is expected that fully one hundred thousand horse-power can be developed.

The Baltimore and Ohio Railroad Company, in carrying out its increase of equipment, has closed contracts for one thousand composite gondola cars, two thousand coke cars of one hundred thousand pounds capacity, and six hundred all-steel hopper cars of like capacity, forty-five passenger coaches, and five combined passenger and baggage cars, ten baggage cars, five café and parlor cars, five all-steel postal cars.

More than fifteen million miles of single wire are used by the people of the United States in communicating with each other over the various telephone and telegraph systems. Of this number 12,007,369 miles are operated by the telephone systems, and 3,072,851 miles by telegraph companies. This length of single wire would encircle the earth at the equator more than six hundred times. Over the telegraph wires in 1907 there were flashed 308,470,509 messages, of which 5,869,317 were cablegrams.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

PHILIP THE EVANGELIST.

SUE H. MIMS.

THE very remarkable but quiet fidelity and healing work of Philip the evangelist have been somewhat overshadowed by the more brilliant records of the earlier disciples, and one incident of his career was so in advance of the times that the materialism of the age has ignored or misunderstood it. We read in Acts, eighth chapter: "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." We then read that Philip met the sorcerer called Simon, who was converted, and after he was baptized "continued with Philip, and wondered, beholding the miracles and signs which were done." Our Leader tells us that Jesus "refuted all opponents with his healing power" (Science and Health, p. 18), and in following him we too must refute the seeming antagonism of today by the healing works.

Next follows perhaps the most beautiful incident in all the recorded acts of the apostles: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority . . . was returning, and sitting in his chariot read Esaias the prophet." Being still led of the Spirit, Philip joined himself to the eunuch in his chariot, and said unto him, "Understandest thou what thou readest?" And the eunuch then desired of Philip that he tell him of whom this Scripture was written. "Then Philip opened his mouth, . . . and preached unto him Jesus." So far in this beautiful incident we see "the preparations of the heart" that enabled Philip to hear the divine voice directing him, "Arise, and go. . . . And he arose and went" in immediate and unquestioning obedience.

On page 77 of "Miscellaneous Writings" we are told what Philip's preaching to the eunuch meant, and it has often seemed to me that if our dear Leader had never written anything else than this one marvelous explanation of what it means "to *believe*," the world would still owe her unspeakable gratitude. In this one luminous page, with

> Thoughts that breathe and words that burn,

she gives the whole plan of salvation. We learn not only of God manifest through man, but of "the eternal unity of man and God, as the divine Principle and spiritual idea." It leads, as she further tells us, to the apprehension of that supersensible splendor of Soul in which "God is made manifest in the flesh, and thus it destroys all sense of sin, sickness, and death,—when the brightness of His glory encompasseth all being."

From this inspiring statement as to what Philip meant, we can readily comprehend that the eunuch had not only the baptism of water, but he also received that spiritual baptism defined on page 581 of Science and Health as "purification by Spirit; submergence in Spirit. We are 'willing rather to be absent from the body, and present with the Lord.'" This leads up to the culminating demonstration of the evangelist, which, because misunderstood, has been almost entirely neglected. We read that "when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: . . . But Philip was found at Azotus."

In the Bible dictionaries the leading of Philip by the Spirit to the finding of the eunuch, the inspiration of Spirit in his explanation of Jesus, are fully recognized; but there is no appreciable recognition of the strange and most interesting final event, namely, the demonstration of Philip's sudden disappearance to the eunuch, and his being found at Azotus, a distant village. In this day of aerial navigation, of the persistent efforts of the human mind to attain the conquest of the air by material methods, to lessen time, space, and distance, this incident of Philip's experience assumes a deeper significance, a vastly more important bearing on the possibilities of scientific being.

Is Science spiritual or material—is it Spirit that governs, or human invention? No one can read the seventy-seventh page of "Miscellaneous Writings," drink of its vital, life-giving drafts of spiritual inspiration, perceive its transcendent beauty and power, without recognizing that such a comprehension of Christ and of pure spiritual being as Philip proved that he possessed by his mighty works, must have so transported him (by the splendors of his own sense of the supersensible) that he rose out of his bodily consciousness, and found himself at Azotus, unconscious of physical effort. In Science and Health (p. 84), we read, "To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step toward the Mind-science by which we discern man's nature and existence." And again (p. 90), "Divest yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body."

Even Tennyson's beautiful vision of

> Bright argosies of purple twilight,
> Dropping down with costly bales,

pales before the glimpse of spiritual man, free from the limitations and fetters of materialism, which beckons mortals onward to the supersensible glory when "the astronomer will no longer look up to the stars,—he will look out from them upon the universe" (Science and Health, p. 125). How deeply grateful, beyond words to express, should we be that in this grand hour, despite the chaos of mortal struggle, there comes to us the glorious revelation of scientific being. Truth, revealed to us through our beloved Leader, shows the true way to the conquest of all limitation, and opens the vision to behold the "glories of earth and heaven and man" (*Ibid.*, p. 264).

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THE WINDOWS OF HEAVEN.

M. G. INGLIS.

WHAT and where is heaven? All have a hope of heaven in the dim recesses of their consciousness, for all certainly have a great unrest within them, an unrest which the world cannot satisfy, and which perforce leads them to seek for something that will give peace and lasting contentment; yet how few there are that search till they find. St. Augustine said, "Thou hast made us for Thyself, O Lord, and our heart is restless until it finds rest again in Thee."

What we are all seeking is harmony. In "Science and Health with Key to the Scriptures" Mrs. Eddy has given us the true definition of heaven: "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (p. 587). All through the Bible God is spoken of as inhabiting heaven,—that is, dwelling in harmony,—and we are also told that the kingdom of God is within man. As we study our text-book and begin to realize more clearly that God, good, is the only power and that He rules now,—"a very present help,"—we shall experience the joy of bringing to others the glad tidings that good is the only reality and is here now, and that evil has neither place nor power. All space is filled with the presence of God; therefore, in spite of the seeming discord, there is an unchanging harmony, and all space is in reality filled with harmony. In proportion as we cling to the understanding of the omnipresence of God in our consciousness, we shall attain to harmony,—be attuned to the infinite Mind.

We read in Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." What are the tithes that God, divine Mind, asks us to bring to Him? St. Paul says, "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God." Full of meaning is this word "holy." We cannot present hearts surcharged with error or clouded with thoughts of self; a belief of life apart from God, lived according to material laws, which leaves God out of His own temple. Each one of us knows what part of our all is being withheld. To the young ruler, it seemed difficult to lay his riches on God's altar. To some that particular demand might appear easy of fulfilment; to others, material sense in all its alluring forms might be the stumbling-block, and assume such a density that the divine law of Love would be lost sight of.

In Isaiah we read: "Say . . . to them that are in darkness, Shew yourselves." That is, show your real, true selves, hidden only by the clouds of error—show the upright man that God has made. The wise man says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." The real man is God's own image and likeness,—all perfect,—and reflects nothing but divine Love; therefore the command means, Show yourselves as sons and daughters of God, living in the light which is radiated through the windows of harmony. Heaven is not confined to any part of space, but is in all consciousness of good, and only good; so let us bask in the sunlight of good, and by so doing take some of it into the hearts and lives of those who seem to be in darkness, which is an unreal state of consciousness that is banished by the sunshine of love.

If we offer to God vessels "meet for the master's use,"—emptied of desire for self-glorification,—He will fill them so full of blessing that it will overflow into all the hearts ready to receive it. When we ourselves are filled with the blessings of love, joy, peace, health, and harmony, we shall "run, and not be weary; and . . . shall walk, and not faint;" we shall be equipped to carry the good news to others, and so fulfil the law of Christ,—reveal heaven here and now.

THE VISION OF THE HEIGHTS.

ADA J. MILLER.

IN a recent lecture Dr. Hale, director of the Carnegie Solar Observatory on Mt. Wilson, showed two pictures of the same nebula, one taken from an observatory at an altitude of twelve hundred feet, the other from the Mt. Wilson observatory at an altitude of six thousand feet. In the first picture there were but few sharp light points; in the second, the haziness had largely vanished and myriads of stars were visible. Dr. Hale showed these pictures to illustrate the advantage to astronomical observation of being as far as possible above the immediate earth-atmosphere, where clearness of vision is practically impossible.

If this be true of the astronomer's observations, is it not doubly true of the Christian Scientist's work? Clear vision, fuller discernment of the truth, unchanging spiritual light,—these are not possible in the earth-atmosphere—the atmosphere that is heavy with thoughts of greed, envy, jealousy, dishonesty, injustice, and ingratitude. One may discern the truth from the midst of these conditions, but it will be to him a nebulous light until he climbs to the heights and reaches a plane of thought above these lower strata where the baser qualities of mortal thought seethe and ferment. As he climbs, thought by thought, the earth-mists vanish, and the truth which had appeared nebulous becomes clear-cut and scintillates with light.

The earth-atmosphere surrounds the globe to a height variously estimated at seventy-five to two hundred miles. This material symbol of the depths in which we are submerged in mortal mind is interesting because of its suggestive possibilities of ascent. Surely there are "heights ever farther removed," and Jesus' inspiring message, "Be of good cheer; I have overcome the world," rings back to us and speeds us upward in the thought-journey which is ever leading us on to clearer views of Truth; leading us up to that height whereon alone lies repose—the constant, conscious at-one-ment with God.

FORGIVENESS.

GEORGE I. FISKE.

CHRISTIAN SCIENCE gives us a higher thought in regard to a multitude of things. The unfolding which comes along many lines brings a new light on the subject of forgiveness. We have been accustomed to pray, "Forgive us our debts, as we forgive our debtors," and the question comes up as to whether we were entirely sincere in this prayer, before we understood the true meaning of forgiveness. Did we really want God to forgive us in the way we forgive others? How this passage is illumined when its spiritual interpretation comes to us—"Love is reflected in love" (Science and Health, p. 17)! Can we forgive without reflecting love? No! Forgiveness is then a work of love, and nothing short of this deserves the name. Mrs. Eddy writes, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (*Ibid.*, p. 201).

A perfect example of forgiveness is presented in Jesus, who even on the cross prayed for those who were crucifying him, "Father, forgive them; for they know not what they do." He indeed manifested true forgiveness in reflecting love alone. One of the most helpful and necessary footsteps to be taken in bringing the blessings of a forgiving spirit into our lives is the recognition of the true child of God and of the false basis of the error. Let

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us take this thought of forgiveness, make it practical, and see how often the seeming hatred, jealousy, or whatever the wrong thought may be, will disappear. We shall come to the point where our thought goes out in love and pity toward those who would harm us, knowing that we are safe and that a wrong thought only hurts the one who harbors it. Gradually we learn that others cannot harm us unless they make us think wrong, and we fail to let Truth and Love control our thought.

Another beautiful example of forgiveness is presented to us in the account of Stephen, when he was stoned for his faith in Christ's teachings. This prayer was similar to that of our Master on the cross,—"Lord, lay not this sin to their charge." History repeated itself when, in the midst of unjust criticism and cruel misrepresentation, in an article entitled "Harvest," which appeared in the *Independent* (Nov. 22, 1906), our Leader, Mrs. Eddy, wrote, "Those words of our dear, departing Saviour, breathing love for his enemies, fill my heart: 'Father, forgive them; for they know not what they do.'"

We sometimes hear the remark, "I can forgive, but I cannot forget." There can be no true forgiveness in such a thought as this, since it does not reflect love. It is also said by some, "I could have forgiven, if this had not been added to the first injury." Jesus' standard of forgiveness is, "I say not unto thee, Until seven times: but, Until seventy times seven." Even "seven" stands for completeness, and "seventy times seven" leaves absolutely no escape from the demand for true and complete forgiveness.

Failure to understand the true ideal and to measure up to this ideal, shuts out much of light and love which might be ours. Jesus said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." If the love of God is not reflected on others by us, this love cannot long be consciously present to bless us. As one of our hymns expresses it,—

Ceasing to give, we cease to have;
Such is the law of love.

As the scientific sense of forgiveness unfolds to us we see that it means healing. Jesus said, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" When we forgive in the true sense we see man as the perfect child of God, and in healing this is also true. Our revered Leader says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

DECLARING THE TRUTH.

REV. G. WARRE CORNISH.

It is curious to notice that in the Greek New Testament there are no less than sixteen different Greek verbs which are translated in our Authorized Version by the single word "declare." Of these sixteen different words, six are various forms of the word which means "message," "news," "gospel," "evangel," "angel;" *e.g.*, we read in the first epistle of John: "That which we have seen and heard, declare we unto you." Two of the Greek words mean "to show," (make plain), "bring to light," the word "phenomenon" being a form of the same word. Another means "to make lucid, or clear." Two others mean "to narrate, expound, explain;" here the primal sense of the word is "to lead," afterward applied to the mental process of passing through a chain of inferences, or, in narrative, of events. Another word not infrequently used simply means "to make known," the active form of the word "knowledge, science." Another means "to define, determine." This is the word used in the passage, "Declared to be the Son of God with power." This accounts for thirteen of the forms. Of the three remaining verbs, one means again "to make plain or clear," another "to lay a matter before some one;" only one has the merely literal force of "to speak," "utter."

All this is interesting in view of the common use of the phrase "declaring the truth," which sometimes only means a more or less emphatic verbal utterance. It brings out the fulness of the sense implied by this declaration. "Declaring" means all that these different Greek verbs mean; viz., conveying the message, the good news, making it plain, bringing it to light, elucidating, illustrating it, unfolding it and making it known. It also points to that "scientific statement of being," as it is named in Science and Health, which is of such vast import to humanity.

THE BOW IN THE CLOUD.

DAISY WOODWARD.

While dwelling upon the innumerable blessings and wonders of Christian Science, the writer has frequently been reminded of the words, "I do set my bow in the cloud,"—a "token" of that covenant which was to be "for perpetual generations." We are all familiar with the beauty and brilliancy of a rainbow seen in the sky. Perhaps the day has been dark, the atmosphere heavily laden with moisture, causing a veil of mist to obscure the landscape. To quote from a well known poet,—

All day the low-hung clouds have dropped
Their garnered fulness down;
All day that soft gray mist hath wrapped
Hill, valley, grove, and town;

The air feels oppressive, and the rain has been gradually increasing until now it descends in torrents.

Suddenly, from behind great banks of passing cloud the sun bursts forth—and what a transformation! The beautiful bow of promise has appeared, its exquisite colors blending softly as the tints of an opal. The eye is delighted with the glorious arch of purest color; and forgetting the clouds, whose darkness only heightens the splendor of the seven-hued rainbow, the beholder fixes his enraptured gaze upon this wondrous spectacle, and while drinking in its radiance, rejoices in the fulfilment of that gracious promise, "I do set my bow in the cloud."

Has not this experience come to each one of us, when the clouds of mortal sense have gathered around us? Our lives have seemed laden with care, worry, fear, and sorrow; the way has seemed dark with trials and temptations, dismal forebodings and doubts, and the mists of material belief seem to close in around us, enveloping us in the darkness of despair! Then suddenly the sunlight of Truth shines forth in all the fulness of its splendor, revealing those divine hues which blend harmoniously and merge into the white light of purity. The cold, damp mists disperse before the warmth of Love, doubts and forebodings melt away before the radiant hue of spiritual understanding, darkness disappears before the all-transforming light of Truth, and fear gives place to hope. As Mrs. Eddy says in one of her poems (Miscellaneous Writings, p. 388),—

'Twas Love whose finger traced aloud
A bow of promise on the cloud.

Recognizing this truth, we turn in loving praise and thankfulness to our Father, who has set His bow in the cloud, and with heartfelt gratitude to our dear Leader, who through loving patient toil has made it possible for us humbly to look up and see its glories for ourselves.

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MOUNTAIN CLIMBING.

L. M. CURTIS.

NEAR my old home in Vermont stands Mt. Killington, and I have climbed its rugged sides many times. The experiences which one has in mountain climbing are so similar to those which we have in attempting to reach the heights in Christian Science, that since taking up its study I have often been reminded of those early trips. In going up the mountain we always had to keep very close to our guide, or there was danger of our wandering into the wrong path and being lost; so in Christian Science we learn very early in our study that we have to keep close to divine Principle, or there is danger of wandering into wrong paths, thus getting into difficulties from which it is hard to extricate ourselves. Mrs. Eddy says in one of her hymns (Miscellaneous Writings, p. 398),—

I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Moreover, as we went on up the mountain we often saw directly in front of us what seemed an impassable barrier, a huge boulder; but we always found, on coming up to the rock, that there was a path leading around and up in such a way that we soon found ourselves above it. So in Christian Science we often forget that we are living "just for today," and looking ahead we see what appears like an insurmountable obstacle in our pathway; but if we do as our Leader has bidden us, "Cling steadfastly to God and His idea" (Science and Health, p. 495), and persistently declare the truth, we shall always find a way out of the difficulty, and sooner or later the problem will be solved.

In going up Mt. Killington we sometimes had to ascend a hill, then go down into a valley, over another hill and again into a valley, and it often seemed as though we were making no progress upward. So, too, in Christian Science we sometimes reach a high place, and it seems as if we could never descend into a valley again. We feel as did Peter on the mount of transfiguration, as though we must stay there always. Then perhaps a difficult problem arises, and we seem to go down into the valley to solve it. Perhaps we become discouraged and feel that we are making no progress, but in our mountain climbing we found on looking back that even when we were in the valleys we were really on higher ground than we had been on some of the peaks below. So, in Christian Science, by looking back—it may be six months or a year—we can see that we are on higher ground than we were a year ago. We read in the 24th Psalm, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart;" and it is only by purifying ourselves that we can really reach "the heights of holiness."

As we drew near to the top of the mountain, we came upon a spring of clear, cold water, where we sat down and rested and refreshed ourselves for the steep climb yet before us. To many, our Wednesday evening meetings are like that spring of refreshing water. Many times, when first taking up the study of this Science, I have gone to the meeting with such a sense of weariness and discouragement that it seemed as though I could go no farther, but some testimony would be given,—a little draft of the "water of life"—which helped me, and I would go home rested and strengthened for the journey of the week. Then I remembered that some little streams have their rise away up on the mountain, and as they journey down they unite and form a river, which empties into an immense reservoir and thus forms the water-supply for a city. This water goes into all the homes of the town, and thus they are cleansed and the people refreshed by the stream from the far-off mountain. The Wednesday evening meeting is like a reservoir of living water, and all who attend these meetings can be channels for carrying the water into their homes, which are sure to be made purer and happier through the influences that come to them from these gatherings; indeed we often have testimonies to the effect that homes have been completely transformed through such influences.

When we finally reached the top of the mountain and looked back over the path by which we had come, we could see that the very things which we had looked upon as hindrances on the way had really been stepping-stones to help us reach the heights; and as we looked at the beautiful valley spread out at our feet, with its many villages and lakes here and there, as we looked at the lesser mountains piled at our feet, and saw the misty outline of many others away off in the distance, how slight seemed the hardships of the journey when compared with the lovely view. And so it is in Christian Science! As we go higher and higher in our study, we see more and more of the beautiful things that our heavenly Father has prepared for those who love Him, and when these things are revealed to us, how small then seem the problems which we have been obliged to solve. When we finally sat down on the top of the mountain, we sang some old songs, and it seemed as though the hills and valleys joined in the singing. I was reminded of the words of Isaiah: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

A few years ago I heard a distinguished educator give a talk on Japan, in the course of which he said: "One morning, I stood looking at their sacred Mt. Fujiyama, with its snow-capped peak and the streams of water flowing down the sides of the mount and forming a large river at its base; and I thought, So stands the mount of Christianity in the world, and little streams of truth are flowing down to all the people of the earth." It seemed to me that the vision which he had was a vision of scientific Christianity, for we know that Christian Science is seen to be far above materiality, and its streams of truth are flowing to refresh all the nations of the earth. In Micah we read that "in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord." Again, in Isaiah we read: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

[Written for the *Sentinel*.]

WILDERNESS BLESSINGS.

GERTRUDE RING HOMANS.

WITH me 'twas evening in a desert place,
And hungry thoughts in a great multitude
Questioned earnestly each his neighbor's face,—
If they should not depart by slow foot-pace
Into some village to buy needful food.

E'en the disciples having speech with him
Had not the faith to ask for daily bread
Until he bade "Give," in the twilight dim,
"Ye them to eat," and loaded to the brim
Twelve baskets when the healéd throng were fed.

Sweet sacred lesson! May no wilderness
Affright me, since God's bounteous love is there.
And oh, the joy, if in the patient press
Mine were the loaves and fishes He should bless
For every famished brother's liberal share.

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SELECTED ARTICLES.

[Frederick Dixon in *Bath* (Eng.) *Herald.*]

If there is anything certain about the teaching of Christ Jesus, it is the way in which he dwelt upon the possibilities of the present. "This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent," words which distinctly declare that it was possible for man to gain this knowledge in this present life, since, as he explained at another time, "the kingdom of God is within you," or "in the midst of you." "This kingdom of God," Mrs. Eddy writes, on page 576 of Science and Health, " 'is within you,'—is within reach of man's consciousness here, and the spiritual idea reveals it." The understanding of the spiritual idea is that knowledge of the truth which Christ Jesus declared would make men free.

The opposition which the gospel of Christ met with in the first century is very like the opposition which Christian Science is meeting today, in the determined criticism of its theology and the repudiation of its healing. So long as the healing continued, the primitive church remained an outcast, for the healing necessitated the denial of materiality and required the sustained spiritual alertness necessary for the realization of man's true spiritual selfhood. The full significance of this dawns slowly upon the human consciousness, for, in order to understand the utter nothingness of any delusion it is necessary to understand the whole truth. This was surely what Paul meant when he wrote to the church in Corinth, "Now we see through a glass, darkly; but then face to face." Paul knew well enough that the things which he saw about him were enigmas which he was only partially able to understand. But he knew also that the more he acquired of the Mind of Christ, the clearer his appreciation of the spiritual would become, and that for the misconception of the spiritual seen through the blurred mist of the material senses, there would be substituted man formed in the image and likeness of God.

[W. J. Bonnin in *Birkdale and Southport* (Eng.) *Pioneer.*]

Starting from the premises, disclosed by Scripture and conceded by Christians generally, that God is good, that He is omnipotent, omniscient, and omnipresent, that He is Life and Truth and Love, Christian Science establishes its position and proves its teaching by the infallible process of deduction. The truths thus established may not agree with what our physical senses would have us believe to be the truths of God's creation, but to exhibit and expose this disagreement and to demonstrate that what is not in accord with eternal divine Truth cannot itself be true, eternal, and real, is the mission of Christian Science. Naturally, to an age well-nigh submerged in materialism, this teaching comes with almost as great a shock as it produced when it was first propounded nineteen centuries ago. He who preached, "It is the spirit that quickeneth; the flesh profiteth nothing," declared in those words the fundamental truth of his teaching, the scientific definition of reality.

Humanity has through the ages been educated to accept the testimony of the senses as indisputable evidence of truth. Christian Science comes to teach mankind that in proportion as spiritual understanding is unfolded, so will this sense testimony be discarded as evidence only of what is temporal, destructible, and supposititious. The cry of the psalmist for understanding, the prayer of Solomon for wisdom, the Pauline advice to let that Mind be in us "which was also in Christ Jesus,"—what do they all stand for? Do they not signify that man, the child of God, has a capacity for a higher form of understanding than merely human knowledge? Do they not indicate that this spiritual knowledge is the knowledge requisite to comprehend God's truth? "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know," wrote Paul. The study of Christian Science fosters and develops this understanding, and as its students progress in it they begin to see how man, created in God's image and likeness, and given dominion over all the earth, is in his true self able to rise above material limitations, how sin and misery and sickness have no power beyond what they have by erring mortal beliefs been invested with, and how mankind is not rightfully harassed by them.

[Gray Montgomery in *Denver* (Col.) *Republican.*]

The second tenet of the Christian Science church reads: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness" (Science and Health, p. 497). The Holy Ghost is the understanding of Truth, the same unfoldment of Life, Truth, and Love that enabled the prophets of old to write the Scriptures.

The Bible informs us that the conception of Jesus was of the Holy Ghost. Mary's understanding of God as the only Father enabled her to give to the world its long-expected Saviour. The Bible also tells us that "Zacharias was filled with the Holy Ghost, and prophesied;" that "Peter, filled with the Holy Ghost," taught Christianity to the "elders of Israel;" that "Saul, filled with the Holy Ghost," rebuked Elymas the sorcerer. Jesus, filled with the Holy Ghost, that is, possessing the perfect understanding of God, reformed the sinner, and healed the helpless invalid by awakening him from the dream of life in matter to the fact of his real life in God, thus changing his thoughts from fear to a realization of God's protecting love and power. By restoring the dead to life, and by his own resurrection, he proved that the understanding of Truth, the Holy Ghost, can overcome even the last enemy. And today Christian Scientists, accepting all of the Bible teaching, are again performing, in a measure, similar reformative, regenerative, and healing works.

By the power of divine Science, the understanding of perfect God and His perfect universe, Jesus lifted the thought of his disciples above the material concept of existence to that spiritual sense which enabled them to repeat their Master's wonderful deeds. At his ascension, our Master's human body disappeared, and his spiritual individuality, the Christ-embodiment, appeared as his real spiritual self. This teaching is not a denial of Christ, but rather a confirmation of the eternal or real substance of Christ. Jesus was the highest human concept of the Christ, and when the human element disappeared from mortal sight his real spiritual entity, the Christ-man in the image and likeness of God, dawned upon the consciousness of his followers; and as Mrs. Eddy teaches (Science and Health, p. 31), "it is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed."

[R. Stanhope Easterday in *Ft. Wayne* (Ind.) *News.*]

Christian Science is a revival of primitive Christianity, and its healings are today as in Jesus' day the direct result of the impartation to erring human minds of the wholesome, uplifting, vivifying influence of divine Truth and Love, which heals physically by uplifting spiritually. Such a wholesome regenerative process has in it not one taint of mesmerism or the paralyzing domination of one erring, finite human mind over another.

In the light of the foregoing, moreover, it is easily to be seen that Christian Science cannot possibly do harm, as was erroneously alleged by our critic; while it should be further noted that the list of diseases already healed

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in Christian Science includes practically all the so-called "incurable" forms, which latter, the majority of them organic, cannot reasonably be classed as "imaginary." It is doubtless true, as with the rest of us, that "there are many things which the medical profession does not know," and among these we might reasonably classify "the things of the Spirit of God," which cannot be learned in the laboratory nor hammered out with a pestle, but must be "spiritually discerned." The man who has been healed spiritually, however, and without drugs, is not willing to concede that Mrs. Eddy's system of spiritual healing is based on "sheer nonsense." The results, the "fruits," belie the statement.

In conclusion, with all due deference to the medical profession and acknowledging the legitimate place of its supporters in ministering to a race which as yet knows not God well enough to rely confidently upon Spirit for healing, we must point the fact that constantly fluctuating theories and methods throughout its entire four thousand years of history do not give assurance that absolute "truth" permeates and bases its gigantic and world-wide superstructure of experimentation and practice. We will agree, however, that there should be no "other foundation than truth in the practice and study" of a system that so intimately concerns the temporal welfare, comfort, and life of mankind. For this reason the Christian Scientist feels in duty bound to press on in his pursuit of absolute, spiritual truth, reassured by the Scriptural promise, "Ye shall know the truth and the truth shall make you free."

[George Shaw Cook in *Chicago Post.*]

Christian Scientists do believe in a remedy, but not in the use of material remedies. Their remedy is to turn unreservedly in the time of physical as well as mental distress to God, who, as David said, "healeth all thy diseases; who forgiveth all thine iniquities." Christian Scientists, therefore, do believe in prayer. They are learning to "pray without ceasing," and, furthermore, they have abundant proof on every hand that the right kind of prayer is efficacious.

[John L. Rendall in *Independence* (Ia.) *Conservative.*]

Christian Science and hypnotism are not in any degree or particular analogous. They are distinctly opposite in precept and practice, in premise and conclusion. Hypnotism is based upon supposed control of one mortal or human mind over another, and works through suggestion, etc. Christian Science, on the other hand, recognizes the control of but one Mind, even God, the creator of all things. It teaches that each individual man reflects in its completeness that Mind "which was also in Christ Jesus," therefore that he cannot be subjected to suggestions or other supposed control inimical to his welfare. Christian Science teaches man the certainty of God's infinite presence, availability, and power at all times and under all circumstances, and that man is subject only to the power of God; as St. Paul states it, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." In "Science and Health with Key to the Scriptures" by Mary Baker Eddy, a very clear distinction is drawn between the teachings of hypnotism and those of unadulterated, scientific Christianity.

Oh, wait no more on worry, companion not with care,
Ever the morning dawneth and dawneth everywhere;
And when the heart is open to loveliness and truth,
From every wind of heaven comes the world's eternal youth.

ANON.

THE LECTURES.

MARSHALLTOWN, IA.

Judge William G. Ewing of Chicago delivered a lecture on Christian Science at the Odeon last night [June 8]. It was refreshing and inspiring to listen to the words of a man who preaches the gospel of love and not of hate, who tells you of the goodness with which the world is filled and which men may have simply by persistently claiming it. It was inspiring, though one might not always agree with the speaker in his conclusions. The man who sees the good, the beautiful, and the true in all of nature's handiwork, who is filled with appreciation for all that has been done by science, art, and religion for the betterment of mankind, has a message for humanity, and they realize it when they hear him speak, even though they may differ widely from his beliefs as to things spiritual. Judge Ewing was introduced by James McNally of the *Herald,* who said in part,—

I am not a Scientist, and after being compelled to listen for the past six weeks to a gospel of denunciation and condemnation, I am not altogether sure that I am a Christian. Certainly I have neither part nor share in, nor sympathy for, nor understanding of, the monstrous doctrine that condemns men to eternal torment. If there is a God who would condemn any of His children to eternal torment, He is no God of mine. I will also say that I have very many friends who are Scientists, and there is not an intellectual runt among them all. The membership of this church will compare most favorably with any other sect in the world.

Marshalltown Herald.

JANESVILLE, WIS.

Prof. Hermann S. Hering lectured here on Christian Science June 8. He was introduced by the Hon. George Grimm, circuit judge, who said in part,—

Christian Science is this day challenging the attention of the thinking men of the world. Those who have studied it sufficiently to get a fair understanding of its fundamentals have ceased to scoff and ridicule, and if we are to test its teachings by the rule given us by the Master, when warning his disciples against false teachers, namely, "By their fruits ye shall know them,"—shall know whether their teaching is true or false, is of God or of evil,—then surely they cannot be far from the truth. So far as my observation of Christian Scientists goes, I have found them to be a happy, optimistic people, who try to live in every act and thought of their daily lives the gospel of Love, who see in each fellow-man the best there is in him,—the spiritual image and likeness of God and a brother. I have never heard them denounce those who seek their salvation in other churches or by other means, or to speak ill or resentfully even of those who traduce them.

I regret that the day is not long past when I sorely misjudged them. All my life I had striven to be charitable in my judgment of others, and to follow the Golden Rule, but I awoke one day to find that I, who had prided myself upon my impartiality and freedom from prejudice, was far from being free from venom where the subject of Christian Science was concerned. The lawyer's training tends to make him broad-gauge and to free him from prejudice, and in a trial judge prejudice is wholly out of place. All men are equal before the law, and a disposition to harbor bias or prejudice unfits a man for being a just and upright judge. That I am here tonight I adduce as proof that I have mastered another one of my prejudices. I will and ought to say further that my study of

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Christian Science has given me a truer understanding of life, and has made me love God and my fellow-men more. This is the only tribute I shall pay to Christian Science tonight, but it is broad enough to cover the whole ground.—*Correspondence.*

SALT LAKE CITY, UTAH.

An audience that occupied about all the seat space in the Colonial Theater heard Miss Mary Brookins last night [June 17] deliver a lecture on Christian Science. Oscar L. Cox, secretary of the Y. M. C. A. of Salt Lake, introduced Miss Brookins, reading from a carefully prepared speech. He said in part,—

Utah's welfare demands the spirit of religious tolerance which the Christian Science church has shown by inviting me to speak a word of preface this evening, for I am one whom somewhat careful thought has caused to accept the statement of religious truth as put forth by another denomination than your own. No man should fail these days to secure active identification with that church which receives the largest measure of his intellectual approval and which stirs his heart to repentant shame for yesterday's failure and to courageous planning for today's victory. He need not attempt to coerce his intellect into the acceptance of his present or any other profession—the intellect cannot be coerced. It must be fed with fact and then followed.

I am glad that it is my honor to present the speaker of the evening, not as representing my personal view-point on religious matters, since I work with another church group, but because she comes to us with the ripe culture of thought and study, bringing the Christian Science view-point to our attention in such a manner that we may be intelligent in its consideration.—*Telegram.*

DENVER, COL.

Frank H. Leonard lectured on the subject of Christian Science, June 17 and 18. The first evening he was introduced by Henry H. Hurley, First Reader of Second Church, who said in part,—

A million men may have a million concepts of God, yet the Scriptures declare, "Hear, O Israel: The Lord our God is one Lord." Moses, through consecrated living, gained a spiritual understanding of God and His laws, which enabled him to lead the children of Israel out of their bondage. Daniel was delivered safely from the lions' den because of his wondrous knowledge of God and the protecting influence of His presence. Jesus of Nazareth brought to this earth the full understanding of God and His laws. This full understanding of God enabled Jesus and his students to heal the sick, reform the sinner, and raise the dead, in direct opposition to material laws, thus proving his doctrine to be the truth. And he said, "Ye shall know the truth, and the truth shall make you free"—free from sin, disease, and death.

Mrs. Eddy, the Discoverer and Founder of Christian Science, has brought again to a waiting world this doctrine of works instead of words. Christian Science is teaching mankind a demonstrable knowledge of God and His laws, and is offering proofs instead of promises, fruits instead of husks, and the kingdom of heaven at hand instead of an uncertain future-world salvation.—*Denver Post.*

The second evening the lecturer was introduced by William Mahin, First Reader of First Church, in part as follows,—

Many existing conditions seem to indicate a decline of interest in religious matters, and yet the sale of Bibles has greatly increased during recent years. Furthermore, there has never been a time when the essentials of true religion—the spirit of the Golden Rule—have taken such hold of political, business, and domestic affairs. Civic righteousness has become a favorite theme of public speakers and magazine writers, and business methods that were little questioned a few years ago are severely condemned today. Why is it, then, that one great and active denomination in the report of its city mission work shows a falling off of over fifty per cent in converts, and an actual decrease of membership during the past few years? One eminent minister answers this question by saying, "The plain truth is that we are not bringing the full force of our religion to bear upon the hearts and lives of the people." Another says, "The world will not be satisfied with our religious professions until we attack the causes of poverty and disease with the same enthusiasm and persistency that we palliate the symptoms." Our Leader, Mrs. Eddy, expresses the same thought in Science and Health (p. 241), where she says, "The error of the ages is preaching without practice."

The fact is that the world is yearning for a religion that will show it how to solve the problems of today; that will reveal to it a God who is "a very present help in trouble;" that will demonstrate to it the meaning of Jesus' declaration: "The kingdom of God is within you." Tens of thousands in this and other lands believe that they have found such a religion in Christian Science. It has lifted them out of a hell of misery. It has shown them the way of life. It has taught them that salvation is not restricted to a distant and uncertain future state of existence, but that it may be progressively experienced here and now.

Correspondence.

LECTURES AT OTHER PLACES.

Le Mars, Ia.—Frank H. Leonard, May 17.
La Grange, Ill.—Bicknell Young, May 17.
Tucson, Ariz.—Judge William G. Ewing, May 18.
Harrogate, England.—Francis J. Fluno, M.D., May 18.
Galena, Kan.—Judge Septimus J. Hanna, May 18.
St. Joseph, Mo.—Rev. Arthur R. Vosburgh, May 18.
Leeds, England.—Francis J. Fluno, M.D., May 20.
Peoria, Ill.—Prof. Hermann S. Hering, May 20.
Charles City, Ia.—Frank H. Leonard, May 20.
Appleton, Wis.—Rev. William P. McKenzie, May 20.
Sheboygan, Wis.—Bicknell Young, May 20.
Moscow, Idaho.—Clarence C. Eaton, May 21.
Hornsea, England.—Francis J. Fluno, M.D., May 21.
Hobart, Okla.—Judge Septimus J. Hanna, May 21.
Indianapolis, Ind. (Second Church).—Prof. Hermann S. Hering, May 21.
Hornell, N. Y.—Bliss Knapp, May 21.
Austin, Minn.—Frank H. Leonard, May 21.
Antigo, Wis.—Rev. William P. McKenzie, May 21.
Mt. Vernon, Ind.—Rev. Arthur R. Vosburgh, May 21.
Elgin, Ill.—Frank H. Leonard, May 22.
South Haven, Mich.—Miss Mary Brookins, May 23.
Farmer City, Ill.—Hon. Clarence A. Buskirk, May 23.
Cleveland, O. (First Church).—Prof. Hermann S. Hering, May 23.
Akron, O.—Bliss Knapp, May 23.
Newburgh, N. Y.—Bicknell Young, May 23.
Colville, Wash.—Clarence C. Eaton, May 24.
London, England (Third Church).—Francis J. Fluno, M.D., May 24.
Lexington, Ky.—Frank H. Leonard, May 24.
Newark, N. J.—Bicknell Young, May 24.
Cœur d'Alene, Idaho.—Clarence C. Eaton, May 25.
Fairmont, Minn.—Bliss Knapp, May 25.
Aldershot, England.—Francis J. Fluno, M.D., May 26.
Pittsburg, Pa. (First Church).—Miss Mary Brookins, May 27.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

EDWARD A. KIMBALL, C. S. D.

THE late Edward A. Kimball, C.S.D., our beloved brother whose passing away we announce with profound sympathy, was well known to Christian Scientists all over the world, and was greatly beloved by them for his loyalty and helpfulness to the Cause of Christian Science, which commanded his most earnest and intelligent devotion and labors.

Not only was Mr. Kimball a successful teacher and practitioner of Christian Science, but he was a member of the Christian Science board of lectureship from its organization, and in the work of this board he displayed the same marked ability and effectiveness which characterized his work as a teacher and practitioner.

Mr. Kimball was fortunate in being a personal student of Mrs. Eddy in the Massachusetts Metaphysical College, and later was honored by her with an appointment as teacher in this college under her direction. One could ask no greater reward for faithful service than the commendation written by Mrs. Eddy when Mr. Kimball tendered his resignation from this important position after five years of service: "The long term of the incumbent teacher in the board of education, Edward A. Kimball, C.S.D., expires in June next, when he retires crowned with honors—his teacher and Leader loving him, and the race benefited by his labors."

Mr. Kimball was healed by Christian Science over twenty years ago, after his condition had been pronounced hopeless, and in the years of vigorous health to which he then succeeded, he devoted his magnificent abilities, as an exponent of the truth which had healed him, to the advancement of Christian Science, because he was convinced of its truth and of its practical value to all who would accept it. That his work was of value to mankind is attested by the many to whom he brought the healing and saving truth of Christian Science as taught by Mrs. Eddy; and it is true of our brother, as she has said of another, that he "is not dead, neither does he sleep nor rest from his labors in divine Science; and his works do follow him. Evil has no power to harm, to hinder, or to destroy the real spiritual man."

ARCHIBALD MCLELLAN.

BARNACLES.

THE naval narratives of the world teem with references to England's early seamen, Drake, Hawkins, and their kin, not only because of their fearlessness, their far-seeking, venturesome spirit, but because of the cleverness with which they handled their little caravels. The skill and daring of these "bronzed British tars" counted for much, no doubt, in their mastery of every sea, but their habit of hieing betimes to some secluded cove, there to tilt their crafts abeam long enough to scrape every barnacle from their keels,—this also had greatly to do with that fleetness of sail which contributed so largely to their achievements and fame; and today their wisdom in this regard is duly registered in the fact that the modern "greyhound" of the sea wins a furlong for every moment of her chase by being cleaned now and then to the skin.

All this illustrates the more important fact that in the realm of thought patient and planned-for removal of the retarding accumulations of material belief has very definitely to do with the satisfactoriness and success of every spiritual undertaking. Pride, the love of place, self-sufficiency and wilfulness, together with every other scion of selfishness and falsity,—these are the mental accretions that must be "put away" as Paul says, before consciousness finds its true freedom for diviner flight.

The barnacles of human belief abound in the quiet seas of credulous childhood and youth, where the sky seems most fair, the breeze most favoring. They are found too in the waters of mature ease and self-complacency, and they attach themselves to the body of human thought so insidiously, and multiply with such marvelous rapidity that, ere he is aware, many a promising voyager has lost his spiritual alertness, his ability to stem opposing tides, and so become a prey to the confusing and dangerous drifts of mortal thought.

To this state of mental and spiritual logyness Christian Science comes with awakening, freedom-bringing significance. It enables one not only to see the relation to present determinations and habits of early-acquired and unquestioningly accepted notions about things, and the inevitable failure of the most strenuous efforts to get on in truth while tenaciously clinging to error, but it shows how we may escape from these impeding increments of long-time belief. Upon the need of a "willingness to give up human beliefs," "to leave the old for the new" (Science and Health, pp. 24, 324) if one would progress rapidly in the knowledge of spiritual things, Mrs. Eddy lays the strongest emphasis; and in this she rebukes that very general impulse and disposition, even of the well-meaning, which makes them so much more ready to accept a new and nobler concept of things than to let go of the disabling views and opinions which have become their familiar companions.

This is no less true of many Christian Scientists than of other professed Christians. They were attracted by the possibility of health and freedom which Christian Science presented, and they have accepted its idealism theoretically, and grown enthusiastic, perchance, over its teaching and demonstrations; but they still give evidence, both in their words and deeds, that unnumbered material beliefs are holding unresisted sway in their thought. No earnest student, however, of Christian Science can long remain ignorant of the fact that contentment to leave the barnacles of false sense undisturbed in their attachment to and identification with his thought, is one of the greatest disabilities to spiritual growth, and as he puts forth patient and honest endeavor to remove them by the apprehension of the truth of being his rate of spiritual advance will be steadily increased.

JOHN B. WILLIS.

SCIENTIFIC ACCURACY.

THERE can be no question that the spirit of the age tends toward scientific methods in all directions, and this is well. Christian Scientists gladly acknowledge the many valuable contributions to human knowledge which have been made in the last half century, through insistence upon scientific accuracy in both study and work. They can the better appreciate the necessity for accuracy because they know that the Principle of Christian Science demands this, and no less than this in thought, word, and deed. It is therefore a matter of surprise that after many admonitions some people continue to disregard the rule relative to the non-use of formulas by Christian Scientists.

Quite recently the attention of the editors has been called

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to the fact that typewritten articles are in circulation in various places, the statements in which, it is claimed, have been copied from articles published in the *Journal* or *Sentinel*, but as neither date, volume, nor page is given, it is well-nigh impossible to trace these statements to their asserted source. All that can be done is to examine them carefully, in order to see if they correspond with the teachings of our text-book, "Science and Health with Key to the Scriptures." Where this has been done, the result shows that very serious misstatements have been offered to unsuspecting readers. Here is one, taken from a typewritten sheet: "Now, if man is God's child, he is nothing more or less than a part of the eternal, universal good," etc. What is the teaching of our text-book on this point? On page 336 of Science and Health, Mrs. Eddy says: "God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God."

Nearly all of these so-called "copied" statements are lacking in scientific accuracy, and they may therefore be characterized as counterfeits of the truth. It were well for all students of Christian Science to ponder our Leader's words in "Miscellaneous Writings" (p. 302): "Behind the scenes lurks an evil which you can prevent: it is a purpose to kill the reformation begun and increasing through the instructions of Science and Health." We would all surely shrink from harming ourselves and others in this way, and why should any be tempted to give out formulas when their use is forbidden? Even if statements from our periodicals were correctly quoted, there are many good reasons why these should not be taken from their context and given out in an irresponsible manner, without the volume, page, or line. What would be the result if detached sentences or paragraphs were taken from a standard work on engineering or chemistry, and these incorrectly quoted and circulated in such a way that the original statements could not be traced? Yet Christian Science deals with the most vital problems ever presented to humanity, and nothing can be of greater importance than to see that its teachings are preserved in their purity; that they are accurately stated and faithfully demonstrated.

In all religious history there is nothing more pathetic than Paul's words to Timothy, words written when he was awaiting execution under Nero. He says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." Then he warns Timothy against those "who concerning the truth have erred." Even in that dread hour the preservation of the healing and saving truth outweighed for him every personal consideration, and shall we of the present day care less for the form of sound words delivered unto us? Should we not ponder well this charge: "O Timothy, keep that which is committed to thy trust"?

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Asheville, N. C., Aug. 8, 1909.

Beloved Leader:—We, the members of the Christian Science society of Asheville, N. C., send you our devoted love and gratitude for your marvelous example and demonstration of divine Love, and for the final and complete revelation of Truth which God has given to the world through you.

Theories, which thousands cherish,
Pass like clouds that sweep the sky;
Creeds and dogmas all may perish;
Truth herself can never die.
Christian Science Hymnal.

You are teaching us to comprehend the faith and patience of Jesus: "Heaven and earth shall pass away, but my words shall not pass away."

With sincere and tender affection,

ELIZABETH EARL JONES,
ANNIE C. BRIDGERS,
Committee.

Delanson, N. Y., Aug. 3, 1909.

Beloved Leader:—May I express to you my deep gratitude for our text-book, "Science and Health with Key to the Scriptures." For fourteen years it has been my daily friend and companion, in my former work of teaching little children, and in six years of work for the Cause of Christian Science in Germany. I am constantly impressed with the fact of how much better—more clearly, more concisely, and more beautifully—you have expressed the truth it contains, than any one else can. My highest thoughts of love and gratitude, and every treatment, audible or silent, come to me clothed in the language of Science and Health. Having been educated from childhood to familiarity with the text of the Bible, I find this wonderful book the golden key to all its treasures.

Beloved Leader, words cannot express my gratitude to you for your holy life and for your loving, watchful care over us, your church. May it be a tiny crumb of comfort to you to know that one, among the thousands you have "redeemed unto God," is trying to "follow and rejoice" along the way that is less rugged because you have traveled it first.

Your loving, loyal follower,
ANNE LE BARON DRUMM.

Chicago, Ill., Aug. 7, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—As the board of directors of Sixth Church of Christ, Scientist, of Chicago, we desire to convey to you, in behalf of the members, gratitude and appreciation for the new by-law regarding reading-rooms.

It seemed to meet especially a need in our field, for in the week preceding the issuance of the by-law, the arrangement to have practitioners in connection with our local reading-room had been completed. Although we were very enthusiastic over our new plan, we are grateful for having had uncovered to us that which might have hindered our greatest spiritual growth. At our meeting this evening we decided to notify the practitioners at once of our intention to adhere strictly to the new by-law, and that their connection with the reading-room as practitioners ceased from this date.

Board of Directors of Sixth Church of Christ, Scientist, Chicago.

DELIA HOWE, *Clerk.*

Toledo, O., July 21, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of Second Church of Christ, Scientist, Toledo, O., desire to express to you our loving gratitude for the blessings that have come to us through the study of your writings. We realize that only as we, individually, turn away from personality to divine Principle for guidance, and strive each day to build up in consciousness the church defined in Science and Health (p. 583), "which affords proof of its utility" by healing the sick; and as we fulfil the promise we have made in the sixth tenet, "To watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497); and only as we study

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diligently and prayerfully the Manual, and are obedient thereto, are we helping to build the true church—the church triumphant.

Lovingly and loyally,
MARIE CHALMERS FORD,
PAUL ARTHUR HARSCH,
Committee.

Memphis, Tenn., Aug. 4, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—My heart is overflowing with gratitude for the meekness, humility, and selflessness with which you are leading us from personality to Principle, out of darkness into the light of Truth. I clearly see this is our salvation. For all of your late articles, and for the by-laws, I thank you. They have appeared at the time most needed and are guides to righteousness. Obedience is the "open sesame" to the treasures of Truth, and my daily prayer is to yield glad, joyful obedience to all of your teachings, thereby gaining grace for the day.

Lovingly and loyally,
ANNIE G. NEHLS.

Parsons, Kan., July 17, 1909.

Dear Mrs. Eddy:—My heart overflows in gratitude to God, and to you, His beloved messenger, for giving us that wonderful text-book, "Science and Health with Key to the Scriptures." Words are inadequate to express the joy that its teaching has brought to me, and to the many others of which I hear so often. This book is certainly the "Key" which unlocks the Scriptures, for never before was I able to demonstrate the power of divine Love in the overcoming of sin and sickness. You have proved to us that "God is Love," and in Him "is no darkness at all;" and you have surely shown us how to prove it for ourselves. I can never express thanks enough to God for leading us so firmly to Truth through you, dear Mrs. Eddy. Christian Science has healed me physically and uplifted me spiritually, and I am certainly happy to tell you and others what it has done for me.

Most sincerely,
FLORENCE REINHART.

Boston, Mass., July 26, 1909.

Beloved Leader:—This afternoon I visited our new publishing house for the first time. It was all so interesting, and I wish you could see it. We went to the press room just as the last edition of the *Monitor* was coming out. It would please you to see the perfect order and the workmen's happy faces; the great roll of paper at one end of the press and the folded newspapers coming out at the other end. One young man was whistling so happily that I spoke of him, and was told he is an usher in The Mother Church. The engine-room was clean and orderly, and the rooms throughout the building very bright. One of the workers said they wished every subscriber to the building fund could know how the workers appreciated the new quarters, and my heart is full of gratitude to you, dear Leader, for the work that has made all these things possible.

I am more grateful each day for all your love to me, and so glad I could have the great privilege of being with you. Mr. Scott joins me in tender love to you.

Lovingly your student,
MINNIE A. SCOTT.

Trondhjem, Norway, July 29, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Humbly I wish to express my gratitude for the great light which has dawned upon me since I commenced to study your teachings. The first time I read in Science and Health I was instantaneously healed, by the quickening work of Truth, of a disease of long standing, and since then all things have become new. In nearly thirty years of life I know of no greater change in my life than was brought about when a friend in Paris, France, loaned me your book one evening. How wonderfully Love works! At first I wanted to undertake great things. I would, presumptuously, translate your books. I wanted to bring about wonderful healing, and all of it immediately. Since then I have learned, sometimes with humiliation, that to follow you, as you follow Christ, means patience and unceasing watchfulness, as well as persistent effort to be, rather than to do, and that there is nothing to Christian Science but love.

I want to thank you this once in words for your faithfulness, for the bright and beautiful vista of the future, and then to trust absolute Principle for the proof of my gratitude.

With tender respect,
CARL S. SATHER.

New York, N. Y., July 27, 1909.

Dear Leader:—Just a few words, to express my gratitude for *The Christian Science Monitor* and the wholesome reading it imparts, and particularly for the article on Christian Science, which I find most helpful and look forward to each morning, as a message full of truth. The *Monitor*, with its broad charity, and good food for all, will grow, and to "the full grain in the ear."

Faithfully yours,
(MRS.) ROBERTA V. SANNER.

London, England, July 2, 1909.

Dear Leader:—It seems so impossible to frame any words in which to express one's gratitude and love to you for what you have done and are doing. This morning it seems as if joy must find expression in a letter of thanks. You have taught me to delight "in the law of the Lord," and real happiness has been realized; and though at times there seems to be a desperate struggle with self, the visits to the mountain-tops are more and more prolonged, where mortal sense is lost in spiritual sight.

Yours in the one great love,
B. C. TALBOT.

Chicago, Ill., Aug. 5, 1909.

Dear Mrs. Eddy:—My heart is so full of love and gratitude to you today, that I feel I must try to tell you of it. I have been studying Christian Science about five years, and they have been the happiest years I have ever known. I learned early in my study of Christian Science to look on each (seeming) trial as a blessing,—for they are all blessings in disguise,—and if I looked hard enough and long enough (if necessary), that I would see the blessing and give thanks. So I have gotten into the habit of giving thanks for the power of Truth, whenever anything seems to attack me, and my demonstrations have almost always been instantaneous. I am grateful every day for the lessons of love and obedience that I am learning constantly. This morning, after repeating some selections from Science and Health, these words came to me: God gave man dominion. I said: Yes, God gave me dominion over this and every other condition, and nothing mortal or material can hold me down. Then perfect harmony prevailed, and I felt that I must express my gratitude to you, even if in so small a way. I realize that I am showing my gratitude to you best as I live each day to the best of my understanding and strive to love more and to be obedient.

Sincerely,
JANE C. VAN HOESEN.

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AMONG THE CHURCHES.

PORTLAND, ME.

Ground was recently broken on Neal street for the Christian Science church. The building that is to be erected by the Portland society is to be a handsome edifice, and in keeping with the architecture and finish of the dwellings in that section of the city. The foundation is to be of concrete and the building is to be of fireproof construction.

Portland Transcript.

MILL VALLEY, CAL.

The Christian Scientists of Mill Valley have already commenced to hold services in their new church on the corner of Lovell and Olive avenues. The church building is not quite complete, but such progress has been made in its construction that it has been found possible to make use of it on Sundays, so the old place of gathering has been abandoned and the new put into use before the final work has passed from under the builders' hands.

San Francisco Chronicle.

SAN DIEGO, CAL.

A new Christian Science church is to be built in this city, at a cost of fifty thousand dollars. The need for a greatly enlarged structure is very pressing, the present house of worship at Third and Ash streets being far from adequate to accommodate the numbers who try to gain admission to every service. At the Sunday services every seat is taken, the vestibule is filled, and many are seated on the Readers' platform, while on Wednesday night large numbers are sometimes left standing in the street.—*San Diego Union.*

ST. LOUIS, MO.

The new home of Fourth Church of Christ, Scientist, which is to be one of the most artistic buildings of its kind in the city, will be ready for occupancy next May. A permit for the erection of the building was issued yesterday [July 13], and the work of excavating has already begun. The church is to stand at 5569 Page avenue, on a lot 135 x 160 feet, and the building will cover practically all the ground. The lower floor will be occupied by the Sunday School and will have accommodations for seven hundred persons. The auditorium will seat one thousand. The building will cost one hundred thousand dollars. Fourth Church is scarcely a year and a half old.

Globe-Democrat.

CAMDEN, ME.

The opening of the new home of First Church of Christ, Scientist, of Camden, was held on Sunday morning, July 11. A large congregation attended the dedicatory service, and the interior of the edifice was decorated appropriately.

Although the Scientists have been using the church building for several years, it is only last April that they purchased the property from the Universalist society, and since acquiring it have made extensive alterations and improvements. The interior of the building has been entirely done over, the whole effect being softened by the light from windows of imported muffled glass. The rostrum has been rebuilt and two retiring-rooms, one at either end of the platform, have been added. Electric lights have been installed and the pulpit has been somewhat enlarged. A free reading-room, which is maintained by the society, is open to the public every day, with the exception of Sundays and holidays. Outside the edifice has been newly painted, considerable grading has been done on the grounds, and a new cement walk and steps add greatly to the general appearance of the new home.

Bangor Daily News.

BROOKLYN, N. Y.

The old church building of First Church of Christ, Scientist, at Lafayette avenue and Taaffe place, is for sale, because it is too small for the needs of the church. It has a seating capacity of five hundred and the congregation has grown to nearly double this number. The building has not been in active use for nearly a year, and the congregation has been using the Church of Our Father during this time, and even that building has scarcely been large enough.

The members will move into their handsome new church building at New York avenue and Dean street about the latter part of September. This is one of the finest church edifices in Brooklyn.—*Brooklyn Daily Eagle.*

SAN FRANCISCO, CAL.

Second Church of Christ, Scientist, in the Mission district, has had such a rapid growth in its congregation that it has become necessary to secure a new building. The attendance, which was large when the church was organized in November last, has steadily increased, especially at the Wednesday evening meetings, and the removal to a more commodious place of gathering has become mandatory. Those in charge of the church's interests have determined to move for the present into Kendrick's Hall, on Valencia street, near Sixteenth, where the auditorium is larger and the location superior to that now occupied. The hall has a seating capacity of six hundred. The reading-rooms are, however, to remain where they have been situated since the commencement of Scientist work in the Mission district.

San Francisco Chronicle.

JACKSON, MICH.

The services with which the Christian Science church was dedicated Sunday [July 11] did not differ from the regular services, except for a brief address by Frederick Chanel, First Reader, and a history of the local church by Mrs. Lena Miller, Second Reader. According to the usage of the denomination, the church, which has been in use since 1902, when it was purchased from the Hebrew congregation, could not be dedicated until it was free from debt. This having been accomplished, the dedication followed.

Mr. Chanel expressed the gratification of the members at the consummation of this part of their labor of love, and the pleasure felt in dedicating the church to God for the service of humanity. He also acknowledged the debt to Mrs. Eddy, Discoverer and Founder of Christian Science, and writer of the Christian Science text-book, Science and Health. "As our Jackson organization," said Mr. Chanel, "is a branch of The Mother Church, we have therefore the same mission to perform. The practical and tangible proof of the utility of this church rests with its individual members. In proportion as its members manifest love for God and man,—love which is imaged forth in our lives in forms of spirituality, goodness, uprightness of character, and unselfishness; love which heals the sick and reclaims the sinner,—in that proportion will the mission of this church be fulfilled.

"But while we are rejoicing in the demonstration over the law of limitation, we must not lose sight of the fact that the material church is but an organization to meet the present-day need. The real church is in Mind, a structure of Truth and Love, for the time cometh when the church will exist in the affections alone, for in the words of the Scripture the time cometh 'when they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest.' 'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' "—*Jackson Patriot.*

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TESTIMONIES OF HEALING.

[Translated from the German.]

Being encouraged by the many proofs of divine Love I have received, and strengthened by a firm trust in God, from whom emanates all good, all being, I give the following testimony. My desire is that through the reading of these lines a cup of water in Christ's name may be proffered to some suffering fellow-being.

Less than a year ago I first heard of Christian Science in consequence of a severe illness of my wife. I first read the pamphlet "Prayer and Confidence," and it immediately became clear to me that if one discerns the truth about God, good, according to the scientific statements of Christian Science, and adheres to it; that is, if one lets himself be governed by Spirit, the Scriptural promise that God "forgiveth all thine iniquities," and "healeth all thy diseases," is fulfilled. Through this reading wonderful promises had already been fulfilled for me, and I did not hesitate to take up the study of Science and Health. Although I was not in the least familiar with the English language, I entertained absolutely no doubt but that this book had to do with spiritual truth. From the above-mentioned pamphlet I had gained confidence as never before in my life, and Science and Health was now to disclose to me the whole truth. I recognized that I could only demonstrate Christian Science by obeying and loving the truth, and that nothing is gained by criticism and disobedience. With these views I began the study of Science and Health.

After the first four weeks I had a wonderful result through the power of divine Love. A little orphan girl, one year old, was living with her mother's parents, who did all they could for her; but the thought prevailed that the child was not healthy to start with, and shortly after she was sent to the orphan-house, but as she became very ill they could not keep her there. And truly, people who saw the child wept, so wretched were her looks. I heard all these things, went to see the child, talked to her, told her that God's children need not be sick but should be happy, because God is good and kind. I stayed with her for about fifteen minutes, played with her, and told her, as well as her grandmother, only good and beautiful things about God, and when I left I felt that a change for the better had taken place. The child, who at first was lying listless in her little cot, tried to smile and began to move her little hands, trying to wave them as I left. Half a year has elapsed since, and the puny child has become a strong and healthy little girl. For the past three months she has been running about with the other children of the neighborhood, who formerly were not allowed to play with her for fear of contagion. I myself realized in a wonderful way the meaning of God's kingdom on earth through this experience.

I want to tell of another instance when I was able to prove Christian Science practically. While at work in the laboratory breaking some quartz, a small piece of the stone flew into my eye. It hurt me some the first few minutes, so that I had to close my eye; but I tried to realize the presence of infinite Love, that there cannot be any disease, sin, or death in God, and in about five minutes I could use the eye again as before. I went on with my work; the fellow-workmen who had witnessed the incident said nothing, as they know that I endeavor to live Christian Science, and I myself did not think any more about the matter. In the afternoon I sneezed repeatedly, my eye was watering somewhat, and in the presence of my fellow-workmen I took out of the eye without pain a small and sharp piece of quartz. This was wonderful to me; I recognized that God always helps without any material means, and that we need but to call for His help in the right way. Christian Science has been a help to me under all circumstances where I could prove it practically, that is, when I saw the truth clearly. It helped me to overcome a severe attack of illness last April, without shortening my office hours and other work.

My wife was suddenly taken with a severe fainting-spell. I was a good deal frightened at first, but reassured her, declaring that all is Mind, God; that God is always with us, and where God is everything is harmonious. She soon opened her eyes, and I laid her on the bed, then studied some of the Lesson-Sermon. The attack returned an hour later, but with God's help it was soon overcome. At another time my wife injured her leg and foot somewhat in falling, and felt very weak. However, she asked for the Bible, so as to study the 91st Psalm. I went to see a Christian Science practitioner, who gave her absent treatment, and in the afternoon she was able to get up and move about without any inconvenience whatever. Toward evening the practitioner called, and we studied together from Science and Health; then she gave us both treatment, and a beautiful evening closed the day.

I thank our beloved Leader, Mrs. Eddy, with an overflowing heart for all the blessings that she has revealed to me and to those around me through her unselfish love for God, Truth, for mankind, and for all of God's creatures. I am willing to take up the cross and follow Christ, so as to become a useful member of society.

JOHANNES MEDING, Wiesbaden, Germany.

[Translated from the German.]

Last year in October I was taken ill with severe neuralgic trouble in the head. Nothing was left untried to alleviate the pain; I took the strongest medicines, and electric treatment was resorted to, but all without success. I was confined to my bed for six weeks, had no sleep on account of the pain, and as I could not take solid food—in fact I did not dare to do so, as according to the physician's statement other troubles might then set in—I became unable to stand on my feet. The physician, who had taken the greatest pains to restore my health, finally said that the trouble might last several months longer, and even then a relapse might occur any time. He said that the best advice he could give was for me to go to the hospital. This thought was dreadful to me, but man's extremity is often God's opportunity.

About this time my husband heard of Christian Science, and we asked a practitioner to call. After the first treatment I slept a few hours during the night; after the second treatment I was able to walk a little with assistance. After a few more treatments I could go out alone. The pain disappeared and I improved perceptibly. A slight relapse occurred once, but it was soon overcome. Since that time I have had many proofs of the power of divine Love. I also feel better than ever before. I cannot thank God enough that He has inspired Mrs. Eddy to give us the Christian Science text-book, Science and Health, which shows us the way to health and happiness. I am daily striving to understand God better, that I may become and remain a good Christian woman.

FRAU IDA MEDING, Wiesbaden, Germany.

One of our Lesson-Sermons brought so forcibly to me the fact that God's individual ideas are, by loving decree of infinite, eternal wisdom, inseparably associated with their fruits, that I have since felt not only an awakened desire to manifest more of the "fruit of the Spirit," as defined by Paul, but the paramount necessity of so doing away with the "fruit of the tree of the knowledge of good and evil", as to perceive and bring forth those fruits which are the product solely of the "pure thought emanating from divine Mind" (Science and Health, p. 508).

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I feel that I owe this desire wholly to the operation of Christian Science, and it is a privilege to express my deep gratitude for that which has not only kept me well for the past ten years, but which has taught me by merciful steps that "the Lord our God is one Lord," and that I can have, and need, no other good than that which comes by the revelation of divine Science from this infinite creator. The message which I hope this testimony will convey to some weary struggler with the problems of sense, is that "the God of Abraham, the God of Isaac, and the God of Jacob," the God of Moses and the prophets and He whom Christ Jesus glorified, is without all peradventure the God of our beloved Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science; and God, Spirit, Mind, is present now as of old to lead out of the bondage of suffering sense into "the glorious liberty of the children of God." We know now, as Moses knew, that although we cannot see His face with the physical sense, nevertheless we may spiritually understand Him, and He does hide His own "in the cleft of the rock" as He passes by, and we do witness the "signs following."

Every week's Lesson gives me new cause for gratitude to our revered Leader for her patient and painstaking labor, under divine guidance, to make plain to the world by practice and precept her priceless discovery of God's spiritual laws and of their scientific operation. The study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, topically, with the aid of the Concordance, also brings added spiritual illumination, which convinces the earnest student that the text-book of Christian Science could not possibly have been brought forth by the sum total of human knowledge, but that it is inspired. When, after earnest study, one finds circumscribed methods of thought, superstitions and prejudices of long standing, melting suddenly away before some gleam of infinite meaning, and when one realizes that what is revealed by this process was self-evident to the inspired thought of our Leader years ago, the far-reaching import of her mission is partially realized. I am one of thousands who know from experience that the "angel of his presence" does go with him who reads and ponders the Scriptures, as interpreted by this book, with heart intent upon knowing God's way; that Christ, Truth, abideth with us now forever, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

MILTON B. MARKS, Terre Haute, Ind.

For more than ten years I was troubled with what is considered an obstinate skin disease. I tried first one remedy and then another, as they were suggested to me; also doctor after doctor, with no success whatever, in fact I was constantly growing worse. At last I began to get discouraged, and especially when the last doctor, after treating me for more than three months, suggested that I consult a specialist. Just about three weeks previous to this I had been loaned a book which turned out to be a Christian Science story. Becoming greatly interested in it, I made the assertion to my doctor that I was going to have something which would cure me. The doctor asked me what it was, and when I told him that it was Christian Science, he laughed at me. This was on Monday. Wednesday I looked up the Christian Science church in Wilmington and attended the service that night.

My reception was so cordial, and the people seemed so earnest and sincere, that, as the veracity of those who spoke that evening could not be doubted in the least, I decided to find some one to give me treatment. After the service one of the members, whom I afterward found to be a practitioner, willingly agreed to explain this wonderful Science to me. This he did the following evening, and began giving me absent treatment the next morning, assuring me that God would heal me. Prior to this time I had worn bandages for at least three months, and had not been able to wear a pair of cuffs for more than ten months; but I wore a pair the next Sunday, when I attended the morning and evening services, and in about four weeks I was entirely healed of the eruption.

Up to this time I had been an inveterate smoker, but within five days after my first talk with the practitioner I gave up smoking, having lost all desire for tobacco, and since then have never had the least wish to use it. Christian Science has also been of inestimable assistance to me in a business way. For a matter of ten months I had been endeavoring to better my position, but with no apparent success. In less than six weeks, however, after beginning with Science, I secured and now hold a position that I thought I would be fortunate to get ten years hence, and I find that by using what knowledge I have of Christian Science, I am working successfully in my new position. During this time I have been able to overcome an attack of toothache. Not only was I released from the sense of pain; but also from a feeling of sensitiveness which I had experienced for more than a year. In this I endeavored to know that the pain was unreal and also that it would not be necessary to consult a dentist afterward, for I believe that if Truth is able to remove pain, it can at the same time remove the supposed cause of pain.

For all these many "signs" that are following, I am sincerely grateful, but all the physical helps are of small value in comparison with the spiritual comfort which I now enjoy. Since I was twelve years old I have tried to be a faithful church-member, but somehow I could not find the peace which I thought should follow my efforts in this direction, and at last I gave up church entirely; yet was worried as to what answers I should make to the questions that I knew would soon be asked me by my dear little girl, questions which I knew I was unable to answer intelligently or truthfully. Now, thanks to the purity and spirituality of our dear Leader, Mrs. Eddy, I have a knowledge that is better than gold; "yea, than much fine gold."

I am grateful for all these blessings from above, and am endeavoring to pass them on to others, for I have found what is meant by the words, "It is more blessed to give than to receive." I always had the impression that this referred to material giving, but now I know that it refers much more to the spiritual.

CLEMENT H. LIPPINCOTT, Wilmington, Del.

It is with deep gratitude that I wish to tell of the blessings which Christian Science has given me, though words cannot express the peace it has brought into my life. I wish to tell of a demonstration over some severe burns. About six months ago my little daughter's dress caught fire while she was near a bonfire. Hearing the screams of the children, I ran out and found her sitting on the ground near the front of the house. She had run from the back yard, a distance of about one hundred feet, with the flames surrounding her. I put the fire out with my hands. The child's clothing from the waist to the knees was burned off, excepting the woolen underwear, which was burned through in some places, and her back was terribly burned. In five minutes a Christian Science practitioner was treating her, and in about twenty minutes she was asleep. She suffered no pain, and when she awoke smiled and talked to her father about the accident. One of my hands was very badly burned, but I also experienced no pain. In five weeks we were both entirely healed, and although it seemed at first that my hand would be disfigured, there is now not a scar, and they are disappearing one by one from my little girl.

This is only one of the many demonstrations of Truth's power which we have experienced, and I am thankful to God, and grateful to dear Mrs. Eddy, for these blessings.

MRS. MABEL A. STEVENSON, Alhambra, Cal.

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I wish to express my gratitude for what Christian Science has done for me. I have been a student of the literature for several years, and have received many blessings through the truth, yet have never before made public acknowledgment. A few months ago a practitioner was called in, as I was suffering from what seemed to be a very severe attack of throat trouble with other complications. While talking to the Scientist, I told her of being a slave to the tobacco habit, of using it since boyhood, and that the habit was hereditary. I had tried several times to break away from it, but had failed, and had been told by physicians that I would not live long if I did not use the weed. The practitioner took up the case, and in a few treatments the desire for tobacco left me, as did also the throat trouble. I have suffered no inconvenience through abstaining from the use of tobacco.

I cannot be too thankful for this demonstration of the power of Truth, and for many other blessings which have come to me.—W. S. NEECE, Seattle, Wash.

I am grateful for my healing, which was slow, but, thank God, a healing of the deadly sin of self-righteousness. I am grateful for Christian Science, which exposes the nothingness of the human belief in goodness, and reveals the glory of God.

MRS. FER[illegible]MINE P. BECKWITH, Pendleton, Ore.

Having tried several of the best physicians in this city, and also having them send to New York for remedies which they said had never been known to fail, I had finally to give up and accept Christian Science treatment, which I had several times been advised to try. I am happy to say that through the treatment an intestinal disorder has entirely disappeared. I feel like a new man, thanks to Christian Science.—JAMES L. BOWIE, New Bedford, Mass.

It is with a heart full of thankfulness to God for what He has done for me that I send my testimony to the *Sentinel*. I can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," for through the power He has given us we can overcome all the ills of this life and realize that there is no power in evil. I was speaking to a doctor of my wonderful healing and he remarked that the time for miracles was when Christ Jesus was establishing his divinity, but I know that we can feel the ever-loving help of our heavenly Father now the same as when Jesus was among men. Left helpless and hopeless by one of our best physicians, about a year ago, I was made to feel that miracles were being performed on me by Christian Science when I was relieved of pain that nothing but opiates had hitherto been able to allay.

How I rejoice in knowing what it means to be God's child, and that I could be healed by this blessed truth. After having tried the effects of climate all over our great country, I have at last been healed of a sciatic infirmity, from which I was not able to walk across my room. I was also healed of a lung affection of fifteen years' standing. In three treatments I was healed of an acute attack, when I was lying on a bed of pain, waiting for death to relieve me. A Christian Science practitioner came to me like a ray of sunshine, and I was immediately healed. The other diseases yielded more slowly, and but for the blessed promise, "Lo, I am with you alway," I should have given up. Then I remembered that the way to draw to myself greater blessings was by giving thanks for the smallest blessings of which I was conscious. Today I can praise God for the new hope that has come to me, and for the great spiritual healing I have received, as well as for the physical benefits. To those whose healing is slow I would say, Do not give up, but cling to the truth! The prophet Isaiah says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily;" and the Master said, "The words that I speak unto you, they are spirit, and they are life."

I am so thankful to our Leader, Mrs. Eddy, for the revelation of the Christ within, which is indeed "the hope of glory." The brightness of Truth's presence casts out all the darkness of error, and then the whole body is full of light. I acknowledge God at all times as the one source of my understanding, and I strive to obey Paul's admonition, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—MRS. MAE HOLBROOK, El Paso, Tex.

Words cannot tell what Christian Science has done for me. After I had suffered for six years with internal diseases, the physician said I would have to go to a hospital for an operation. This was done, but the operation did not bring me the health I so much desired. I continued to suffer, and was thinking of returning to the hospital for a second operation when I went to Reading for a visit. While there Christian Science was presented to me, and I was taken to see a practitioner. I can truthfully say that I was healed in four days, as a supporter which I had worn for two years was discarded within this time, and I have since been able to do all my own housework without the slightest return of the trouble. In February, 1908, I took up the work of nursing, and while I have not taken a course as a trained nurse, I have been able to help others with my improved thought. I am grateful to God, and to our dear Leader, Mrs. Eddy, for bringing us this great truth which heals and uplifts mankind.

MRS. ROY GEORGE, Wiconisco, Pa.

During several years of my early married life, I endured many ills of the flesh and suffered many things of many physicians. I was afflicted with chronic liver trouble, and a stomach disorder so acute that for a number of years I ate no solid food without paying a penalty in extra suffering. I also had a large goitre, which caused such intense suffering that I could not lie down. The physician gave me very little hope of recovery.

At this time we were invited to attend a Christian Science service, which we did, and I was very much interested. Shortly after this I asked for treatment, and although my healing was somewhat slow, I can now say that I am an entirely well woman. My heart is filled with thankfulness to God, also to Mrs. Eddy, through whom we have gained an understanding of divine Principle as revealed in Christian Science.—MRS. E. C. MORRIS, Batavia, N. Y.

From my earliest remembrance I was a sufferer from nervous affection of the digestive system, and other ailments which were not reached through *materia medica*. It was not unusual for me to hear people say, when they thought I was too young to understand, that I would not live to be grown. When I think of the fear and anxiety that my dear mother had for me, it is with regret that she did not know the true creation, that "man *is*, not *shall be*, perfect and immortal" (Science and Health, p. 428).

At the age of fifteen, being without earthly parents and with no one to take any special interest in me, I was sent away to school. Under the change of scene and manner of living I grew stronger, though I could never get rid of the thought that I would sooner or later have the chronic

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disease from which my mother suffered for years, and from which she passed into another existence; and in consequence of this wrong thinking, it was only a few years until I was again under the care of physicians. Upon the advice of local physicians I was taken to Philadelphia and treated for six months by a well-known specialist of that city. I went home much better, and hoped I would be well, but it was only a matter of time until I was again in a hospital. This, too, helped me only temporarily, and later I went to still another hospital. In each of these places I feel sure the physicians did all for me that human power could do, but I was not cured.

It was when I was at the seashore, seeking health again, that I was advised to try Christian Science. I did not follow this advice at once, but two years later, when I believed I could not live more than a few months at best, I went to a practitioner for help. She told me to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did so; and as I remember now, the next morning I felt a desire to read this wonderful book. Though I did not understand it at once, nor get well at once, I kept on, and at the end of seven months with the help of a practitioner I was healed of all my diseases. The promise in Revelation was fulfilled for me: "The leaves of the tree were for the healing of the nations."

It has been eleven years since this glorious truth came to me,—the truth which has been a shield and buckler in every time of need. The desire to read the text-book, Science and Health, with my Bible, has increased daily, and I have proven for myself and others, by demonstration, that "the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

MRS. ALICE B. POWELL, Asheville, N. C.

This is to certify that Christian Science treatment cured my two children of a distressing skin disease, distributed over parts of the body and face. In spite of very unfavorable surroundings the healing was perfect, though it took several months' constant work on the part of the practitioner.

Christian Science treatment has also cured my little son of a fever in its last stages. Reports were circulated that he had not survived his removal from the hotel to the practitioner's house, and next day inquiries were made on the streets as to what hour during the night the child had passed away. On the eighth day he was so completely restored that he walked to his new boarding-house, a fourth of a mile distant, and played on the street the rest of the day with his little playmates.

ISAAC P. WOOTAN, De Funiak Springs, Fla.

I write this in loving gratitude for the by-law extending the age limit of the Christian Science Sunday School pupils. When I first took up Christian Science I had attended the Sunday School but a few weeks when I was told that only children under fifteen years of age were admitted. I had been just long enough to realize the blessings that were to be gained here by the child who really wanted the truth. I longed for the truth, and was badly in need of healing. I remember the teacher told me that my eyes could be healed and I should soon have no need of glasses. Let it suffice to say that it was only a short time till my eyes were perfectly well. In the few weeks I was in the Sunday School I gained more knowledge of God than I had in all my life before. When I heard the new by-law read that went into effect last year, it was with a deep sense of joy that I realized one of my greatest desires had been gratified. To have the privilege of being a Sunday School pupil is one of the greatest blessings that can come to a student in Christian Science. It arouses us into energy and activity in recognizing God's demands.

I am very thankful to God, and grateful to our Leader for this healing truth. It is being proved to me daily that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

DELAWARE Y. SLATER, Kansas City, Mo.

In the spring of 1908, I was taken very ill with a nervous and muscular affection of the body, and also a very severe bowel complaint. I called a Christian Science practitioner, and received help almost immediately. At the time of this attack I was practically helpless, but within a few minutes after notifying the practitioner I was wonderfully relieved, so much so that I got up and prepared my supper. The trouble vanished very rapidly, and I have been in better health than at any time since the birth of my baby, nearly a year ago. I am so thankful for this blessed truth that makes us free from all discord.

MRS. W. B. BRICKER, Steelton, Pa.

Never have I so appreciated the truths of Christian Science, or the wonderfully unselfed life of Mrs. Eddy, as in the past two months. The suffering through which I struggled at my mother's passing on, seemed insurmountable, and error trooped close on every side; but Truth always stands ready to deliver, and no amount of mortal thought could keep God's child from her own. My demonstrations have been many and convincing. Most wonderful of all, to me, seems the absolute unreality of any separation between my loved mother and myself. I am grateful indeed for this wonderful demonstration of the truth, for we were so much to each other that in the old thought I would have been inconsolable.

Coming into Christian Science nearly three years ago, my physical healing seemed wonderful. As I advance now, the wonder ceases, and I find that truly it is divinely natural. Headaches, which never ceased except by the use of opiates, brought on by so-called organic troubles of the most serious type, were all met within six days by reading Science and Health. Gratitude flows in my every thought,—to God, to Mrs. Eddy, and to the faithful followers who have helped me on my way toward the towering might of Truth. Coming out from Boston, not long ago, a glaring billboard caught my eye, advertising in glowing terms a well-known remedy. Directly in line, and towering above, rose the dome of The Mother Church, emblematic to me of the comparison between the spiritual and material. No matter how much material means may promise, the spiritual goes beyond, into the pure depths of divine Love. Not the least of my blessings is the stand my husband takes, side by side in thought with me, and that step enables me to take my stand here beside my aged father. The power of Truth leads on, and if we cleave ever to the right, all avenues will be opened to us.

Ever to reflect divine Love toward those who seem to hate us, is my daily prayer. To follow in Christ's footsteps, as Mrs. Eddy has shown us in her own eventful life, is my endeavor, so that thereby I may prove my gratitude for all that has been done for me through Christian Science.

HENRIETTA JACKSON POWELL, Winfield, Kan.

Tonight the stars are out again,
After the low-hung clouds and rain!
  Thus peace must follow strife,
  And death yield place to life,
And harmony supplant our sense of pain.

WARWICK JAMES PRICE.

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FROM OUR EXCHANGES.

[*Christian World*, London.]

We can only keep good by the incessant effort to be better. There is no standing still. You go on or you go down. Note, too,—and it is a glorious fact to note,—that, however meager a moral and spiritual nature you start with, it can be indefinitely developed by an honest daily endeavor. You can, for instance, cultivate your heart, cultivate the love of your fellow-man. You can do it by a steady inward striving; by a determined extrusion of thoughts and feelings that are contrary to love. You can resolve not to speak ill or to think ill of your brother; to pay him as much respect when he is absent as when he is present. You can develop the habit of putting yourself mentally into his place, of realizing his difficulties, his sorrows. And it is amazing to find how this industry, honestly followed, develops in us; how it opens up branch industries which offer similar products.

[Rev. Frederick A. Bisbee, D.D., in *Universalist Leader*.]

The great need of the world is not more money, not more laws, not more offices, not more schemes for human betterment, but more of just plain, good, true men; men who are full grown in every department of their being; men of individual, personal righteousness; men of integrity and character; men with a sensitive conscience. The best office in the world will fail unless you have a good man to administer it; the greatest wealth is a curse except a good man manage it. Every social system ever instituted has met wreck because of the failure of the individual man in it; or met success in proportion to the good men in it. All of our evils, social, economic, political, have their primary cause in evil men. The only way to reform the world is to reform the men in it. Put enough good men into your community, and they will solve your problems.

[Rev. L. C. Littell in *New York Observer*.]

Material civilization is busy finding out God's reservoirs of supply. This knowledge, supplemented by securing means to bring it to the surface, to the spot where most needed, and distributing it, is our work. Supply does not create a demand. We, as Christians, are as well stocked for doing good as a coal-mine; but that never warmed any one or made a home more comfortable, or the world better; it must be brought to the surface and distributed; that is the work of the owner of the mine. A buried gospel is of no more use—it is simply power unemployed and going to waste; and he has received command from the Master—"Occupy till I come."

[Rev. Herbert A. Jump in *Congregationalist and Christian World*.]

This imitative approach to God by the way of ministering deed, this "doing all the good we can to all the people we can in all the ways we can as long as ever we can," is sometimes underrated by the ritualistic souls, but it remains nevertheless the best authenticated highway into the divine presence. If ye do the will, ye shall know. Acquaintance with Christ will come from the reproduction of the Christ-life of helpfulness in the world today. From wherever you are you can move straight into the glory of a deep experience of God, if only you pursue this program of being busy with love-deeds.

[J. G. Townsend, D.D., in *Christian Register*.]

Religion may be defined as our sense of God, our faith in the eternal truth, the eternal beauty. It is man's passion for the perfect, his unquenchable desire to improve. It is his desire to construct, to create. It is the prayer of the soul to break through the animal husk and rise into a larger, fuller, more beautiful life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in this column.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has just been issued by the Society, copies of which will be mailed to our patrons on application.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, must be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID: Single copy, six months, $1.20, one year, $2.00. Quantities TO ONE ADDRESS: ten copies, each, six months, $1.15, yearly, $1.90; twenty-five copies, each, six months, $1.10, yearly, $1.80; fifty copies, each, six months, 95 cents, yearly, $1.60. These rates apply in the United States, Canada, Mexico, and Cuba. In all other countries add 40 cents for postage on each yearly subscription.

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BOUND VOLUMES: Current year or two years previous, cloth, $2.50; half calf or half morocco $3.00. On earlier volumes write for prices.

THE CHRISTIAN SCIENCE MONITOR

Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID: One or more copies, 50 cents, each, yearly. Foreign subscriptions, 60 cents. Yearly subscriptions only received.

TERMS OF SALE: One or more copies, postpaid, each, 15 cents; fifty copies or more to one address, each, 12½ cents, postpaid.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico and Cuba, 10 cents a copy, 60 cents for six months, $1.00 a year; all other countries, 12 cents a copy, 75 cents for six months, $1.25 a year.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE, THE RESTORATION OF PRIMITIVE CHRISTIANITY. A Lecture. By CLARENCE C. EATON. 20 pages.

CHRISTIAN SCIENCE: A RELIGION OF DOING. A Lecture. By JUDGE WILLIAM G. EWING. 26 pages.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. A Lecture. By FRANCIS J. FLUNO, M.D. 37 pages.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. A Lecture. By JUDGE SEPTIMUS J. HANNA. 23 pages.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By PROF. HERMANN S. HERING. This pamphlet is also printed in German. 29 pages.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. This pamphlet is also printed in French. 47 pages.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A lecture delivered at Harvard University. This pamphlet is also printed in French. 28 pages.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. A Lecture. By BLISS KNAPP. This pamphlet is also printed in French. 25 pages.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. A Lecture. By FRANK H. LEONARD. 31 pages.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, AUGUST 28, 1909



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ITEMS OF INTEREST.

National.

The interstate commerce commission will start west in about a month on one of the most important trips it has made since the passage of the Hepburn law. It will conduct hearings which will involve freight rates from New York and other eastern points through to many far western shipping centers and to the Pacific coast. Local rates also will be involved. The first hearing will be at Spokane Oct. 4. Other hearings will be at Reno, Salt Lake City, Portland, Seattle, San Francisco, and Billings. So important are the controversies involved that the whole commission will make the trip and will be gone six weeks or more. One of the questions involved is whether the railroads shall be allowed to charge higher through rates to interior cities like Spokane, Salt Lake City, and Reno than to the Pacific coast cities. It is possible the whole structure of freight rates applicable to the Rocky Mountain region and the coast will have to be overhauled, both as to local rates and through rates from eastern points.

By requiring letter carriers to "double up" their routes during the dull season of July and August, instead of employing substitutes, Postmaster General Hitchcock expects to save the Government not less than $250,000 in the cost of carriers' vacations during the present fiscal year. Post office employees are allowed by law fifteen days' leave of absence with pay each year. It has been the general practice for many years to employ a substitute for every day a letter carrier was on leave of absence. As there are twenty-six thousand carriers in the service, and as the cost of sub-service for the fifteen days and two Sundays allowed the carrier for his vacation is about $40, the actual cost of the carriers' vacation is a little more than $1,000,000. During July and August the volume of mail, in the large cities especially, is considerably reduced, enabling carriers to "double up," so that in some instances during those months two carriers serve three routes.

To add to public safety in railway travel by raising the standard of steel rails now produced, a conference far-reaching in importance has just been held between the assistant secretary of commerce and labor, the chief of the Bureau of Standards, and a sub-committee of the American Railway Engineering and Maintenance of Ways Association. The conference worked out a cooperative plan by which a scientific inquiry will be commenced immediately to investigate the physical properties of the steel rail and to ascertain what is needed to bring it up to the highest possible standard of efficiency. The experiments will be conducted by the Government with a view of solving the scientific points involved.

The Massachusetts state forester has accepted the offer of certain railway companies to assist in fighting forest fires. The president of the New England Investment and Security Company states in his order to the managers of the trolley lines under his control: "Inasmuch as our various country lines depend in a large measure for their attractiveness upon the forests through which they run, it is very essential that we cooperate to the fullest extent with the state authorities in their endeavor to suppress the forest fires." Considerable territory is covered by this order, as the company controls about fifteen street railway companies.

With the selection of Pueblo, Col., as the next meeting-place, and the adoption of resolutions commending both the efforts of Gifford Pinchot and F. H. Newell, chiefs of the forestry and the reclamation bureaus respectively, asking a billion-dollar irrigation fund from Congress and commending the Mississippi deep waterways, the seventh national irrigation congress closed last week at Spokane, Wash. The convention also favors one billion dollars for drainage, one billion for deep waterways, one billion for good roads, and one billion for forest preservation.

The president of the Chicago school board says: "Fraternities and societies have no place in the public school system. If we have to depopulate the high schools we shall crush the fraternities and societies. The public schools are democratic institutions, supported by the people, for all the children, independent of class, race, or religion. When organizations of 15 or 16-year-old boys or girls set themselves up as social censors and are permitted to exist, it is the beginning of the sapping of the foundation of our public school system."

It is estimated that the cost of holding the special session of Congress to pass the tariff bill was at least $500,000. The expenses of the Government printing office, it is estimated, will add $300,000 more. The principal item of expense of the session was mileage, amounting on account of representatives to $154,000, and of senators $47,000. Extra pay for employees of Congress involved an expenditure of nearly $100,000.

A hearing will begin soon in Seattle, Wash., to consider alleged frauds in connection with coal lands in Alaska. That more than two hundred thousand acres of rich coal lands in Alaska, some of them having veins sixty-five feet in thickness, have been filed upon by dummy entrymen, procured through agents of six large corporations, the Land Office has evidence to prove, according to information made public.

Bids have been opened at the Bureau of Insular Affairs for one million and a half dollars Philippine improvement bonds. There were only six bids, the highest for the whole amount being the Riggs National Bank of Washington on behalf of the National City Bank of New York and the Mercantile Trust Company of St. Louis, at $100.28.

Approximately 163,600 acres of non-irrigable land, located in the vicinity of New Castle, Wyo., have been designated by the Secretary of the Interior for settlement under the enlarged homestead act.

International.

American participation in the Hankow-Sze-Chuen Railroad loan has been definitely settled at the offices of the Foreign Board. The loan is to be increased from $27,500,000 to $30,000,000, and of this latter amount American bankers are to get one quarter, the other three quarters going to British, French, and German interests. Americans are to have an equal opportunity to supply material for both the Sze-Chuen and the Canton lines and the branches; they will appoint subordinate engineers, and they will have also one half of all future loans of the Sze-Chuen Railroad and its branches, with the corresponding advantages. The final settlement of the issue pending so long, is a victory for the State Department of the United States, which all along has declared it to be an undeniable right that American capital should share in the financing of the Sze-Chuen and other railroads.

A well-directed shot fired by one of the parties of bluejackets which landed at Canea, Crete, from the international squadron anchored in the harbor, brought down the flagstaff of the Canea fort and with it the Greek flag that has threatened to bring about war between Turkey and Greece. The Greek flag was raised a few weeks ago by the people of Crete, in defiance of the sovereignty of Turkey, and as an evidence of their desire for union with the kingdom of Greece.

The head of Islam in Turkey has ordered that the priests are to impress upon all true believers the fact that the modern and approved interpretation of their religion invites and requires that they respect the freedom of conscience in others not of their belief. This order of the religious head of Islam will be enforced by the Young Turk government.

Industrial and Commercial.

Work has been commenced on the greatest piece of tunneling work ever attempted in Canada, the two tunnels on the main line of the Canadian Pacific between Field and Hector. The work means the excavation of 650,000 cubic yards of rock, the boring of about one and a half miles of tunnels through mountains ten thousand feet high, and the building of two bridges over the Kicking Horse river. It will reduce this grade from 4.5 to a maximum of 2.2, doubling the traction power of the locomotives.

The old Union Station in Chicago is to be replaced by a $25,000,000 structure, and will be in addition to the $20,000,000 terminal which the Chicago and Northwestern Railroad is building. The railroads planning the project are the Pennsylvania, the Chicago and Alton, the Chicago, Milwaukee, and St. Paul, and the Chicago, Burlington, and Quincy. A modern $30,000,000 terminal at State and Twelfth streets is under consideration by officers of the Chicago and Western Indiana Railroad.

Nowhere in the world are such heavy passenger and freight trains hauled as in the United States. Not long ago a train three thousand feet long, containing 85 cars loaded with 4,451 tons of coal, was hauled from Altoona to Enola, Pa. Trial was made to determine what loads could be moved over the middle division, where the maximum grade has recently been cut down to 0.2 per cent. The train was hauled for 124 miles at an average speed of seventeen miles per hour by a single freight locomotive.

The Canadian Consolidated Cement Company, through which will be effected a merger of about twelve plants in the Dominion, controlling approximately sixty-six per cent of Canada's cement output, will be capitalized for $30,000,000.

With proposed additions to existing spindles New Bedford, Mass., will have a total in 1910 of 2,737,811, and Fall River 3,695,604. Capital invested in the cotton industry in the former city amounts to $29,000,000 and in the latter $35,000,000.

The Cunard liner Lusitania has just crossed by the long course in 4 days 16 hours 40 minutes, nearly three hours better than her best previous performance.

A new fast express, the Twentieth Century Limited, makes the distance between Boston and Chicago in twenty and one half hours.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

DOING SOMETHING.

CLARENCE W. CHADWICK.

IT is not always an easy matter to do something unless one knows how to do it. The art of knowing precedes the art of doing. Doing something naturally suggests action, and action suggests intelligence or mind. Nothing is done without activity. To do something, then, one must understand what activity is and who or what it is that acts. Is it mind or matter that acts, performs, and brings to pass?

Christian Science is proving to countless thousands that divine Mind is in reality the sole actor in the universe; that matter is devoid of intelligence or mind, and for this reason it cannot act or do something. Upon this practical proof of the mindlessness or non-intelligence of matter hinges the salvation of the human race, for it reveals the all-important fact that good is the only activity, consequently that evil cannot act or do anything. However unreasonable this statement may seem to the bond-servants of matter, it is nevertheless susceptible of proof in the daily practical experience of any sincere seeker of truth.

To understand that good alone has power, that it is the only energizing force and influence in the universe, is the greatest boon that could come to mankind. Upon no other basis can the omnipotence of God be explained. For centuries professing Christians have declared their belief in an almighty God, and in the same breath have admitted that evil also has power to act. This abnormality of belief has resulted from the false premise of a good-and-evil intelligence or mind, a mind that is just as capable of thinking evil as good. The activity of good must certainly be sustained by divine Principle, and since this Principle is God, all power, action, and cause must reside in God; in divine Mind, not in matter.

When humanity humbly turns to Mind for all cause and effect, and begins to correct the wrong thinking that ensues so long as matter is invested with power to think and to act, it will begin to apprehend what the Master meant when he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Had Jesus believed in a secondary power called evil, he would not have shed the light of spiritual transcendency upon the misguided consciousness of mortals, and the human race would have remained in darkness. To him Spirit or Mind was the sole activity of the universe. He declared that God is this Spirit, and that of himself he could do nothing; that God alone performs the healing works. He knew that matter, in order to heal, would have to possess the power to act, and that such power belongs wholly to Spirit, God. When he relied upon Spirit or Mind to heal, he understood that something was being done for those who called for help. He never accused any one who turned to God for healing, of neglecting what was needful. He never told any poor sufferer that he was "experimenting" or "taking chances" when he placed himself unreservedly in God's care, but he did say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In striking contrast with the Master's implicit trust in divine Mind, as possessing all power and activity, is the mental attitude of those who have been taught to look into mindless matter for cause and effect and who still believe that matter can act and produce action. Some years ago a woman was arrested and brought into court, under the charge of insanity, for having refused medical attendance for her husband, who had been rendered unconscious and was supposed to have sustained internal injuries from an accident. Both parties were firm believers in Christian Science, and the wife, knowing what the wishes of her husband would be, summoned a competent Science practitioner. The man recovered rapidly from his injuries. In face of the undeniable fact that something had been done for the man, a doctor who was an eye-witness to the experience pressed the charge of insanity, and in court secured as a witness a certain alienist who testified that a refusal on the part of any one to accept medical aid under such circumstances was to him an evidence of insanity. The court listened to the evidence, but found no charge against the woman, adjudging her perfectly sane. The ignorant assumption of the "carnal mind" was that, unless plasters and pills and powders were resorted to, the man would be left to die without anything being done for him. Even the complete recovery of the man did not convince this so-called "mind" that omnipotent intelligence had anything to do with the result.

The devotees of the god of medicine have even gone so far as to lodge the charge of manslaughter against Christian Scientists for permitting (?) certain cases to pass on without medical assistance. Neither the theory nor practice of *materia medica* would authorize the statement that such cases would have recovered under medical treatment. Who is best capable of deciding of what "proper treatment" consists, the willing vassal of matter who avowedly has no faith in, nor understanding of the divine Mind to do anything, or the one who has found out that the one Mind is the only active and healing influence known to man, and who has been enabled to prove his faith by his works in numerous instances where *materia medica* offered no hope of recovery? Is the Christian's prayer that says, "I know that thou hearest me always," a meaningless abstraction, or is it an ever-available means of communication with the infinite God who is Love, who doeth all things well, "who healeth all thy diseases"?

The materialist may claim that it is all right to pray to God for help, but that it is the height of folly to ignore any material means at one's command. By this is meant that Spirit may be asked to do the work, but that all faith and confidence in anything being accomplished must be confined to the use of visible, material means. Is this the Christian's standard of obedience to an omnipotent and omnipresent God? Is the situation changed by assuming that this God, who is infinite Spirit, blesses material ways and means and provides them for His children? Would not such contention be equivalent to saying that God never endowed man with any capacity or ability to comprehend

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or to keep in touch with his creator? Is there anything in the teachings of the Bible to encourage the supposition that Spirit and matter are on friendly terms? Would any true Christian claim that the five physical senses, so called, can acquaint man with God's spiritual ways and means? Is a knowledge of matter or evil the connecting link between God and man? Do good and evil blend in cause or effect, and is God inert, powerless, and matter the only actor? Are drugging and manipulation means of grace?

Some day humanity will awake to realize that it is the "serpent" of material sense, *alias* the "carnal mind," that has suggested to them the superiority of matter over Spirit; that has caused them to turn away from the only living and true God of Christ Jesus to one which has neither Principle, law, truth, life, nor intelligence. Matter, being but the resultant of erroneous thought, even according to the admissions of the material scientists, is neither active nor causative, and cannot do anything. With the advance of spiritualized thought the time is coming when honest thinkers will see that to those who refuse scientific treatment,—such as the Master employed and urged upon all his followers,—it might be legitimately said, "You have dismally failed to do anything for your patient; he has been allowed to die without proper treatment, and you will be held accountable before the court of advancing spiritual thought for criminal neglect."

Let the humanitarian ponder this subject, let him look it squarely in the face, and see if he is accomplishing the greatest possible good for his fellow-man by clinging to and advocating the use of so-called material means,—that which obscures the nature, essence, and activity of spiritual power. If he is seeking first the spiritual kingdom, he must soon learn that good alone has power to act,—to do something; and that Spirit was never in partnership with matter, nor made manifest through the use of material means. Let him look deeply into Christian Science, and he will be able to "prove what is that good, and acceptable, and perfect, will of God." Only as he learns to work as God works, can it be truthfully said that he is really doing something for the good of humanity.

CROSS AND CROWN.

BERT A. MILLER.

THE Master said, "He that taketh not his cross, and followeth after me, is not worthy of me." We may well ask ourselves whether we are doing this by living lives of goodness and thinking thoughts of love. In taking up the cross we must be willing to cut off the right hand and pluck out the right eye, to cast out of thought all envy, jealousy, malice, prejudice,—everything that "loveth or maketh a lie." This duty is not difficult when we know that God works with us, and that we are never tempted more than we are able to bear; that with the temptation comes a sure way of escape,—the understanding to demonstrate over the error,—be it sickness or sin.

Jesus' constant endeavor was to do "the will of the Father," and the Father's will was that "every one which seeth the Son, and believeth on him, may have everlasting life." He came preaching the gospel and healing all manner of diseases among the people,—freeing them from the bondage of sin and suffering. This great teacher and healer said, "If the Son therefore shall make you free, ye shall be free indeed." Discords resulting from disease are gladly given up, but not so with sins, especially those which have been made bosom companions for years, and which are believed to give a sense of pleasure and satisfaction. They are only given up and overcome by a mighty struggle with self; but this is a battle which must be fought and a victory won, before we can receive the blessing or wear the crown.

This, to sense, may seem to be a cross, but after the victory over self is won, there comes into our consciousness that joy and peace of which the world knows nothing. We may think we are willing to take up the cross and follow in the footsteps of the blessed Master, but it requires more than simply a willingness and desire to do so. We have perhaps for years been so associated with others, our environment has been such, that we have unconsciously accepted beliefs which are not really our own; we have simply acquiesced in many things, been mesmerized with the surroundings and have drifted with the tide. When the command comes to us to take up the cross and follow Christ, Truth, the following leads in an entirely opposite direction from the one in which we have been going, and when we come to put our uplifted desires into actual practice it requires an effort much greater than we had anticipated, for we are now pulling against the current, battling with sense and self; but if we have sufficient faith in God, are depending on divine Love to sustain and aid us in the conflict, we are sure to win, and there is nothing to compare with such a victory.

The apostle James says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." If buffeted about, ridiculed and pierced by false pride, even tempted to give up the struggle, we should remember that our Wayshower suffered greater persecutions and bore the cross for us that it might be possible for all to receive the crown for service faithfully performed and sin and disease overcome. On page 22 of our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race." And again, on page 254, "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown."

When tempted to give up the struggle, we may well think of her who, though persecuted and maligned all these years, by the enemies of Truth, has been tender, loving, and true, returning blessing for cursing and always admonishing us to love our enemies, to have charity and long-suffering for others' shortcomings. Her crown of rejoicing will surely shine forth as the stars in the firmament of heaven, and may we be as worthy to receive the blessed assurance, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord."

THE SPIRITUAL ARTIST.

MARY L. DUDLEY.

IT is generally recognized that one who has skill in practising the arts and in applying their laws is an artist. He not only appreciates the beautiful, but gives it expression beyond the adverse decision of critics. The artist's production approaches perfection in the degree that it is true, true to the standard required by the laws of art. It was unnecessary for Giotto to do more than to draw with one stroke the perfect circle, to win his appointment in the great work of adorning St. Peter's cathedral. Not what he knew about drawing a circle, but his consummate ability to prove his knowledge was what gave the master stroke.

Mrs. Eddy says, "Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color" (Science and Health, p. 247). In this we see the source of the inspiring lines of Keats in his "Ode to a Grecian Urn":

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Beauty is truth, truth beauty,—that is all
Ye know on earth, and all ye need to know.

Accepting this, what may we say of him who devotes himself to the Cause of Truth, which unfolds true beauty, and who gives evidence of skill in applying its laws? May not he, too, be properly styled an artist?

What evidences are there of such skill? Here is a fellow-man who is manifesting discord; he is weak, restless, racked with pain, sleepless, despairing. There comes to him one skilled in applying the laws of Truth—a spiritually minded craftsman. What takes place? The discordant conditions vanish; the weak one becomes strong; ease and peace now prevail, instead of pain and unrest; despair changes to hope and courage; complaints and moans to gratitude and praise. Surely, health, vigor, normal activity—these are something to defy the critic's sneer, these must win the approval of those who seek a manifestation of the power of Truth.

There has been given us a standard by which to measure all effort. He who was (and is) "the way, the truth, and the life," has supplied the standard, and in the degree that one approaches the perfection of this standard—the Mind which was also in Christ Jesus—to that degree he attains the rank of superiority. And shall not such a master, who may, like Giotto, prove by one loving touch his command of Truth's laws, be regarded as a true artist?

REGARDING TESTIMONIES.

AUGUSTA REINSTEIN.

We often hear it said by Christian Scientists that while they are deeply grateful for benefits and blessings received, fear keeps them from so testifying at the Wednesday evening meetings. A little analysis will show that there is no reason for this condition of thought, and perhaps my own experience and method of procedure may be of some little assistance and encouragement. The great Teacher constantly sounded the key-note of harmony, saying, "Be not afraid;" while Paul writes, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind;" and in Isaiah we are admonished: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." We should fear only to do wrong.

We would consider ourselves lacking at least in good manners did we fail to acknowledge, by either spoken or written word, any gift or kindness. Then should we not be more rather than less gracious to the Giver of all gifts —to Him who gives our daily bread and what we need for all days? The knowledge that we are doing right should sustain us. It can never be difficult to do right. It can only be difficult, both before and after, to do wrong.

To prove to those who are fearful that the first attempt may not be easy, I will say that before my first experience I was able to eat but little dinner, and that when I reached the church I was greatly perturbed; but once upon the floor, a great calm descended upon me. I was conscious only of a desire to voice the truth, and in doing this we can always be sure of the guidance of God and the helpful thought of every earnest Scientist present.

Mrs. Eddy tells us that "we are all capable of more than we do;" and she also says, "A just acknowledgment of Truth and of what it has done for us is an effective help. If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student" (Science and Health, pp. 89, 372). If not manifesting perfect harmony at the time of testifying, I have found that in doing my duty and thus helping others, harmony has invariably and immediately been restored. I have always believed myself possessed of a lively sense of gratitude, but now I realize that I am not and never can be sufficiently grateful for the manifold blessings bestowed upon me, for gratitude calls for much more than its verbal utterance.

Hardly less imperative than the giving of testimony is the care to deliver it in a voice that can be heard distinctly. The failure to do this is certainly due to a lack of consideration for others. An article published in the *Sentinel* advised our giving some preparation to our testimonies. This meets my views as to the best way of doing good. In the giving of testimonies great care should be taken to have every thought scientifically correct, and to gain time to inquire about any uncertain thought, even if it be weeks and sometimes months before the testimony is delivered. While we are all one family, the true selfhood of each is an individual idea of God and expresses that individuality in his own way. I doubt not that the more advanced Scientists are spiritually impelled to testify without any previous preparation of this kind.

While one may be waiting for the (to him) most vital demonstration to be made, he may be able to give much help to others by voicing other experiences. This help should not be delayed, for many weary and thirsty ones come to our services—needing perhaps the words that we of all others can give, and our Leader bids us "give them a cup of cold water in Christ's name, and never fear the consequences" (Science and Health, p. 570).

THE TRUE AND THE COUNTERFEIT.

CHARLES GRANT MILLER.

It is a common belief of mortal mind that we realize joy only by contrast with sorrow, that we recognize health only through sickness, and that we know good only because of unfortunate experiences in evil. If this theory were true, then sorrow, sickness, and other evils would not be evils at all, but real, necessary, and therefore right—an impossible hypothesis. But the theory is not true. It is not even partially nor relatively true. It is the exact opposite of the truth. Mrs. Eddy tells us, on page 337 of Science and Health, "The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man. Eternal things (verities) are God's thoughts as they exist in the spiritual realm of the real."

The president of a bank, when asked by a young clerk how he could learn to distinguish the bad bills from the good ones, said, "Get familiar with the good bills and you will recognize the bad ones at sight." Here is a volume of wise admonition summed up in a single sentence. This homely, pointed advice applies not only to the detection of counterfeit money, but with equal force to the detection of the counterfeit and false in all departments of life. The man who is accustomed to handling good corn, good wheat, good potatoes, has no difficulty in detecting the faulty. The skilful egg-handler passes the eggs before the light with a rhythmic rapidity that is amazing, and yet an imperfect egg instantly breaks his routine; so also to a trained musician, a false note comes like a stab of pain. In a word, whatever his occupation, he who is fully engaged in doing the right thing will have no difficulty in recognizing the wrong, since right and wrong present an absolute unlikeness or contrast. He who is most accustomed to the light cannot fail to recognize the difference between light and darkness. He also finds that light is needed in order to estimate anything aright.

There is only one way to guard against the bad, the imperfect, the untrue, and that is by knowing the good, the perfect, the true, and keeping it constantly in thought, even as Moses admonished the children of Israel: "When thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

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THE HARVEST AND THE LABORERS.

LILLIAN EDEN.

IDLENESS is impossible to the earnest student of Christian Science. To those who are working in the truth and for the truth, there is no hurrying nor lack of time, neither is there any time to waste in dreaming. There is work for us all. In the ninth chapter of Matthew we read that Jesus said to his disciples: "The harvest truly is plenteous, but the laborers are few;" and so it is today. The harvest is unlimited; the laborers realize this, and work on; but we must all realize it.

We cannot be content to sit back and say, "Christian Science has healed me; I am so glad I have found the truth; it is very beautiful;" nor to be satisfied to attend church regularly, recommend Christian Science to sick friends, and declare ourselves Scientists. We are not Christian Scientists merely because we believe Christian Science. It is necessary for us to understand it, and to be followers of Christ. We do not follow Christ by merely believing on him, nor can we truly love God without expressing that love, not alone by words, but by works. It is not fair to the laborers that we should reap the harvest without doing our share of the work, and it is not fair to the Cause of Christian Science that we should seek the truth merely for the help and protection which it offers.

Moreover, it is not fair to ourselves that we should continue to depend upon others to help us, instead of learning to do our own work and meet our own problems. When we have learned to do this, we are prepared to help others, and may follow Christ by joining the band of laborers in the Father's vineyard. So long as we work faithfully, always realizing that divine Love is the only power, we cannot fail, for we have the Master's assurance: "The harvest truly is plenteous."

PROTECTION.

EVELINE ARCHER.

IT is joy to express our deep gratitude for what Christian Science has done for us, and for the warmth, the strength, with which it clothes us each day. In our human experiences the thought of the psalmist, "He shall cover thee with his feathers," is such a protection, drawing us ever into closer communion with enfolding Love.

The old crusaders said, "It is the will of God," and this firm belief vitalized their efforts. As Christian Scientists we can joyously say, "*Deus vult*," as we learn to achieve victories over the household tyrants—sickness, sin, and death—through the Science of Life. Safe under His wings, we can travel hopefully and gain a victory every day. Tenderly do I thank our beloved Leader, who has taught us how we may rest in action, under the cover of His wings.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 5, 1909. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 20, 1909.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

SELECTED ARTICLES.

[Alfred Farlow in *Great Falls* (Mont.) *Tribune*.]

According to a report which appeared in a recent issue of the *Tribune*, a paper read before the Montana federation of women's clubs advocated compulsory medical examination of all children who are permitted to attend public or private schools, as a means of caring for defective and diseased children and safeguarding the health of the community.

The important question is, What is the real cause of the disease which is to be detected and overcome? It should, be noted that at this particular period there exists a great diversity of opinion on this subject, not only with the various classes who believe in non-drugging systems, but with the medical fraternity as to the real nature of disease and the proper method of handling it. For this reason, to place the regulation of the health of children under government control would meet with objections from many classes, for the reason that the physician appointed to make the examination would necessarily be from some particular medical school, not acceptable to all classes. This would tend to force upon the community at large some particular system which is not representative thereof, and which would therefore amount to an intrusion upon individual privilege.

It may be said, so far as this point is concerned, that the examination by one school of physicians is likely to be in accord with that of other schools, but there is more to be considered than the mere physical condition and environment of the child in connection with his troubles. The mental condition may be far more responsible for the physical defects of a child than anything else, and physical examinations are not likely to disclose such causes. On the contrary, we think it is safe to say that in many instances they might add to the trouble by fostering unnecessary apprehensions. I am of the opinion that we should experiment first by improving the spiritual conditions of the children, teaching them purity of consciousness and conduct as a means of health and strength.

Children of tender years should be kept away, as far as possible, from the contemplation of disease. It has been demonstrated that those children who know the least about disease, and who therefore have it least in consciousness, are likely to be more healthy in body. To subject children in the public school to medical examination by school physicians begets in them a fear of having disease detected on their persons and in consequence being subject to expulsion. It compels the children to live too much in the contemplation of disease. It induces avoidable fear and dread of disease, and all physicians admit that fear is, to say the least, one of the prime instigators of disease.

The minds of children should be filled with those things that lift them above the contemplation of sickness and vice. It is quite as proper that young children in the schools should be left free from the minute analysis and discussion of disease as it is that their minds should be free from such thoughts as they get from reading "yellow" literature. I believe that the practice of subjecting children to those measures which create a dread of disease should be kept out of the public schools, and the parents should be permitted to make their own choice of a physician who shall examine their children. I see no reason why a teacher should not be permitted to report to parents any defect or disorder, whether physical or mental, that may be sufficiently pronounced as to be noticeable.

But while the proposition of the unlimited and universal examination of children may for some reasons be a good thing, I am of the opinion that the objections are sufficiently overwhelming to render the proposition undesirable. Physicians disagree widely as to the real nature of dis-

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eases, especially contagious diseases. Some declare that contagious diseases are occasioned by malignant germs, while others affirm that the germs are scavengers of malignant disease, and the opinion as to how and why disease is communicable is somewhat varied, so that there is danger at this experimental period of overlooking the real trouble which needs to be removed and taking those steps which are more harmful than remedial.

If we commence any movement toward the compulsory treatment of disease, there is no telling where we shall end. It seems to me there are at least two things which may be considered sufficiently individual not to be tampered with by the public; that is, freedom of choice of religion and freedom of choice of medicine.

[R. Stanhope Easterday in *Vincennes* (Ind.) *Capitol.*]

In an attempt to "discriminate" between the true and the false in Christian Science teaching, our critic among other statements makes this: "Christian Science has exalted the [human] mind-power to the throne of absolute rulership over the states and conditions of the body." If this were true the basic teaching of Christian Science would be little short of the exercise of will-power or self-mesmerism. Inasmuch, however, as it is conceded even by our critic that by such superficial process of "imagination" a genuine case of organic or functional disease was never healed, and whereas practically every known form of ailment has been healed through Christian Science, it is quite evident that our brother errs in his original premise as to genuine Christian Science teaching and practice, in consequence whereof all his deductions are erroneous.

For instance, nothing could be farther from a correct view than the gentleman's conception that from the Christian Science standpoint "sickness is just an imagination." It is not recorded in the New Testament that Jesus ever said to the sick and the afflicted, "You only think you are sick." When on the other hand one afflicted with loathsome leprosy made the pathetic appeal, "Lord, if thou wilt, thou canst make me clean," our Saviour "put forth his hand, and touched him, saying, I will; be thou clean." It would have taken a strong imagination to have enabled one to touch a leper, and our Lord's specific command, "Be thou clean," implied that in the estimation of the Master the poor fellow really needed cleansing. The effort is being made in Christian Science to heal as Jesus healed.

When our critic declares, referring evidently to Christian Science methods, "whatever formulas of thought or life that will help toward this result are to be used," he further evidences the fact that he is unfamiliar with Christian Science methods. It will be recalled that when Jesus was questioned as to how he accomplished his healings, he replied: "My Father worketh hitherto, and I work. . . . The Son can do nothing of himself." Christian Science heals the sick today as they were healed in our Lord's time and for almost three centuries thereafter, by the influence upon human thought of wholesome, uplifting, vivifying, spiritual truth and love, inherent in that Mind "which was also in Christ Jesus." Human will has no part in the process, imagination is not a factor, the human mind is not taken into account, and mesmerism and hypnotism, the despotic control of one finite, erring human mind over another, is not resorted to. When our Lord's disciples failed on one occasion to heal a case and asked the Master why, he significantly replied, "This kind goeth not out but by prayer and fasting." The Christian Scientist finds that morality rather than intellectuality conduces to healing. The dictum of Scripture is, "Take no thought for the body," but "Ye shall know the truth, and the truth shall make you free." A knowledge of the truth means an approximation to rightness, or righteousness, and it is to the righteous that promise of peace and long life comes.

Christian Scientists do not claim that they have "discovered a new truth." They claim that Mrs. Eddy discovered the art of primitive, apostolic, spiritual healing as practised by Jesus and the early church. While it is readily to be conceded that "a merry heart doeth good like a medicine," and that ancient and modern philosophers touch upon the truths exemplified so forcefully in our Lord's ministry, still it goes without saying that with all this known, neither physicians nor philosophers of this or of bygone ages have coped successfully with disease as did Jesus, and it is simply blasphemous to intimate that Jesus performed his remarkable healings through the influence of hilarity or hypnotism.

[Frederick Dixon in *Medical Press*, London.]

Science and Health is published at a price which is not in the least extravagant, and I have never known a single person who has not been able to obtain it without difficulty. The critic suggests that the price of the book is kept up for mercenary purposes. Only last week a correspondent wrote objecting that he could not obtain a copy of Science and Health in a foreign language, and asking why its circulation was prohibited by a refusal to have it translated into foreign languages. If the aim of the publishers of Science and Health is to make money out of it, imagine the enormous amount of revenue they are cutting off by refusing to have it translated into other languages; and, in precisely the same way, if their object is to make money, how could they make money better than by flooding the world with cheap editions? Furthermore, there is attached to every Christian Science church a free circulating library, from which any one who is interested in Science and Health can borrow it for nothing. I am not aware that the publishers of Farrar's "Life of Christ," or Renan's "Life of Jesus,"—to take the two examples selected by the critic himself,—ever opened their doors to the public and said, "You can come and borrow these books for nothing, and read them, and afterward buy them or not, as you may desire." It should be perfectly possible to differ absolutely from your neighbor, without it being necessary to impute either ignorance, fraud, or greed.

[*Blackpool Times and Fylde Observer*, England.]

The Rev. C. M. Shaw, pastor of the United Methodist church, Springfield road, Blackpool, has resigned his position, and the resignation has been accepted by Conference with great regret. The Conference committee did their best to persuade Mr. Shaw to continue as a minister of the church, but he replied that his mind was made up, and he thought it better to decide at once. The resignation has already taken effect, and Mr. Shaw will not again occupy the pulpit at Springfield road. The wrench is a sudden one, and will be keenly felt by the congregation. Mr. Shaw has only been in Blackpool twelve months, but during that time he has made strong attachments, and has won high esteem as a thoughtful, scholarly preacher and a kindly pastor.

The reason for resignation is that Mr. Shaw has been converted to Christian Science, and his religious views have undergone such a change that he could no longer subscribe to the tenets of the United Methodist church. Last night Mr. Shaw granted a brief interview to a representative of the *Blackpool Times*, after a twelve-hour journey from Plymouth, where he met the Conference. He did not wish to say more at present than that he had resigned, and that he had become a Christian Scientist. He pointed out that Christian Science regarded sin and evil differently from the evangelical church, and the vicarious sacrifice was not a part of its doctrine. For some time, he said, he had been deeply impressed by the teachings of Christian Science. There had, of course, been a lot said and written

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about Christian Science that made it appear ridiculous, but the more one went into it and investigated, the more one was led to see what wonderful truth there is in it. There is no faith so misrepresented, and no leaders of any movement so much maligned.

Mr. Shaw's references to authorities, to the literature of the movement, the criticisms and replies, showed that he has entered very thoroughly into the subject, and he is wholly convinced of the truth of Christian Science. He admitted the difficulty of stating in a few words, in popular language, the position of Christian Science, and preferred not to make any such statement at present. Asked as to his plans for the future, Mr. Shaw said they were a little undecided. Probably he would remain in Blackpool for a while, but he could not say definitely.

Mr. Shaw has been eighteen years in the ministry of the United Methodist church (Methodist New Connexion). He was born at Springfield, near Oldham, on the Yorkshire side of the border. He has been stationed at circuits in the Potteries, Staley-bridge, Batley, and Stockport, prior to coming to Blackpool.

"You have been very happy in Blackpool?" Mr. Shaw was asked.

"My relationships in the church," he replied, "have been excellent, and it is a great sorrow to me to have to part from the church here and the community; I have very many friends among them. It is purely a matter of conviction."

[W. C. Williams in *Baltimore* (Md.) *American*.]

A healing religion based on a fixed Principle is scientific, and the working out and application of such Principle a Science, and as such it must be studied and thoroughly understood before it can be demonstrated to any extent; therefore the term Christian Science is not a misnomer.

Some time the all-in-all of spirituality will be manifested, but Christian Scientists do not claim that this will occur before all material conceptions have been overcome. The mortal mind could not be spirit; if it became spiritual it would be mortal no longer, but immortal, and would have no material concepts. Christian Science teaches that the working out of our own salvation, the regeneration of our thoughts, the reflection and expression of divine Mind, is necessary before immortality and absolute spirituality are attainable.

[Editorial in *Galesburg* (Ill.) *Mail*.]

The increasing tolerance in which people of one form of religious belief hold those of other beliefs is one proof of the world's betterment. Bitter religious warfare is a thing of the past, and rightly belongs to the dark ages. President Taft, in an address at the Champlain celebration, made the following utterance:—

"I think we are reaching a point in this country where we are very much more tolerant of everything and everybody than in the past, and where we are giving justice where justice ought to be given. We are no longer cherishing these narrow prejudices that come from denominational bigotry, and we are able to recognize in the past these great heroes in religion and Christian faith and appreciate the virtues that they exhibited and follow the examples that have been set for us."

One of the growing organizations in this country is the Christian Science church, and the attitude of the press and public toward Christian Scientists has undergone a remarkable change in the past ten years. In common with other faiths, the early days of Christian Science were filled with troubles. Followers of Mrs. Eddy have been scoffed at and reviled. They have been persecuted, and have grown stronger under persecution. Violent abuse, scathing criticism, withering satire, misdirected wit, have been hurled at Christian Scientists, and in spite of it all the organization has grown with a rapidity that has enthused its followers and confused its detractors.

We do not profess attachment to the teachings of Christian Science, but we are alive to the fact that there is a vitality to the movement that challenges the attention of every thoughtful man. In today's *Mail* we give a large space to "Medical Explanations of Christian Science Cures." The article is taken from the *Arena*. It should be read not only by Christian Scientists, but by every person who wishes to keep well informed in regard to the development of the world's thought.

[Charles K. Skinner in *Battle Creek* (Mich.) *Daily Moon*.]

Readers of the Christian Science text-book, Science and Health, whether Christian Scientists or not, who read the book carefully from the view-point of Mrs. Eddy, viz., that of the spiritual man and universe, must certainly be much amused at Dr. ——'s persistent belaboring of his man of straw in his recent lecture. The declaration that "Christian Science is neither Christian nor scientific," was doubtless intended to be the "big stick" to frighten the hearers, should they care to indulge in the fallacy of thinking for themselves, but the fact is that this particular saying has been refuted so often that even the opponents of Christian Science fail to see anything in it. Time was when certain of the clergy and medical people,—not all,—fearing a depletion in the ranks of their membership and patients, resorted to this assertion to keep them in line. The result, however, has been so disastrous, owing to the thousands of men and women who stubbornly insist on finding health and peace, even at the expense of leaving pastor and physician, that few are now rash enough to indulge in this kind of criticism.

This critic tells us that "the fundamental error upon which Christian Science is founded, is that it claims that sin does not exist." In the Christian Science text-book, Science and Health, page 37, we find this: "Does not Science show that sin brings suffering as much today as yesterday? They who sin must suffer." Page 405: "If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom." Many similar statements appear in all of Mrs. Eddy's writings, showing that assertions like those of this critic are from inexcusable carelessness, to speak mildly. When facts are known, public opinion is a rigid censor.

On the other hand, Christian Science does teach that sin and sickness are both unreal to God and to the spiritual man, because God created all that was made, according to the Scriptures, and it is stated that "God saw every thing that he had made, and, behold, it was very good." Consequently, sin and sickness must either be good and to be desired, and the clergy and doctors are defying God in their attempt to destroy them; or else, not being His creations, they are unreal and can be destroyed by His power. This was Christ's teaching when he said, "I am not come to destroy, but to fulfil." This understanding enabled him to say to the paralytic, "Stretch forth thine hand," and it was done.

Our brother tells his hearers confidentially that, contrary to Christian Science, "God is the healer, and the only healer." This is encouraging. No one believes this truth or teaches it more insistently than Mrs. Eddy and her followers. Had the doctor quoted the entire context of statements used, he would have known that Mrs. Eddy claimed nothing of herself, except as an instrument in the hands of God, even as Jesus said, "I can of mine own self do nothing." We are certainly most grateful to our critic for the wee bit of credit he is inclined to grant to Christian Science—"for the faith it gives some people."

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[Jesse Pickard in *New York* (N. Y.) *People.*]

As a matter of fact, the wage-earner is well represented in the ranks of Christian Scientists. It will be found upon investigation that thousands of individuals have proved the efficacy of Christian Science to lift them out of the very depths of want as well as to heal them of every kind of physical and moral disease. If Christian Science relied upon the activity of the human mind, our critic might be more correct in his statement that it did not heal that baneful disease, poverty; but because Christian Science is above all a religion, and relies upon the divine Mind to meet all needs, it can and does meet and heal this condition. Christian Science, as its name indicates, presents to the world accurate, demonstrable Christian knowledge, based upon one infinite Principle, the divine Mind, God, and the correct application of its rules is followed by positive results that prove the truth of its promise. It is therefore available to all men alike.

As to the statement that Christian Science disregards the play of social forces and overlooks dangers of personal contact, let me say that Christian Science demonstrates the privileges of man as an intelligent individual not only to be uninfluenced by social evils, but to be a positive influence for the overcoming of these evils through individual right thinking, whereby he reflects the eternal power of absolute Truth.

Our critic does not rightfully assume that Christian Scientists look with "disdain" or "contempt" on his belief. It is not reasonable to think that those who have once experienced every form of human suffering would thus regard any honest endeavor to combat these evils, or that because they have finally found relief therefrom they must be deficient in their understanding of these problems. On the contrary, they understand and sympathize the more deeply, and earnestly recommend the mode of escape which has proved efficacious for them.

[M. S. Bruen in *Dublin* (Ire.) *Mail.*]

A man's religion is his most sacred possession. True religion is truly scientific because it deals with everlasting facts. It is the link between this world and the next. When looked at in this light, we see that students of scientific Christianity—Christian Scientists—cannot be elbowing or injuring others, for they are practising what they have found to be true; and if it is true, it must be good for all mankind. The results of their efforts as seen in the healing of sickness and the removal of other ills are a proof to them that the law they obey is right. The Supreme Being is Spirit, one, indivisible, and good. The great scientific fact is the presence of God, good. Civilization cannot prevent, solitude cannot give, the knowledge of this truth. The important business of life is to love God supremely, and one's neighbor as one's self. Even a halting attempt to keep to this standard is found to have very healthful and happy effects. It leaves no room for the worship or fear of evil, the supposititious opposite of good, in any shape or form.

It is a great aid to the perpetuation of youth to learn to feel young, however long we may have lived, because the body expresses the habitual feeling, habitual thought. Nothing in the world will make us look young as long as we are convinced that we are aging. Nothing else more effectually retards age than keeping in mind the bright, cheerful, optimistic, hopeful, buoyant picture of youth in all its splendid magnificence; the alluring picture of the glories which belong to youth—youthful dreams, ideals, hopes, and all the qualities which belong to young life.

Success Magazine.

AMONG THE CHURCHES.

FRUITVALE, CAL.

First Church of Christ, Scientist, has been holding its regular Sunday morning and Wednesday evening meetings in Masonic Hall, Fruitvale, but is finding the accommodations restricted for the growing congregation. It has been arranged that the church shall secure a large assembly-room in the new Masonic Building, which is rapidly approaching completion, and the hope is entertained that before long the Scientists will erect their own church.

San Francisco Chronicle.

TELLURIDE, COL.

The Christian Science church on North Pine street has been in the hands of carpenters for some time while the edifice was being enlarged. While the work contemplated has not been entirely completed, the church is ready for use, the other improvements being postponed till fall. With the enlargement the assembly-room will seat one hundred and fifty very comfortably, though many more could be accommodated by crowding.—*Telluride Journal.*

WATERTOWN, N. Y.

Announcement was made at the morning service of the Christian Science church yesterday [July 18] of the purchase of the larger part of the Dr. E. C. White property on Park street for the building of a church edifice. The purchase price was ten thousand five hundred dollars. The frontage is one hundred and seventy-seven feet and the depth ninety-eight feet. At the present time there are no definite plans for the construction of a church on the property. The services of the Christian Science society have been held for some time in the Lansing Block on State street.—*Watertown Standard.*

SACRAMENTO, CAL.

Plans and specifications are nearly complete for the new Christian Science church, which is to be erected on the society's property on Twenty-third street at a cost of between twenty-five and thirty thousand dollars. Work will be commenced on the church as soon as the plans are approved by the building committee. The church will be constructed of reinforced concrete, and will have a seating capacity of five hundred persons.—*Sacramento Union.*

BALTIMORE, MD.

The architects have completed drawings for the erection of a handsome edifice for Second Church of Christ, Scientist, at Mount Royal avenue and St. Paul street. The church, which will be one of the most beautiful buildings in point of architecture in the city, will be only one story high. It will front on Mount Royal avenue ninety-six feet and extend along St. Paul street ninety-seven feet. The cost for construction alone will be about $225,000. The building will be of Grecian type, of artistically carved marble and granite, with reinforced concrete foundation and terra cotta roofing. The façade will be of granite and onyx, and the entrance will be on the Mount Royal avenue side.—*Baltimore News.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"BE NOT AFRAID."

THE urgent need of Christian Scientists is to make practical use of the teachings of their text-book, Science and Health, and as a first step in this direction they should turn to page 410 of this book and read and ponder Mrs. Eddy's words, "Christian scientific practice begins with Christ's key-note of harmony, 'Be not afraid!'" then to page 192, where they will find the statement, "Evil is not power." To be afraid, or to give power to evil, is to admit that there is a creator apart from God, good, an admission which in effect denies that first and fundamental plank of Christianity, "Thou shalt have no other gods before me."

Elsewhere in Science and Health Mrs. Eddy makes many statements of similar nature, notably the one on page 454, where she writes, "The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path,—the path which leads to the house built without hands 'eternal in the heavens.' Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science, and this is the great truth which strips all disguise from error." Again, on page 469, she says, "Evil can have no place, where all space is filled with God."

It is from such statements as these that Christian Scientists have been able to draw the courage and inspiration which has enabled them to meet practically every phase of evil without flinching. The understanding that God is omnipotent does not tolerate a belief that there is another power called evil, nor does it tolerate a fear of that which it knows does not exist.

In order to be consistent, Christian Scientists must know that no harm can come to them if they "do right and fear not," and if they know this they will have no fear. Mrs. Eddy, on page 442 of the text-book, lays special emphasis on the importance of this duty, and if we heed her admonition we shall know that neither person, place, nor thing can harm the Christian Scientist who is "clad in the panoply of Love," and is faithfully following Christ. Every student of the text-book who has absorbed even the smallest grain of Christian Science has obtained enough understanding to free himself from fear, and it is his duty and his privilege to assert his God-given right to freedom from every belief of mortal mind which would enslave him.

The psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." He had that assurance in the protecting power of divine Love to which the apostle referred when he said, "There is no fear in love; but perfect love casteth out fear;" and Christian Scientists are fortunate in having learned how to make "perfect love" available.

ARCHIBALD MCLELLAN.

"LEARN OF ME."

THE great Teacher invited the weary and heavy laden to come to him and find rest. These had all been carrying heavy burdens,—false beliefs concerning God and man, forms and ceremonies, creeds and dogmas,—with sin, disease, and death in their train, and they were anxiously waiting for the coming of the Messiah who was to bring them relief. Christ Jesus lifted the burden from many weary ones; but he did more than this, he invited all to come and "learn" of him, and his promise was, "Ye shall find rest unto your souls." In the first instance he gave them, through his healing work, some measure of rest; then he called upon them to learn for themselves the truth by which he did his mighty works, and thus permanent peace and rest were to be theirs.

A great thinker of the present day, who comments upon this invitation of the Master, remarks that "rest" is seldom associated with learning, and most people would agree with him that this is true; nay, there are some who might even go as far as did Festus when he said to Paul, "Much learning doth make thee mad." Not so, however, with the one who learns of Christ. He who does this must show the results of his tutelage by doing somewhat as his teacher would do. Jesus evidently expected this, and no less, for Luke tells us that he said, "Every one that is perfect shall be as his master;" and perfection was the goal toward which he continually directed thought and aspiration.

As we glance over the history of the last nineteen hundred years we are compelled to admit that few indeed have heeded or understood the gracious invitation, "Learn of me," for there is too much unrest, too much sin and misery in human experience, too much that points to quite another teaching than that of the meek and mighty Nazarene. His own disciples, those who had learned of him, healed the sick and sinful as he did. Paul was not a disciple of Jesus, yet he learned of Christ, and by so doing he, too, carried on the same healing work as the disciples; and though his life outwardly was one of incessant toil, he must have known the rest of ever renewed strength to have accomplished all that he did. Our text-book tells us that "God rests in action" (p. 519), and as we learn of Christ, Truth, we reflect God and rest in doing His will.

Jesus once spoke of the mental state which was ever seeking rest and finding none, but this could never be true of any one who sought aright, for Jesus himself said, "He that seeketh findeth." The tendency of the human mind seems to be to seek wisdom from mortals rather than to gain it by learning of Christ. It is true that we are bidden to help each other, but when we "undo the heavy burdens" (to quote Isaiah), we should constantly direct the needy to the living truth which Christ Jesus said makes free indeed, and which he promised should come in its divine fulness as "the Spirit of truth," whose holy ministry is blessing this age in Christian Science.

In the parable of the rich man and Lazarus, the former pleads that Lazarus be sent to warn his five brethren, so that they may escape his torments; but Abraham responds, "They have Moses and the prophets; let them hear them." In this statement Jesus directed thought away from personality to Principle, and today the eternal Christ speaks to us through Moses and the prophets, through the words and works of Jesus and his apostles, through Science and Health and the other works of our revered Leader,—through every declaration that clearly separates between Spirit and matter, truth and error, and thus heals, saves, purifies, and uplifts. Today, more clearly than ever, is heard the call, "Learn of me; . . . and ye shall find rest unto your souls."

ANNIE M. KNOTT.

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SELECTIVE LIVING.

THE truly Christian life may be defined as a continuity of right choices, the persistent reelection of the true, the beautiful, and the good to rule over us. The ideal is thus kept ever present, the ethical imperative is ever obeyed, and life is lived on the heights every day. With this position and perspective one learns to divine the deeper significance of every least determination, while the relation of his faithfulness "over a few things" to his rule "over many things" begins to be demonstrated. There is thus brought to unnumbered little choices the moral quality of a great decision, and the reflex stimulus to character becomes that of a stand for right in some momentous crisis, and for the reason that each choice is now a choice for God.

With the average person the passing impulse, which is ordinarily two thirds selfish, or some unaccounted for like or dislike, settles the question what he shall do or say with respect to unnumbered every-day affairs. Many of these decisions may have no more moral quality than the question as to what he will have for dessert. Many others, however, and especially those which have to do with personality or with sense gratification, give place for motive, though the matters concerned may seem relatively trivial; and in every such instance selfishness or unselfishness, largeness or littleness of nature, good or evil, will add to its stature in him, by forming his choice and thus ruling over him.

In the midst of social and business life, all who are not stupidly indifferent or deliberately adrift find themselves ever at the parting of the ways. Their success and happiness, or their defeat and distress, lie just beyond, and the history of human stumbling presents no more pitiful fact than the regret and self-condemnation for some overwhelming loss which has resulted in the failure at a given time to stand for an ideal which was clearly seen but reckoned too unimportant to be given the scepter. Nevertheless, the heartache of many such experiences often seems necessary before men are willing to learn that spiritual growth is a matter not only of sensitiveness to the divine in the detail of experience, but of loyalty to God in these little things.

It is apparent that the effort to live in this selective way, though ever so sincere and continuous, must prove wholly unsatisfying and unsuccessful if it is not intelligent. Things must be looked at in a broad way, discrimination must be made between essentials and non-essentials, and the necessity of a choice of the lesser of two evils must often be recognized. Mrs. Eddy has frequently called attention to the unwisdom of trying to meet the demands of absolute Science, whether or no, and has counseled Christian Scientists to be reserved about undertaking that which lies beyond their present spiritual realization. They are "to abandon so fast as practical the material" (Science and Health, p. 254), and thus come into the fulness of their freedom and efficiency not perforce, but through the unfoldment of truth in consciousness. Selective living thus calls for the determination both of what is right and what is possible under present conditions. We need to know not only what pertains to absolute Science, but what pertains to human sense at a given stage of its advancement; and it is here that the inconsiderate and enthusiastic are likely to merit the name "crank," and become a disability to the cause they honestly desire to serve.

The initial choice of selective living is always made in the realm of thought, and hence the significance of our Leader's counsel to "stand porter" (Science and Health, p. 392) at its door. So long as any hospitality is given to the unideal within, so long will the tempting voices without be given a hearing. When, however, through patient effort the courts of consciousness are made inaccessible to every unholy thought, the seductions of objective evil will have lost their charm, and the true freedom of right choice will have been attained.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., Aug. 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Never before has the immortal import of your teachings been so clear to me, as in this moment, when death has seemingly touched the life of Mr. Kimball, whose rare understanding has so often overcome sin, disease, and death. Thanks to the truth which you have given us in your writings, we know that he is going on,—healing, teaching, binding up the broken-hearted,—never separated from Life.

I rejoice, dear Leader, in this, that God has given you the "words of eternal life," and I can only repeat that "we believe and are sure" that you are the demonstrator of "the Christ, the Son of the living God;" and if death be "the last enemy that shall be destroyed," yet we can say, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Lovingly,
[Countess] FANNY VON MOLTKE.

Swansea, South Wales, Great Britain, July 21, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—About two years ago, a few of your loving followers commenced to hold regular weekly services in a small room in this town; a few weeks later they moved to a larger room, and in less than six months rented a private house with suitable accommodations for services and a reading-room. Today, with hearts filled with gratitude to God, and in the knowledge that our joy will be shared by you, our dear Leader, we hasten to send you the glad tidings of the formation of a Christian Science society in this town, the first to be established in Wales, Great Britain. In doing so we, on behalf of the members of this society, desire to say that we realize with a deep sense of indebtedness the manifold benefits we have received in demonstration of the power of Truth over error through the daily application of the spiritual understanding gained by the study of your inspired book, Science and Health, which is indeed the "Key to the Scriptures."

We feel we can but faintly express in words our heartfelt appreciation of your noble and self-sacrificing life on behalf of suffering humanity, which is such an inspiration and example to all earnest seekers after Truth. We send you this message of love, earnestly praying that we may so grow in grace and spiritual understanding as to manifest more and more of that Mind "which was also in Christ Jesus," and thereby be enabled to realize in daily life that "no wisdom is wise but His wisdom; no truth is true; no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (Science and Health, p. 275).

Your loving and grateful followers,
F. CORY YEO, *President.*
M. EDITH PERKINS, *First Reader.*
ROY F. GOSS, *Second Reader.*
G. H. GALE, *Clerk.*

Glenwood Springs, Col., Aug. 3, 1909.

Dearly Beloved Benefactor:—For twenty years I have been reading your books, but not until I became a Reader in the church service did I begin, as I might say, to comprehend the magnitude of your work. My daily prayer is that I may so see the light that I may be a faithful follower of God and a blessing to all mankind. With a heart full of gratitude for this great soul-remedy which you have discovered, I am

Lovingly yours,
MISS EVA H. TOLMAN.

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Omaha, Neb., Aug. 14, 1909.

Beloved Leader:—I have written my testimony, telling how I was healed by reading your book, "Science and Health with Key to the Scriptures," how I was lifted from a helpless condition to one of dominion; but it is my wish also to express my thanks to you, faithful Leader, for the revelation I have obtained in the study of the religion which you advocate, and which you have founded. Words cannot tell the joy, the comfort I have in the spiritual understanding of the Bible.

I know it will please you to hear that I have been faithful in striving to live the truth, and in my efforts to spread your teachings. Although I am a young student of scarcely two years, and have had no teaching but what I find in your works, I have been successful in interesting many people, and each one is being greatly blessed in working out his own salvation, in becoming acquainted with the true and living God. I visited for five weeks my sister in a small town in Nebraska, where Christian Science was practically unknown. I let my light shine, knowing that God would put words of wisdom in my mouth. The result is that twelve persons are studying your book, including my sister and husband. They are all demonstrating to their satisfaction that Christian Science is the truth, as most of them have been in bondage for years, finding no help in material means; but now, thanks to God, and to you for showing the way to a suffering mankind, whereby we are blessed, they are made free from false beliefs by knowing the truth.

God is blessing you, His faithful servant, protecting and sustaining you. I will strive to express my thanks and gratitude to you in reflecting love to all.

Yours lovingly,
MRS. CHARLOTTE J. WHITNEY.

Grand Rapids, Mich., July 23, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—It was unanimously voted, at a recent semiannual meeting of First Church of Christ, Scientist, Grand Rapids, Mich., that the members of this church express to you their love and gratitude for the blessings received through the application of the Word, made practical by your own self-sacrificing love, your spiritual understanding and consecration to God. This Christlike example and unswerving adherence to Principle is to us an inspiration to greater humility and zeal in consecrating ourselves anew to the service of redeeming mankind. In this we fully realize that only purity and unselfishness can perceive the deep things of God. Our earnest prayer is that, in loving obedience to our Manual, we may be more watchful, loyal, and faithful, and that we may be ever mindful of our opportunities to work together in unity for the advancement of the Cause we love.

Accept our gratitude for the rich blessings we are continually receiving through your unceasing labor of love for all mankind. Lovingly and loyally,

Yours in truth,
First Church of Christ, Scientist.
(MRS.) ELLA HOFMA, Clerk.

Bristol, England, Aug. 1, 1909.

Dear Leader:—We, the teachers and pupils of this Sunday School, assembled today, send you, across the sea, loving greeting and whole-hearted devotion.

In response to our inquiry we have just heard from headquarters that the new order of service for the Sunday School, as indicated in the Manual, should be followed by all branch churches throughout the field. Our Sunday School was established in 1907, and has grown in great gladness of spirit in proportion as our ranks have been filled with willing little soldiers in your great army. We have loved our little Sunday School monthly testimony meetings and our short addresses each week to the pupils, but obedience to your slightest wish is a loving law with us, and we therefore have at once arranged to discontinue these and to follow strictly the new order of service.

That we shall reap a rich reward in following exactly on the lines you indicate, we have no possible doubt; and we look confidently forward, with great happiness, to that joy unspeakable which awaits all your loyal and obedient students in Christ.

Yours affectionately,
For the teachers and pupils,
CHARLES W. BENNETT, *Superintendent.*
ROWENA SINNOTT, *Assistant Superintendent.*

Chicago, Ill., July 24, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I do not know that your eye will ever rest on these words, but at best they inadequately express the real thankfulness of an honest heart. I was healed by Christian Science. I thank God each day for the blessings received, and through the silent thoughts of praise to Him are woven the threads of gratitude to you, that through your efforts it was made possible for me to receive such blessings.

With highest personal regards, believe me

Sincerely yours,
A. M. DOWNING.

Seattle, Wash., Aug. 10, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—On reading the *Sentinel* of July 31, especially the editorial entitled "None good but one," my heart swells with gratitude to God that there was found one so pure and unselfed as to be receptive to the spiritual meaning of this grand truth, and with the courage to give it to the world, as expressed through your writings and proved in your daily life. The ages have been striving to worship God through the medium of matter, personality; but you, our beloved Leader, the Discoverer and Founder of Christian Science, have stood firm in obedience to divine Principle, ever pointing to the one God, and His Christ,—the Christ of the Scriptures,—exemplifying in your life the words of the Master, "There is none good but one, that is, God,"—He whom the true worshiper must worship "in spirit and in truth."

Through the study of your writings I am gaining each day a clearer understanding of the Scriptures; that the ever-present Christ, Truth, is the head of the church, and is expressed not in a display of materiality, personality, but in Christly works which redeem mankind from these beliefs.

Lovingly yours,
E. NORA YODER.

New York, N. Y., Aug. 15, 1909.

Dear Mrs. Eddy:—My heart is full of love and gratitude to you for Christian Science, which came to me in an hour of great need, five years ago. The Bible and Science and Health and your other writings have been my constant companions. I rejoice in the spiritual uplifting, for I know that every victory over self brings me nearer God. My daily prayer is for more wisdom, humility, and love. Trusting that I may always be found worthy to be called one of your followers, I am

Lovingly yours,
ELLEN LOUISE LIVOR.

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THE LECTURES.

MARION, O.

An audience large in number and appreciation assembled at the Grand to hear Prof. Hermann S. Hering of Concord, N. H., deliver his lecture on Christian Science last evening [June 11] at the Opera House. Professor Hering was introduced by A. F. Howser in the following words:—

We meet here tonight in the one common interest of thinking people, the search for truth. All down through the history of time this instinctive desire of men to know the truth is clearly traceable. The wise men of old, following the star of Bethlehem until it rested over the babe in the manger, were led on by the desire to know the truth. Martin Luther, John Calvin, William Penn, and John Wesley, although each in his turn was opposed and ridiculed, classed with heretics and lunatics, were earnest searchers for the truth. Today we are still searching for truth. Why this search? Why this longing to know the truth? Christ Jesus in his spiritual understanding of all things, both human and divine, made clear to us the reason for this governing desire that leads men's thoughts onward and upward, in these words, "Ye shall know the truth, and the truth shall make you free." Christian Scientists believe that they have come into an understanding of the truth that does indeed set men free. They believe that the teachings of Christ are just as true, his commands just as imperative, and the power of God just as great, as they were nineteen hundred years ago.

Marion Mirror.

OWENSBORO, KY.

The Grand Theater was crowded Sunday afternoon [June 13] with those who wished to hear Judge William G. Ewing of Chicago make plain the fundamental truths of Christian Science. The lecturer was introduced by the Hon. Thomas S. Pettit, an old acquaintance and former political associate, who stated that Judge Ewing appeared to him to be younger than he was twenty years ago. Mr. Pettit's introduction was as follows:—

I am not a Christian Scientist, but have always had respect for the views of all sincere people. Bigotry and prejudice flourish where ignorance prevails; it is intelligence that lends a listening ear. Our greatest boast is tolerance,—any one is welcome whose object is the accomplishment of good. Christian Science claims that God is a God of love, who heals the sick, reforms the sinner, and relieves distress. So mindful indeed is He of His creatures, that not even a sparrow falleth to the ground without His knowledge.

There is no disputing the fact that the adherents of Christian Science exert a beautiful and wonderful influence in the world by their never-failing cheerfulness, their unfaltering optimism, and these characteristics prove a most beneficent and uplifting influence upon all with whom they come in contact. One who is always cheerful, who has an encouraging word for every situation, one who is ever looking upward and not downward, one who in the everyday life is living the doctrine of good—that man, that woman, that child is making the world infinitely better. The great body of Christian Scientists, I am inclined to believe, thus live and act, and the fact that so many thinking, intelligent people have joined its army of workers is convincing evidence that there must be something very substantial in the premises upon which it is based,—

> God's in His heaven:
> All s right with the world.

Some, doubtless, in this audience this afternoon have a conviction, many have the hope, that Christian Science presents a fuller understanding of God and His children than has been heretofore known. Because of this we shall gladly and attentively listen to an authorized statement of the faith and works of Christian Science.

Owensboro Inquirer.

ASHEVILLE, N. C.

Frank H. Leonard of Brooklyn, N. Y., addressed a number of people in the Auditorium last night [June 24] on "Christian Science; a Demonstrable Religion." Mr. Leonard was introduced by George S. Powell, who said in part,—

The study of Christian Science in connection with the Bible changes thought from the material to the spiritual; it changes thought from death to life, from sorrow to joy, from sickness to health, and from poverty to inexhaustible and unlimited supply. The Scriptures tell us that "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Acknowledging God as the one Mind and man as the reflection of this Mind, Christian Scientists are consistent in their efforts to change human thought to the divine, in order to bring man back to his true relation to God and to his fellow-man. It ought to be self-evident that evil thoughts produce evil effects, and that good thoughts produce good effects, and that good thoughts cannot bear their full fruitage so long as we believe that evil is a power equal if not superior to good,—a belief which is a product of the teaching of the serpent and is without divine authority.—*Asheville Gazette-News.*

SEATTLE, WASH.

Miss Mary Brookins lectured in Seattle, Sunday, July 11, in the largest theater of the city, to an attendance of between twenty-five and twenty-six hundred. The house was packed to the rafters, and this in spite of the fact that the Exposition claimed an attendance of twenty-three thousand and the Epworth League was closing its session with an attendance of about eight thousand. The introduction was by Oliver C. McGilvra, who said in part,—

Christian Science, to be believed, needs only to be understood. To be understood two things are essential. First, the Principle must be accurately stated and, second, it must be proved. Now what is the proof? It is proof of the highest character in all the world, because it is the testimony of Jesus himself. He said, "Preach the gospel," "Heal the sick." And again he said: "He that believeth on me, the works that I do shall he do also." If today I had the attention of all the people of the world and should ask the simple question, "Does Christian Science heal?" one million people would answer in a mighty "Yes" that would reverberate around the entire earth; but while this is not possible, yet every Wednesday night, in the one thousand Christian Science churches, ten thousand testimonials are echoing and reechoing around the globe, catching here and there the ear that is attuned to Truth, and they will continue to echo and reecho until the whole civilized world joins hands in brotherly love, and then we shall have "on earth peace, good will toward men."

Correspondence.

LECTURES AT OTHER PLACES.

Chickasha, Okla.—Judge Septimus J. Hanna, May 25.
Manhattan, Kan.—Judge Septimus J. Hanna, May 27.
Charleston, W. Va.—Frank H. Leonard, May 27.
Rich Hill, Mo.—Bliss Knapp, May 28.

TESTIMONIES OF HEALING.

In gratitude to God, and to Mrs. Eddy for the blessings of Christian Science, I offer my testimony. After the war in South Africa (1899–1902), I returned home with the belief that I had become heir to lifelong troubles of different kinds. I consulted several doctors, but up to January, 1908, I seemed to be farther from relief than ever. Some of my troubles had apparently increased. The belief that some were hereditary complaints, precipitated by the experience of active service, tended to make things all the worse. My faith in a God who is Love had gone, and I found no pleasure in religion of any kind.

On the 14th of January, 1908, with much antagonism to Christian Science at heart, I agreed to see a Christian Science practitioner. With kindness and patience he handled my case, and in addition to being healed of all my troubles, I soon realized that the real man is heir only to happiness, and is at one with his Maker. I have since proved that the blessed consciousness that man is at one with his Maker can be understood only by demonstration of the truth. Hereditary fears have vanished in the presence of Truth, and I am free.

In my profession and daily life I cannot say what a help Christian Science is. Efforts to attain to that Mind "which was also in Christ Jesus" show that there is much to do to be worthy of the name Christian; but the way is clear now where before all was chaos. Mrs. Eddy says, "The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard" (Science and Health, p. 225). Gladly I follow our Leader, for in so doing we follow the Master.

CAPTAIN J. C. SCOTT, Argyll and Sutherland Highlanders, Killiecrankie, Perthshire, Scotland.

I desire to express through the *Sentinel* my gratitude for what Christian Science has done and is doing for me. It has been almost six years that I have studied it, or at least have been interested in the facts that Christian Science explains, the truths which are applicable to our needs today, even as Jesus taught. Christ Jesus demonstrated that the understanding of Truth, divine Principle, made healing possible to all. He said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." Mrs. Eddy says in Science and Health (p. 243), "The same 'Mind . . . which was also in Christ Jesus' must always accompany the letter of Science in order to confirm and repeat the ancient demonstrations of prophets and apostles."

In my own experience, an appetite for liquor has been overcome by the reading of Science and Health alone; and the continued reading, with the aid of different practitioners, has lifted my thought above the appetite for tobacco. Although raised by parents whose characters were unquestioned, I was addicted to profanity. After entering college I became very careless and rapidly went down, indulging in gambling and the dissipations which are usually associated therewith. When Christian Science found me, I certainly needed its help. My healing seemed slow and came by deep experiences. This healing was not accomplished through will-power, but a desire for good has come to me by the understanding of God as revealed in Christian Science, and has naturally and steadily raised me into a higher, grander sense of the privilege of living, in the very midst of what heretofore was enticing.

My physical condition gradually became better as my mentality was corrected by the truth. A bad temper, which led me at times to do things of which I would afterward be ashamed, also a suicidal tendency, have been overcome, besides a fear of hell. This hell of brimstone, as yet preached in some of the churches, with an unmerciful devil, was firmly believed in, also that I was a candidate for it without solicitation and with no possible chance of escape. Much fear has been overcome by the continuous reading of our text-book, together with the Bible; so that a greater sense of freedom now fills my heart. Christian Science to me means much, as it no doubt does to all who are experiencing the regeneration it calls forth. Certainly these are the "signs" which the Scripture declares will follow. That God is Life has been demonstrated to me.

My experience with medicine (about one year in actual practice) never gave such pronounced results as the application of Christian Science to my own physical and moral needs. Disease that was considered by medical authority incurable, was easily and naturally eradicated by Science, the reconstruction of mentality, according to divine Principle as expounded in Science and Health by Mrs. Eddy, being all that was necessary to produce a cure. I am slowly coming into an understanding of God and His love to us; for which I am very thankful, and this understanding enables me to appreciate more and more our Master's works and words; in fact, Science and Health is truly a "Key to the Scriptures."

I thank God for Christian Science, and that Mrs. Eddy has been inspired to elucidate again to humanity the spiritual import of the Bible, to the possible apprehension of all who desire to learn its true significance. I am also thankful that I may become more and more an instrument through which this blessed revelation to mankind may be demonstrated, and that I may help others, even as others have helped me thus far on my way from sense to Soul.

E. E. FISHER, M.D., Kokomo Ind.

[Translated from the German.]

When God led me to Christian Science, about a year and a half ago, I was to sense in a wretched condition. I had been ill for five years; the trouble had begun with a serious anemic condition, to which a severe stomach disorder was added. I was sick mentally and physically, and according to the statement of the physicians there was not a single healthy spot in my body. Today it hardly seems possible to me that a human being could go through so much as I then did. During the five years of my illness all that was possible had been done in a material way to restore my health, but I became so low that I had to lie down part of the time and would creep around the rest of it.

I was told that only an operation could deliver me from my trouble. The physician had already fixed the day when I should come, so that there were but a few days left before the operation. Never in my life did I pray so much as during that time. It was not so much the fear of death as of getting still more miserable and becoming entirely a burden to my poor old parents, as through the expenses occasioned by my long illness we had become very poor; so I prayed to God with all my heart, and suddenly I knew something would come that would improve my condition. I felt that God did not will my suffering. Such a feeling of contentment came over me,—I felt as if all the fulness of divine Love was being showered upon me, and I was in constant expectation of something good. Two days later doubt seemed to reassert itself, but I went out of doors, and there the good came which God sent me.

A lady whom I did not know spoke to me, and told me of Christian Science. Through her kind intercession I went to a Christian Science practitioner, who helped me faithfully. I can never in my life forget the impression I received at my first call at the practitioner's and the first time I attended the service. My illness had made me a bitter

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woman, who took no interest in the affairs of life, who had become inaccessible, and believed herself despised and hated. With great patience the lady helped me to put off these peculiarities of disposition, and this is the greatest joy of my parents. I am a changed woman, so I am often told by friends and acquaintances. One trouble after another disappeared. In the measure that I applied the teachings of truth, I felt the change toward good. My strength increased; the stomach and the bowels slowly resumed their natural functions; my appetite, which had always been very poor, became normal, and the especially tormenting sleeplessness has been turned into restful sleep.

Today I can give my testimony with a grateful heart. When I think of all I have overcome since I came to Christian Science, I realize what I owe to its teachings. I thank our revered Leader, Mrs. Eddy, who has brought to us this wondrous truth. I love the Bible much more now, and could not be one day without reading in it and *Der Herold der Christian Science*. Prompted by divine Love, I hope to pay off some of my debt of gratitude by striving to live as we are taught in Christian Science. Knowing that I have found health and strength for work, through the understanding of the teachings of Christian Science, my sincere desire is that all people should accept it.

OLGA RITTER, Bühlau bei Dresden, Germany.

For five years I suffered intensely throughout the summer and fall months with hay-fever, and physicians and specialists were unable to afford me any relief; in fact, they informed me that there was no cure known and that the trouble would grow worse every year. Friends had urged me repeatedly to try Christian Science, and at last, when sight, taste, and smell were affected, and it seemed that my mind would be also, I decided to follow their advice. The first treatment brought relief, in a week all violent attacks had ceased, and I was able, through my own understanding of the truth, to deny and destroy any symptom that presented itself afterward. During the present year, I am very thankful to say, I have been absolutely free from any trace of the old trouble.

In January, 1907, while riding a bicycle, I was run over by a large double-seated automobile and picked up unconscious. The knowledge and understanding of the presence and power of divine Love saved me from being entirely crushed, and this was again evident when I was awakened by the words, "Take her to a doctor," and being unable to recall my own name or address, I could only remember the street where my practitioner lived, and was taken directly there. My entire body was bruised and hurt and one arm was badly injured, but after being given treatment, all pain ceased, and in an hour I went home alone on the cars, and not only prepared dinner, but played the piano during the evening. Though somewhat lame and covered with bruises, I was able to keep all my appointments and to attend to my usual household affairs, and walked to the practitioner's house in the cold or rain every morning for a week. In less than a month I had entirely recovered and was riding the wheel again. For this wonderful deliverance and perfect healing, I am deeply grateful to God, and also to Mrs. Eddy.

MRS. LILLIAN H. BLAKE, Alameda, Cal.

In July, 1908, my daughter and myself became afflicted with a malignant skin disease. I was also suffering from a severe bowel disorder, had lost all appetite, and was losing weight rapidly. A Christian Science practitioner was called, and both of us responded to the treatment at once, so that at the end of three days the treatment was discontinued. It took some time for the skin disease to disappear entirely, but it has left no trace whatever. I am truly grateful for this experience, and also grateful for all other help which I have received from Christian Science.—MRS. EMMA H. CRISSY, Harrisburg, Pa.

I wish to add my testimony for Christian Science. Mother and I had been away, and when we returned home in July, a distressing skin disease broke out on my face, which was in such a condition that it was painful for me to eat. A practitioner called and treated me. I was helped immediately, and the eruption disappeared, leaving no trace at all. I am very grateful for this truth.

MARY L. CRISSY, Harrisburg, Pa.

For the physical and spiritual healing which has come to me in the past four years I owe a great debt of gratitude to Christian Science. Four years ago I began the study of this healing truth, and in one week I was able to lay aside the glasses which I had worn for twelve years. For months I had not been able to read or sew by artificial light, and had stopped doing fancy work or in fact anything which would in any way tax my eyes. I suffered constantly from headaches, which the physician and oculist agreed came from my eyes and a complete depletion of the nervous system. At that time I was waiting for the courage to undergo a surgical operation for organic diseases, but as I feared the anesthetic I begged the physician for a little more time. He consented, but said the longer I delayed matters the more serious the complications would become and a malignant growth would eventually develop as an inevitable result.

It was during this interval that I took up the study of our text-book, and after the healing of my eyes I was firmly convinced of the healing power of Christian Science. I then put myself under the care of a practitioner, and in three and a half months I was a well, strong woman, perfectly healed. Today I am enjoying more perfect health than I can even remember. I am indeed grateful for all this, but this healing was only the "means to an end," for the physical healing is but a mite compared to the spiritual healing that goes on daily through the study of the Bible and Science and Health. Jesus once said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." So it is with mortals today: we knew not what sins we were really committing until this healing truth came to our consciousness and uncovered the lurking errors which were causing our discords and diseases. As these errors are uncovered, if we are obedient we hasten to destroy them. I have been able to overcome a strong sense of resentment and replace it with compassion, and for this I am deeply grateful.

Words can never express my sincere love for our Leader, who has indeed been my benefactor. My constant prayer is that of the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

MRS. JENNIE A. NEWELL, Kansas City, Mo.

I am very grateful for the practical help I have received from Christian Science. It has been a guide for me in my work as a teacher of little children, and in many other ways. One experience I want to pass on, hoping it may help others. A few months ago my father died very suddenly. I was away from home at the time, and when the word reached me I went at once to a practitioner for comfort, thinking then only of myself, but she helped me so that I was able to go home and encourage the dear ones there. From the first we had the sense that my father was not dead, but had "just gone away." When I know of others

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who have lost friends very near to them, my great wish is that they may have the same comfort we have had.

MAY L. CHAPIN, Auburndale, Mass.

Recently, while suffering from a very severe attack of bowel disorder, I called in a Christian Science practitioner, who gave me treatment. I was relieved at once, rested peacefully during the night, and next morning went about my usual occupations without the slightest recurrence of any unpleasant symptoms.

MRS. J. P. ST. JOHN, Olathe, Kan.

In looking back at my first experience in Christian Science, some seven years ago, I feel as if others might be helped by hearing of it. My healing of an organic trouble of long standing was instantaneous. This new truth-healing appeared very marvelous to me then, yet I did not seem to grasp its full significance. It seemed to me that it was a wonderful physical remedy (and this is possibly true of many beginners in Science, and of those who have experienced quick healings), so when any ailment arose I would ask a practitioner for help, just as I had asked help of a physician. I had faith that God would heal that particular ailment, but so little did I realize the "works of the Lord," that I did not see the value of studying and working myself, to know that God meets our every need. After several years of this "mental laziness," there came sorrow, financial problems, stubborn physical claims, and then only did I see that I had need to avail myself of the whole promise,—that I must ask, if I would receive. By earnest study on my part, with a practitioner's help over the hardest places, all discord was overcome, and I understood what Paul meant when he said, "We glory in tribulations," for through tribulations I had learned what progress really is in the life of a Christian Scientist. We must work out our own salvation; progress while we have the light, before the night cometh.

From my own experience I feel that we cannot too forcibly impress the necessity of attending the church services regularly, studying the Lessons prayerfully, and reading our periodicals, for only in this way are we made fully cognizant of the all-power of Truth. On this plane of thought we see so much that brings the material point of view before us, and especially in the business world, where the thought of competition and limitation is held, that we should seek to see through these conditions, and take time to do our daily mental work. To study faithfully the Lessons, and to carry the demonstrated thought to the weekly services, greatly blesses ourselves and others. The careful reading of the periodicals is another splendid help, for each number contains some demonstrable truth which shows us the mighty work God has done and is doing for mankind, and this helps us to solve some individual problem. God's work is done, and we cannot doubt the availability of the divine help in every time of need. Understanding this great fact, we know that His will is done on earth as it is in heaven, and this means that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468); all is harmony here and now.

It is with gratitude to Truth that I tell of a quick healing which came to me in Christian Science. I was, at the time, living in a family of twelve, each member of which had been stricken down under a prevailing epidemic, and confined to the bed for two weeks or more. As I was the only Scientist in the house, it took a clear realization of Truth's power to down the thought of contagion, and finally mortal mind seemed to succumb. I awoke one morning with all the symptoms, fever, chills, great pain, etc., but by the declaration of God as my strength, I was enabled to rise and go to a Christian Science practitioner. By this time the discord seemed so great that I was unable to think clearly for myself, but with the earnest help of the practitioner I fell asleep about two o'clock in the afternoon, and awoke perfectly free, not only from the sense of disease, but from the sense of fear which it had engendered. The winter after this I was called upon to nurse a friend, not a Scientist, who had the same disease. I had to sleep for two weeks in the same bed with her, in a room in which she could endure no air. She herself was fearful lest I should contract the trouble from her, but I knew that the host of God with me was mightier than the seeming host of errors, and I felt not the slightest sense of fear, nor did any bad result follow.

I am thankful to God for this healing truth which we can use in our every-day problems, and am glad to have Him use me also in giving the message to those in need.

VIOLET A. WEBSTER, Portland, Ore.

It is more than three years ago that I came into Christian Science, and I now feel impelled, by a sense of duty and also of gratitude, to make public my acknowledgment of what it has done for me. For three years I had suffered with almost all the ills that "flesh is heir to," principally with those which are peculiar to women. I also had a bowel disorder and headaches, and I suffered dreadfully with my eyes. We had tried no less than twelve different physicians, three of whom were prominent specialists. I was then residing in St. Louis, Mo., where I underwent a most serious and painful operation, and was laid up in a hospital for five weeks. Although the operation was pronounced a success at the time, it soon became apparent that it had not removed my trouble. A second one was suggested by my physician, who said I now had appendicitis and that the operation was absolutely necessary, as without it I could not live six months.

At this same time I was being treated by a noted oculist for my eyes. I had been undergoing this treatment for eighteen months, and had been told that it would take three years to cure my eyes, also that I would have to wear glasses all my life. I suffered more than I can tell, at times being almost blind with pain. Under these circumstances, life became a burden to me. I was so discouraged that I did not want to live. I was a burden to myself and those around me, and I longed for the end to come. It seemed as if we had tried every available material means for the restoration of my health, but all to no purpose.

About this time I had become acquainted with a few Christian Scientists, and at their recommendation I resolved to try this form of treatment. I had a rather vague idea of its meaning, and must confess I had little or no faith in it, although I felt curious to know more about it. When I entered the practitioner's office, a feeling of peace and harmony came over me, such as I had seldom felt. With the first treatment I took off my glasses, and have never for one instant since felt the need of them; and in seven treatments I was entirely healed of all my diseases. I shall never forget the light that burst in upon me when I was told that God made everything and pronounced it good. It was a revelation to me. Up to this time I had been groping in the dark, as it were. I seemed to realize all at once that sickness was not "good," so God did not make it; therefore it was not real, and had no power over me. I soon became an interested student of Christian Science, for I saw what wonderful truths it contained. What indeed can be grander or more sublime than this noble thought, which knows not of evil or discord of any kind, but which rather holds steadfastly to God's *unalterable law of love* and peace and harmony eternal.

Since coming to Toronto, I have had several demonstrations of the power of Truth over error, both from a business and physical point of view. Some time ago I had an acute attack of illness, which was overcome with one treat-

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ment. I had not slept for three days and nights, but in less than twelve hours after this treatment there was not even a sign of the disease left. Words cannot express my gratitude to God for all His tender mercies, and also to Mrs. Eddy for showing us how to reflect divine Love; for in my own experience in Christian Science I have had many wonderful demonstrations of the power of Love over evil. To those who are wandering in the wilderness of discord, I would earnestly commend this teaching, for I feel it can do for others what it has done for me. The Master said, "Seek, and ye shall find;" and again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

MRS. CORINNE HAGUE, Toronto, Can.

[Translated from the German.]

I feel an earnest desire to give thanks for all the good that has come to me through Christian Science. For eighteen years I suffered from a disease which is peculiar to women. At the age of twenty-eight I submitted to an operation, after which a bowel disorder set in. Eight years ago I was taken with a disease greatly feared—appendicitis—and seemed to be very near death. After I recovered I had more worry and fear than before, as the physician had told me to be very careful, for I would not live through a second attack, and I might easily have a return of the disease. I always had been careful, and consulted physicians now and then, but was told that nothing could be done for me. I had continual pain in the abdomen, and sometimes the attacks were so severe that they would frighten me, so that I became tired of living; moreover, difficult conditions arose in the family, and I thought I could not live on. I had heard of Christian Science two years before, and also attended the meetings several times; but I said to myself, "You have always believed in God, and that is enough." A few months ago, however, it was proven to me how much I was mistaken. I became so weak, as the result of the great excitement and all I had to struggle with, that for weeks I could not sleep and walked about with the darkest thoughts in mind. Besides this, I suffered with terrible headaches.

While in this frame of mind I called at the home of some friends, who asked me to go with them to a Christian Science meeting, which I did. On that evening the testimonies which were given made me feel that if those people had been helped it would be possible for me to be also. I bought a copy of *Der Herold*, and read it all night, as I could not sleep. The next day I went to a Christian Science practitioner, and found help immediately. I returned home reassured, and slept soundly and felt wonderfully strengthened. Then I experienced wonderful things! One disease after the other disappeared, and they were not a few. First of all, I experienced great buoyancy and lost all fear, as I knew that God was with me. After a few weeks I had gained some understanding of Christian Science, and I made great progress, so that I was able to help myself in various ways.

Now I am completely healed, and I thank God with all my heart, and our beloved Leader, Mrs. Eddy, as well. I also want to thank Mrs. Eddy that she has given us the text-book, Science and Health, in which she has written down the revelation which came to her. This book enables one to understand the Bible aright. I pray to God daily for more understanding.

FRAU BERTA GREBNER, Dresden A, Germany.

Christian Science means very much to me. When I first heard of this glorious truth, through an uncle who had been wonderfully benefited, I was suffering from what specialists diagnosed as a very serious affection of one lung. After prescribing various remedies, without the slightest improvement, they advised me, as a last resort, to go to the mountains. I followed this advice, but became worse. Previous to this my physicians had particularly stipulated that I should not go to the seashore, where I usually spent my summers, as they said the atmosphere was too damp.

At this time, now over seventeen years ago, I heard of Christian Science and was treated by a practitioner, and since then I have not taken any medicine. I have spent much time at the seashore during this interval, without any bad results, and have been healed of liver spots on my hands, and numerous other disorders. I am very thankful to God for this, and for the protection and supply which I have had by knowing God, good, as the only power. Also for the help received by those dear to me, who have been greatly benefited.

I am especially thankful for the spiritual uplifting, and very grateful to Mrs. Eddy for her faithful, untiring zeal, whereby she has given to the world Christian Science.

MRS. HARRIET A. PARR, Baltimore, Md.

On May 30, 1907, while driving a spirited horse, I was caught between two trolley-cars. The wagon was overturned and I was thrown out and dragged sixty feet, sustaining severe injuries. I was confused and dazed for a time and medical assistance was offered, but I knew that all I needed was help in Christian Science. Word was sent to a practitioner, but she was out and did not reach me till nearly midnight, when she began the work at once and I fell asleep directly. I was up next morning at the usual time, and went to my place of business. Every one who saw me exclaimed about my alarming appearance, so the practitioner advised me to remain with her for the day, which I did. In four days' time every trace of the injury had disappeared, and my barber marveled at the rapid healing.

Another time I was taken with a very acute attack of illness. I was in agony, and finally the practitioner was called. In about an hour I was asleep, and did not awake till seven next morning. My illness seemed like a dream, and no weakness followed. I went to my place of business as usual this time. Again, an attack of illness was met and destroyed in two hours, the fever and other symptoms disappearing at once. I send this testimony in appreciation of the faithful work done for me.

FRED A. ALLEN, New Haven, Conn.

[Written for the *Sentinel*.]

THE GREAT PARENTAGE.

MARION COOK STOW.

As flowers growing each on separate stalk,
  Yet springing from a common soil, so we
Root deep in God, tho' near our lives may walk
  The jealous years. Nor time nor tears must see
Our Soul-flower blighted. Variously we bloom,
  The while the gardener shapes and prunes each one
Tow'rd possible perfection, making room
  That all may turn their faces to the sun.

And if He choose for thee a pattern small,
  Look to its color and its fair outline;
Or to its perfume sweet, if it should fall
  That unto thee be given a large design.
Thus, drawing Truth's own essence in its flow
  From this great parentage, each blossom free
Attaining full maturity shall show
  Mind's pure reflection to humanity.

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FROM OUR EXCHANGES.

[Prof. Williston Walker in *Congregationalist and Christian World.*]

The observer of changes in theology during the period under review must have been impressed with another fact, that these modifications of theologic interpretation have worked powerfully to foster the spirit of comradeship between the various flocks of our divided Christian heritage. Ecclesiastical barriers which were still strong twenty-five years ago have marvelously weakened. The lines of separation, once deemed so vital, are crumbling before the new sense of Christian brotherhood. We see the relatively non-essential nature of much that seemed of supreme importance to those who went before us. Any large degree of unity or even of federation between the far too multitudinous ecclesiastical organizations of New England is yet in the future; but he who has appreciated the changes in spirit one toward another between Christians of different denominational names, which the last quarter of a century has witnessed, can but feel confident that a mutual cooperation, far exceeding what was once deemed possible, is soon to be ours.

[H. Weinel in *Hibbert Journal.*]

The resolve to achieve a new world, a kingdom of God, is far too weak among us. I mean the aspiration after a world ruled by Truth, Love, and purity, in which all that is shameful in the political and social life of the present day shall be impossible; a world in which war and retaliation, dueling and revenge, prostitution and the exploitation of the unfortunate, and all that opposes the will of a God of Love, shall be no more. Only when this lofty ideal of Christianity shall be again preached in all seriousness, when God shall be again vitally felt as ever present and speaking to us—only when Christianity thus rejuvenated, in earnest and enthusiastic, again becomes powerful in our midst, will our generation appear to be inwardly not unworthy of the splendid age in which it outwardly lives.

[Rev. Clarence A. Barbour, D.D., in *Examiner.*]

This time, these first decades of the twentieth century, this tremendous, restless time of ours, is a time as potent for good or for ill as was the time of Christ. It will certainly lead on to things as much better than we now see, as this century is better than the first. But a hundred years from now, when war shall be abolished; when the conflict between capital and labor shall be over; when the divisions in the church of Christ shall be healed; when men shall learn that God's fatherhood means men's brotherhood—a hundred years from now we shall not be here to correct our blunders. Our work must be done now or never. We must know how to interpret this time, or it will sweep by and leave us like pillars of salt.

[Silas McBee in *Churchman.*]

Nothing is more inspiring or more full of absolute assurance for the future than the way in which Christ is the Saviour of human society through those who are loyal to his teaching and who manifest that loyalty in the service of humanity even when the churches organized in his name are indifferent to or tolerate, if they do not positively stand for, conditions, bad politically, bad socially, and bad industrially.

[Rev. H. Arnold Thomas, M.A., in *British Congregationalist.*]

It is the man looking up who is made to shine with the glory of God, who drinks in deeply of the divine Spirit, who has been at the sources of inspiration,—that is the man who does work of the greatest value. The world's greatest benefactors have been its prophets: and the prophets have been those who have looked up, and continued looking, until the vision has come in the light of which they have spoken and labored.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in this column.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the ***Monitor*** for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has just been issued by the Society, copies of which will be mailed to our patrons on application.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, must be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

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FROM THE CHURCH TREASURER.

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